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COLLECTIONS,

ILLUSTRATING THE

History of the Catholic Religion

IN THE COUNTIES OF

CORNWALL, DEVON, DORSET, SOMERSET, WILTS, AND GLOUCESTER.

IN TWO PARTS,

HISTORICAL AND BIOGRAPHICAL.

WITH NOTICES OF THE

Dominican, Benedictine, & Franciscan Orders in England.

BY THE

VERY REV. GEORGE OLIVER, D.D.

CANON OF THE DIOCESE OF PLYMOUTH.

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TO

THE MOST REVEREND

DR. GEORGE ERRINGTON,

Archbishop of Trebizonde,

WHO,

DURING A VERY CRITICAL PERIOD,

PRESIDED OVER THE DIOCESES OF PLYMOUTH AND CLIFTON

WITH INDEFATIGABLE ZEAL AND ENLIGHTENED

JUDGMENT,

These Humble Collections

ARE INSCRIBED,

BY HIS GRATEFUL FRIEND,

GEORGE OLIVER.

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CORRIGENDA.

Page 5, line 3, *for* "Kele" *read* "Hele."
,, 14, line 22, *for* "Morris" *read* "Norris."
,, 69, ,, 18, *for* "Pyhouse" *read* "Pythouse."
,, 75, ,, 7 of note * *insert* a comma after "heiress."
,, 114, ,, 16, *for* "Montier" *read* "Moutier."
,, 160, ,, 5 from bottom, *for* "Beaureaund" *read* "Beauregard."
,, 183, ,, 13, *for* "Ninton" *read* "Hinton."
,, 185, ,, 26, *for* "Hatton" *read* "Haldon."
,, 211, ,, 9 from bottom, *for* "Carpenter" *read* "Carpue."
,, 255, note † D. Husenbeth was never missionary of St. Augustine's, Canterbury, but of St. Walstan's, Cossey. A period should follow Xavier.
,, 338, line 7, *for* "Stonyhurst" *read* "Stonehouse."
,, 343, ,, 33, *for* "declarantis" *read* "declarantes" without a stop.
,, —, ,, 5 from bottom, *for* "Culler" *read* "Cullen."
,, 383, ,, 5 from bottom, *for* "viceregal" *read* "vicarial."
,, 392, ,, 8, and in the epitaph, *for* "Westman" *read* "Weetman."
,, 576, lines 3 and 7, *for* "eight" *read* "nine." The ninth is *F. Thomas Bullaker.*

HISTORICAL COLLECTIONS,

&c.

CHAPTER I.

"*Grata Deo pietas, hominum meminisse bonorum.*"

HISTORICAL SKETCH OF THE STATE OF CATHOLICITY IN DEVONSHIRE AND CORNWALL FROM THE REFORMATION (SO CALLED) UNTIL THE RELAXATION OF THE PENAL LAWS.

The state of the Catholic religion in these two counties of Devon and Cornwall, *alias* the diocese of Exeter, conveys a melancholy proof of the instability of the human mind. No portion of the English realm could be more devoted to the ancient faith; and the formidable insurrections which blazed forth in the reign of King Edward VI. demonstrate the hostility of the population to the innovations in religion which the State was forcing upon them. But the savage and brutal massacre of all the prisoners at Woodbury, as ordered by John Lord Russell in 1549,—"the putting of the whole country" (in the words of *Hoker*, an eye-witness) "to the spoil, where every soldier sought for his best profit,"—the bloody laws enacted shortly after against the very profession of the religion of their forefathers, and which were strictly enforced against individuals of influence and property,—the intermarriages of Catholics and Protestants under such circumstances, reminding us of the text, "Commixti sunt inter gentes, et didicerunt opera ejus, et servierunt sculptilibus eorum, et factum est illis in scandalum" (Ps. cv.); according to the Anglican version, "They were mingled among the heathen, and learned their works, and they served their idols, which were a snare unto them" (Psalm cv.-cvi. 35),—and last, not least, the doctrines of the Reformation, so very accommodating to the feelings of flesh and blood, and so flattering to the pride of the human heart,—all these causes and motives concurred to terrify some and decoy others into the gradual indifference and

abandonment of their religious principles. Still it is some consolation to know that neither county was stained with the effusion of much human blood in virtue of the penal statutes. The first victim was that proto-martyr of Douay College, the Rev. *Cuthbert Mayne*, who was taken at Golden, the seat of Sir Francis Tregian, Knight, in Probus parish, Cornwall, about 8th June, 1577, and hanged, drawn, and quartered at Launceston, on 29th November of that year. The account of his martyrdom was sent to F. Edmund Campion, then at Prague, by the famous Dr. Gregory Martin. The former, in his reply, on 17th July, 1579, thus speaks of his former pupil: "Valde te amo de martyrio Cutberti, vel amamus potius; multis enim illa narratio divinam attulit voluptatem. Me miserum, quem ille novitius tam longè a tergo reliquerit!! Sit propitius amico veteri et præceptori: horum enim nominum gloriolâ perfruar nunc ambitiosius quam antea." For the ideal offence of being a Catholic priest found in England, F. Mayne suffers the death of a traitor! and his patron, Sir Francis Tregian, for harbouring a minister of the religion in which he had been bred,—the religion of his ancestors,—the religion of *Queen Elizabeth herself but twenty-one years before*,—by a sentence of præmunire is stripped of all his property, and condemned to perpetual imprisonment! * Well may Davies Gilbert, in his "Parochial History of Cornwall," vol. iii. p. 370, exclaim,—

> "Oh! dearest God, forfend
> Such times should e'er return."

The skull of this blessed martyr is religiously kept at Lanherne.†

The only victim I have met with in Devonshire was *Mr. James Doudal*, an Irish merchant, and a native of Wexford. For denying the queen's spiritual supremacy, he was thrown into Exeter jail. When I examined the calendars of the prisoners in September, 1824, I found this minute at the autumn assizes of 1598:—"Jacobus Dowdall remanet in gaola per mandatum Concilii Privati." At the following Lent assizes he is thus noticed:—"Jacobus Dowdall remanet quia judicandus pro proditione." At the autumn assizes:

* When he heard his sentence, he exclaimed, "Pereant bona, quæ si non periissent, fortassis dominum suum perdidissent." — Corn. a Lapide, Hel. x.

† Strype, Annals, vol. ii., says that Richard Tremayne, gent., aged 30; Thomas Harrys, a schoolmaster, aged 45; John Kemp, gent., 40; John Williams, A.M., 35, all of Cornwall, were also committed to jail in 1579, with Henry Benfeld, gent., 40, and John Hody.

"Jacobus Dowdall suspendatur, &c., pro proditione." His execution took place on 13th August, 1598, according to John Mullan's "Idea Togatæ Constantiæ," an octavo volume printed at Paris in 1629.

In the Life of F. Charles Spinola (printed at Antwerp, 12mo., 1630), who was burnt for the faith in Japan, 2nd September, 1622, is an interesting letter which he addressed to F. Claudius Aquaviva, fifth general of S.J., in which he relates his capture at sea by an English vessel, and his being brought into Atapson, or Topsham, 6th November, 1597. There he continued for several days; but was not permitted to extend his excursions beyond one mile from the place. Some, professing themselves Catholics, presented him with money; others invited him to their houses. Several ladies of the first quality remained steadfast in the old faith, and many of the gentry continued their inward attachment to Catholic doctrines, but durst not avow their real sentiments; and not a few, he observes, succeeded in purchasing letters of dispensation from attending the Protestant worship.

The faithful Dr. Challoner, in his narrative of the Rev. *John Reeve, alias Paine,* who, after being cruelly tortured in the Tower (see Rishton's Diary), suffered for the faith at Chelmsford, in Essex, on 2nd April, 1582, was unacquainted with the following antecedents of his biography. He was a Master of Arts at Oxford, and a *Marian* priest, and was instituted by Dr. James Turberville, the last Catholic bishop of Exeter, on 15th July, 1558, to the vicarage of Alternon, in Cornwall, void by the death of Lawrence Blackley, on the presentation of the Exeter dean and chapter. After the exclusion of Bishop Turberville by Queen Elizabeth, and the substitution of Dr. William Alley in his see, the Rev. John Paine was deprived of his vicarage of Alternon, and on 23rd April, 1563, Edward Riley, S.T.P., was collated to it. These facts I glean from the episcopal registers. The ejected vicar retired to the continent, and after a residence at Douay for some time, was sent to the English mission, and became chaplain to Lady Petre, in Essex, whose family * had considerable property in the diocese of Exeter. Probably his zeal for souls might have induced him to come down to visit his former friends in these parts, where he was apprehended. I subjoin from the Act-Book of John Woolton, then Protestant bishop of Exeter, the following "Certificate against *John Reeve, alias Payne, a recusant.*"

* See Appendix No. I.

"Excellentissime et illustrissime in Xto Principi Elizabethe, Dei gracià Anglie, Francie, et Hibernie Regine, Fidei Defensori, &c. Vester humilis et devotus Johannes, permissione divinâ Exon Episcopus, reverenciam et obedienciam ac salutem in Eo, per quem reges regnant et principes dominantur. Coram vobis in curiâ vestrâ vocatâ '*The King's Benche*' certificamus, quod nos Johannes episcopus antedictus, XXIV^to^ die mensis Martii, anno regni vestri XXII. (1580), in domo mansionali mei dicti episcopi, Anglicè vocatâ '*The Bishopp of Excetter his Pallace,*' infra clausum civitatis Exon scituatâ, vigore et auctoritate cujusdam Actûs Parliamenti ad Parliamentum tentum apud Westmonasterium in com. Middlesex, XII° die Januarii, anno regni vestri quinto editi et provisi, intitulati, '*An Act for the Assurance of the Queenes Majesties royall Power over all Estates and Subjects within her Highnes Dominions,*' obtulimus et ministravimus *Johanni Reve, alias Payne,* clerico, olim alme Universitatis Oxon Artium Magistro, persone ecclesiastice in sacris ordinibus constitute, tunc et ibidem coram nobis personaliter comparenti, et infra nostram diocesim adtunc et ibidem existenti, proposito et apertè, coram *eodem Johanne Reve, alias Payne,* libro continente sacrosancta Dei evangelia, sacramentum expresse appunctuatum et contentum in et per Actum Parliamenti anno regni vestri primo editum, et intitulatum, '*An Acte restoringe to the Crowne the auncient Jurisdiction over the State Ecclesiasticall and Spirituall, and abollishing all forraine Power repugnant to the same:*' antedictus tamen *Johannes Reve, alias Payne,* sacramentum predictum modo, formâ, tempore et loco predictis sic per nos, ut prefertur, *eidem Johanni* oblatum et ministratum tunc et ibidem, recipere, prestare aut pronuntiare *peremptoriè et obstinatè tunc et ibidem recusavit,* contra formam et effectum statuti predicti in hujusmodi casu editi et provisi. In quorum omnium et singulorum premissorum fidem et testimonium hiis litteris nostris certificatoriis sigillum nostrum episcopale apponi fecimus. Datum in palatio nostro Exon, XIX. die Aprilis, anno Dñi 1581, et nostre consecrationis anno secundo." *

In the 9th book of F. Henry More's History of the English Prov. of S.J., we read that the Rev. *Thomas Laithwaite,* who passed by the name of *Scott,* after completing his higher studies at Seville, and receiving holy orders,

* In his Act-Book, 3rd September, 1593, he acknowledges the receipt of the order of the Privy Council of 26th August to make diligent inquiry of all wives, servants, and others, recusants in his diocese. Obiit 13 Martii proximè sequentis.

embarked at St. Lucar for England. Landing at Plymouth, he was apprehended there on suspicion of being a priest, and carried before Sir Warwick Kele, Knight, a justice of the peace, who tendered to him the oath of supremacy. On his refusal to take it, he was rigorously searched to the very skin: some Agnus' Dei and memorandums, and a sum of twenty marks were found about his person. The money Sir Warwick ordered to be restored to him, and took his prisoner to his country house at Wembury. For two days he was treated with humanity; but finding that he could not be persuaded to attend the Protestant church, Sir Warwick made out his commitment to the county jail of Exeter,—a notorious sink of vice, and misery, and pestilence. At the expiration of three months, the assizes came on, and the Rev. Father was sentenced to death, on the evidence of a man who swore that he had seen him celebrate mass at St. Lucar. A younger brother, *Edward*, a bigoted Protestant, on hearing of his imprisonment and condemnation, hastened down from Lancashire to convert him: the authorities allowed him free access for the purpose; but at the end of eight days' discussion he himself admitted the truth of the Catholic faith, and was reconciled to the Church of God at Christmas, 1604. In the sequel he entered into the ecclesiastical state, and after labouring in the Devonshire mission with indefatigable zeal, died 24th June, 1643, aged sixty. As for *Thomas*, after six months' imprisonment, his sentence of death was commuted for exile; but he contrived to return to England for the conversion of souls, and died quietly in his native country on 10th June, 1655, aged 75.

In Walter Yonge's Diary,* from 1604 to 1628, and in page 83, we read "that in June, 1625, a priest, being taken at Mass in Mr. Gifford's house, near Southgate, in Exon, was committed to prison, and very shortly after (upon special command) delivered."

The discovery of another priest, *F. John Sweet*, on 14th November, 1621, in the house of Mr. Alexander Snelgrove, of St. Lawrence's parish, Exeter (who had married Alice Risdon in May, 1606, as the parish register testifies), had excited much more the public attention. F. Sweet was a native of Devon, and a Jesuit. After supplying for some time as penitentiary at Rome, he was ordered to the English mission, where, according to F. Nathaniel Southwell (Bibliotheca Scriptorum S.J., p. 507), "utilis evasit operarius, et multorum in Christo filiorum parens." He had reached

* Published by the Camden Society.

Exeter on one of his journeys towards Bableigh, in the north of Devon, passing by the name of *Doux*. From the original letters in the archives of the Mayor and Chamber, I copy "the list of the things that were found in the priest's pocket and bag:"—

"1. In his pocket one Masse booke, intituled 'Ex Missali Romano Ordo Missæ.'

"2. One letter from John Risdon unto Mr. Dowes, mencyonyng the sending of his bagg unto him, wherein the supersticious and Massing trinckets weare.

"3. One note of some contribucions from certayne persons.

"4. Six other smale papers.

"5. One redde boxe with certayne wafer cakes herein of diverse impressions & figures; som round, som square.

"Found in the said Dowes his chamber in Alexander Snelgrove's house:—

"1. A leather Bagg before mencyoned, wherein we found one little Manuscript of Questions and Answeares concernynge the Protestant Religion.

"2. One Booke of 'The Author and Substance of the Protestant Church.'

"3. One Lattyn Bible.

"4. One other booke with a black fforrell, intituled 'Breviarium Romanum ex decreto Sacrosancti Consilii Tridentini restitutum,' with two pictures in the same booke, the one of the Cyrconcysion of Criste, the other of Crist crucifyed.

"5. One other little booke, intituled 'The Love of the Soule.'

"6. One challys of silver parcell guilte, and a crucyfixe on the foote thereof, with a little plate of silver parcell guilt to carry the wafer cake.

"7. One white boxe of bone to keep a picture in.

"8. One red purse of cloth of gould, and herein a Casket with 3 little boxes of Oyle herein."

The Mayor of Exeter, Walter Boroughs, lost no time in sending an official report of the capture to the Privy Council, through John Prowse, the M.P. for that city, then in London, who wrote back, on the 24th November, 1621: "I did no sooner receyve your letters by Mr. Recorder's man, but I presently delyvered that which you sent to the Lords of the Counsell, to Mr. Secretary, understanding before by Sir Clement Edmonds, that the Lords would not sit to-morrow. His Honour promised me to make the Lords acquainted therewith; and I shall attend him for their resolution, wishing that you had not omitted in that letter the speech of Risdon reported by his boye, which would have been wondrous materiall. But, as I shall find opportunitie, I will urge the same, and so will acquaint you what success your good service shall receyve."

On the last day of November, Mr. Prowse wrote to the

Mayor: "The Lords did yesterdaie read your letter concerning Sweete, who (as Mr. Secretary tells me) have ordered 2 pursivants to ride to Exeter and to receyve him from your custodie to be brought up hyther, together with a letter from them to that purpose. It maie be that theise pursyvants will be with you before theise lines: but, howsoever, I could not forgett myselfe so much as not to advertise you of my care in this busynesse."

The copy of the Lords' warrant to John Poulter and Leonard Joyner, two of the messengers of his Majesty's chamber, runs thus:—

"Theis shalbe to will and require you to make y^r^ ymediate repare to the Cittie of Exeter, and receavinge from the Maior there the person of one John Sweete, whom he will deliver unto you, to bring him forthwith in your companye and under your safe custodie unto us—Willinge and requiringe all Maiors, Sheriffs, Justices of Peace, Bayliffs, Constables, and all other his Majesty's Officers to be aydinge and assistinge unto you in the full and due Execucion of this our Warrant, Whereof neither you nor they may faile att your perill. And this shalbe unto you and them a sufficient Warrant. Dated at Whitehall the 29th of November, 1621.

"Jo. Lyncoln, C.S. Mandevill. E. Worster.
"Arundell and Surrey.
"Edmonds. G. Calvert. Jul. Cæsar.
"Edmonds."

"To our very loveinge Friends the Mayor and
Aldermen of the Cittie of Exeter.

"After our hearty commendations We have rec^d^ your letter of the 19th of this present concerning the Apprehension of one *John Sweete, supposed to be a Jesuit*, and what course you have taken for his forthcoming, as well in respect of his refusal to make answer unto you upon his examination, as of the many superstitious things found about him and in his Lodgings after he was apprehended, For your carefull and discreet proceedings wherein, as We do give you hearty thanks and much commend your diligence; so forasmuch as We think it requisite that he be brought up hither to be further examined before us, to which purpose we have sent these Bearers, Messengers of his Majesty's Chamber, to receive him from you and to bring him under their safe custody to us. These shalbe to will and require you to deliver the said John Sweete unto them to be brought hither accordingly, for which this shall be your Warrant. And so we bid you heartily farewell. From Whitehall the 29th of November, 1621.

"Your loveing Friends
"Jo. Lincoln, C.S.
"Mandeville. E. Worcester.
"Arundell and Surrey.
"T. Edmondes. Geo. Calvert. Jul. Cæsar.
"C. Edmondes."

"*Postscript.*—You are likewise to send unto us the examinations taken by you concernynge the said Sweete. "Lenox."

An indorsement shows that this warrant was received by the mayor "on the 9th of December at night." On the 11th of that month was written the following receipt on the back of the Lords' warrant:—

"*XI die Decembris, Anno XIX° Regni Regis nunc.*

"We John Poulter and Leonard Joyner, Messengers of his Majesty's Chamber, by virtue of a Warrant to us granted by the Lords of his Majesty's Privie Councell, have receyved of Walter Borough, Maior of the Cittie of Exeter, the bodye of John Sweete, together with a leather bagge sealed, to be delivered to the Lords of his Majesty's Privye Counsell. Wee saye reseved the xith of December, 1621.

"John Poulter.
"Leonard Joyner."

The worthy priest remained, I believe, a close prisoner in London until after the accession of King Charles I. Such was the importance attached to the capture of one of our clergy!

About this very time the following letters were addressed to the Mayor and Aldermen of Exeter by that intolerant and persecuting lawyer and justice Richard Reynell, of Creedy Wiger, near Crediton, Esq. He had been sworn a counsellor for Exeter on 16th September, 1617:—

"Right Worshipfull,

"I have receaved y^{r} second letter of the xixth of this instant November, whereby I heare you have addressed your letters to y^{e} Lords, &c. God blesse your labours. Upon y^{r} former letters I sent my servant with warrants for *Southcot, Hill, &c.* But they had notice of all y^{r} proceedings two hours before day y^{t} Sunday night, and of the said letter to me, and sent there secret friends to y^{e} Constables to learn whether they had receaved any warrants from me to search, &c. And old Baggot was seen ryding to and from y^{e} Popish Houses, there affirming that some were coming from me, whereby the Service is lyke to receive some defeat for this time. But I have sent for old Baggot. I marvel how they should so speedily have notice of your doings and letters. I expect Baggot this morning, if he may be found: and so till then I do with my due respect commend you to the Lord, who directs us herein, &c. &c.

"Richard Reynell."

"I wish you had descrybed S. Hill by his stature and apparell, etc. —R. R."

"Right Worshipfull,

"I have receaved y^{r} letter and thereby learn the great care you have of the safetye of the State and of y^{e} Citye. It is true, the cause concernes God and y^{e} King; and therefore fitt we should be most carefull therein. I acknowledge your example doth much incourage me to do my best endevor in that behalf, for which purpose I will according to your advice send out warrants, and that by a servant of myne owne,

to the entent I may be ascertayned what may be done thereby. The Lord give a blessing unto our indevors in this behalf: to whose mercy-full proteccion I do with my due respect commend you, &c.

"RICHARD REYNELL."

One John Beadon, a Catholic, of Exeter, for having visited F. Sweet in this high jail, was himself committed to prison on 8th December, 1621.

In the Record-office, within the Castle of Exeter, I met with the following order of the magistrates in sessions assembled, to search the houses of George Eveleigh and Thomas Babbington:—

"*Easter Sessions Anno tertio Jacobi R.* 1605.

"Whereas We have credible information given us of great resorte made in the nyght season and other unlawful tymes to the houses of *George Eveleighe*,* of Ottery St. Marye, Esq., and of *Thomas Babbington*, of the same, Gen^{t}, of Recusants, Papists, and other persons ill affected to His Majesty, and not conformable to the Law of this Realm: some also of those that repair thither being vehemently suspected to be eyther Seminaries, Jesuits, or Massing Priests, and to bring with them Popish Books, Vestments and other unlawful Reliques: In regard there hath been of late diverse directions from His Highness, the Lords of his Council and other Ministers of Justice for the apprehending and finding out of such. Wee doe therefore in his Majesty's name and in furtherance of that service will and command you, that all such times as Roberte Haidon, Esq., one of our Colleagues, shall signify unto you, you make Privy Search in the said Howses for the apprehending of such disloyal Persons and finding of such Popish Books and other Reliques aforesaid, and having any, that you bring them to some of us to be examined and further proceeded with, as to justice appertaineth. Whereof We charge you not to fail, as you will answer the contrary to your uttermost perils.

"To the High Constable and Petty Constables of
St. Mary Ottery and to every of them."

I have seen the will of *Richard Tremayne*, of Tregonen, in St. Ewe's parish, bearing date 30th September, 1609, in which he states he had been "a convicted recusant, and for many years had been contemned and hated by the world." Was he not condemned to perpetual imprisonment with Sir Francis Tregian?† Perhaps he was restored to liberty

* In the Act-Book of Dr. Cotton, bishop of Exeter, I observe the marriage licence granted 30th September, 1612, to this *George Eveleigh* and *Bridget Fursdon*, of Fursdon, in Cadbury parish. The Fursdons were then Catholics. At Michaelmas Sessions, 1609, Petronell Fursdon, wife of William Fursdon, of Cadbury, Thomas Fursdon and his sister Alice, of Thorverton, were presented as Papists.

† In vol. iii. of Davies Gilbert's Cornwall, p. 360, the Tregian estate is said to have been estimated at £3,000 per annum, which, with all his ready money, was seized by Queen Elizabeth. Recovering his freedom after twenty-eight years' incarceration, but ruined in fortune and impaired in constitution, he proceeded to Lisbon, where he died

with him after twenty-eight years' confinement, soon after the accession of King James I.

In Rymer's Fœdera, tom. xix. p. 170, we read that *John Hunter,* of St. Stephen's, Cornwall, was tried and convicted at Exeter, on the 3rd August, 1629, of having asserted at Chudleigh, on the preceding 28th June, that "the Pope of Rome is head of the Church, and hath spiritual jurisdiction within the territories of Christian princes." The poor man, terrified at the prospect of a cruel execution, took the oaths of allegiance and supremacy in full court, and acknowledged himself guilty of the offence. In consequence, the judge recommended him to mercy, and King Charles I. issued a special pardon to him on 22nd of June, 1630.

About this time the *Rev. Thomas Bullaker, O.S.F.,* landed at Plymouth to begin his missionary career, when he was apprehended on the information of the master of the vessel, and brought before the mayor of that town, who committed him to its loathsome jail, without any other bed but the bare ground during the severe weather. At the end of eight days he was removed to that den of infection the county jail at Exeter, where he had to pass the remainder of the winter of 1630, with ruin to his constitution. At the next Lenten assizes he was produced for trial. The only evidence brought against him was that of a sailor, who showed a book taken from the prisoner, and which he called a Missal. On its being examined by the Court, it turned out to be a Spanish history, which Mr. Bullaker had got to amuse him during the voyage; and as no proof could be adduced of his priestly character, he was eventually discharged from custody. The apostolic man repaired to London, and devoted the eleven following years to the instruction of the poor and afflicted. On 11th September, 1642, whilst celebrating mass in the house of Mrs. Powell, the daughter of Sir Henry Brown, of the Montague family, and during the recital of *Gloria in Excelsis,* he was seized by the apostate Wadsworth, and hurried before the Sheriff of London. Conviction of the being a priest according to the order of Melchisedech followed, and the 12th of the following month witnessed his hanging and dismemberment at Tyburn, æt. thirty-eight; Rel. 19, Sacerd. 14. One of his arm-bones is respectfully preserved in St. Elizabeth's Convent at Taunton.

During the unfortunate civil wars, the Catholics had to drink the chalice of affliction to the very dregs. The Parlia-

25th September, 1608, aged 60. The king of Spain had granted him a pension of sixty cruzados per month. But more of this confessor of the faith in APPENDIX No. II.

ment required of the commissioners "to use their utmost endeavours to discover all Popish recusants; to administer the oath of abjuration to all persons upon whom there shall be suspicion of Popish recusancy; and if any such refuse to take the same, proceed forthwith to seize and sequester two-thirds of their real and personal estate." Amongst some of the faithful so denounced and convicted, we find Sir Edward Cary, who held the impropriate rectorial tithes of Mary Church and Paignton, and lands in Staverton and Stokenham.

Sir Robert Brett, who had the rectory of Yarcombe.
John Poyntz, of Arlington.
John Coffin, of Parkham.
William Giffard, of Bucland Brewer.
Anthony Giffard,* of Lancras.
Garret Dillon, of Morthoc.
Walter Grant.
Susan Chichester, widow.
Dorothy Berry.
George Bayley, of Langtre.
Dorothy Risdon, of Harberton.†
Thomas Marsh, of Rewe.‡

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* His grave-stone fronting the communion-table in Lancras Church bears a triple cross, with this legend:—"Hic jacet Antonius Giffordus, Dominus de Lancrass, Vir vere pius et Catholicus. Ob. 14 Feb. 1649."

† In Wyot's Register, quoted in Gribble's Hist. of Barnstaple, p. 628. —"Assizes at Exeter, March, 1602.—The Lord Chief Baron sent to the common gaol Mrs. Giles Risdon and Mr. William Burgoyne, being recusants, there to remayne at his pleasure: if they had rather go to gaol than to church, much good might it doe them; I am not of theyr mynde."

‡ The following I copy from the original in the possession of Charles Noel Welman, of Norton Court, Esq.

"At the Standing Committee for the County of Devon, the 16th day of Oct. 1646.

"Whereas the Farm of Heasell, in the Parish of Rewe, now is and standeth sequestered, being the Farm of Thomas Marsh, of Rewe aforesaid, Gent., a Papist, It is ordered by this Committee, that Thomas Barton, of Silverton, in the countie aforesaid, Gent., shall hold, possesse, and enjoy the same Farm of Heasell, which Farm is hereby set and demysed unto the said Thos. Barton for one yeere, wch yeere is to begin from the feast of St. Michael the Archangel last before the date hereof, and the said yeere to end at the feast of St. Michael the Archangel next after the date hereof; for which terme the said Thos. Barton is to pay the Rent of Fifty five Pounds yeerely, by even and equall porcions, unto the Treasurer of the Committee; the first payment to begin at Christmas next. Ordered that the said Thos. Barton shall pay unto Charles Vaghan, Esq, Treasurer, for such profitts as he hath taken out of the said Farm since June last, the sum of Twenty Markes.

"John Champneys. Philip Francis. John Beare.
"John Barton. Charles Vaghan. Tim. Alsop."

Thomas Kirkham, of Bidwell, Newton St. Cyres.
William Kirkham, of Pinhoe.
Arthur Trevelyan, of Littleham.
John Holford, of Sampford Peverell.
John Rowe, of Staverton.
The Lady Wrey, who had rents in Sourton.
Robert Bayly.*
George Blount, of Ashcombe.

In the State-paper Office, amongst the proceedings of the committee for managing the estates under sequestration, I find the following entries :—

"16th Nov. 1654. Thomas Risdon, an infant, by Charles Maynard, Gent., his guardian, petitioner to discharge sequestration of lands fallen to him by the death of father and mother: two-thirds whereof were sequestered for the recusancy of Dorothy Risdon, deceased, his mother. Ordered.

"4th Jan. 1654/5. William Bayly and John Cleverdon, Gents., for discharge of sequestration of ⅔ds of lands in Devon, made over to them for ten years by Humphry Coffin, Gent., under sequestration for the recusancy of John Coffin, his father, deceased. Referred.

"18th Jan. 1654/5. Christopher Maynard, discharged of sequestration of lands purchased by him of Thomas Cary, now under sequestration for recusancy of Sir Edward Cary, deceased. Ordered.

"25th Jan. 1654/5. Petition of John Gifford, infant, by Thomas Leigh, of Northam, Esq., his guardian, for allowance of title to lands which came to him by death of his mother Honor Gifford, ⅔s of which were sequestered for recusancy. Ordered.

"1st Feb. 1654/5. Petition of Wm. Leigh, Gent., for discharge of sequestration of half the manor of Upton, sequestered for the recusancy of Anthony Gifford, deceased. Ordered.

"25th Feb. 1654/5. Petition of Sir Wm. Courtenay, Wm. Kirkham, and Christopher Maynard, for sequestration to be discharged on lands in Devon, made over to them by Sir George Cary, for payment of debts, &c., ⅔s whereof are sequestered for recusancy of his late father, Sir Edward Cary. Ordered.

"22nd March, 1654/5. Petition of John Maynard, Serjeant-at-Law, to discharge two-thirds of certain copyholds within the Manor of Beer Ferris, for recusancy of Thomasin Wakeman, widow.

"N.B. The Earl of Worcester in 1648, a Papist, held in Devon the manors of Denbury and Chumleigh, and some other detached parcels, bringing a net rent of £289. 6*s.* 3*d.*

"The Marquis of Winchester had also the manors of North Bovey, Hempston Arundell, Brixham, East Portlemouth, Bigbury, Denbury, Chamleigh, and Wolston, whose total rent was £576. 8*s.* 11½*d.*"

The restoration of monarchy did not afford much relief to the persecuted Catholics. On 13th September, 1667, the

* His lands in Doddiscomblegh were sequestered for recusancy on 19th February, 1646. Obiit 10th November, 1653.

Privy Council addressed a letter to the justices of the peace for the county of Devon, setting forth, that "notwithstanding his Majesty's proclamation, and the laws, and the endeavours of his ministers and judges, to suppress the growth of Popery, according to the desires of both Houses of Parliament in that behalf, yet many Popish priests are as active as ever to seduce his Majesty's good subjects, and to persuade them to embrace the Popish religion, and therein have the help and encouragement of many of that persuasion, who (although obnoxious to law) have of late behaved themselves very bold and insolently; for the prevention of which growing mischief, and for the preservation of the true Protestant religion, his Majesty hath commanded us to signify to you his express pleasure and command, that you, in your respective divisions, do use your utmost endeavours to apprehend all Popish priests and Jesuits that endeavour to seduce and pervert his Majesty's subjects; and that if any of them be by them seduced and perverted to become Papists, you do strictly examine the persons led away to the Romish religion, and make further and diligent inquiry who have been the instrument and means in their seducement and perversion, whether priests or others; and that, according to his Majesty's said proclamation, you proceed against them according to law established. And that further, you cause the laws against the growth of Popery and Papist recusants, and for their conviction, to be put in due and full execution."

This intolerant letter I have seen, with the fifteen original signatures. Amongst them is that of *Sir Thomas Clifford* (afterwards the Lord Treasurer), who five years later made the *amende honorable*, by reconciling himself to the religion which he had sought to proscribe.

The Conventicle Act of King Charles II. provided that every person above sixteen years of age present at any meeting, under pretence of any exercise of religion in other manner than is the practice of the Church of England, when there are five persons more than the household, shall for the *first* offence, by a justice of the peace be recorded, and sentenced to jail for three months till he pay £5; and for the *second* offence, six months till he pay £10; and the *third* time being convicted by a jury, he shall be banished to some of the American plantations!

And when the public mind was maddened by the unblushing perjuries of Titus Oates, though the king from the beginning was satisfied that the plot was "all a fiction, never believing one tittle of it;" yet did he not sport with the character, the property, the liberties, and the lives of his

innocent and loyal Catholic subjects? In vain have I searched for the names of the "seven Popish priests" whom his detestable policy hurried to the Scilly Islands in 1681. See the moneys paid for his secret service, 9th March of that year.

To the Catholics, sitting in darkness and writhing under the scorpions of persecution, it was a relief and comfort to behold in the person of James II. an open professor of their faith, and a champion of the rights of conscience. Then "a mass-house was opened in Exeter," to use the words of Calamy, Hist. vol. i. p. 391. This excited the black bile of that fanatical ranter George Trosse, whose epitaph in St. Bartholomew's-yard, Exeter, describes him as the greatest of sinners, the least of the saints, and the most unworthy of preachers! His Majesty was pleased to appoint to the office of High Sheriff of Devon, in 1687, a most respectable Catholic gentleman, viz. John Rowe,* of Kingston, Esq., who died in 1688.

With the Revolution came the re-action of the popular frenzy against the unoffending Catholics. The Exeter "mass-house" was levelled to the ground: its priest, F. Morris, narrowly escaped: all personal liberty and property were insecure. The *double land-tax* was imposed and exacted, and the reward of £100 for the discovery of a priest held out a daily temptation to mercenaries, and to unprincipled servants and false brethren, to turn informers against chaplains and their patrons. Nay, though the edge of the penal laws grew gradually blunted under the government of the house of Brunswick, yet in all times of political commotion, we were liable to suffer from their cutting force until the year 1778.†

* To show the despotism and grinding misery which Catholics formerly had to endure, I transcribe the following extract from an original letter written in 1613:—"Mr. Rowe [he was an ancestor of this sheriff of Devon above mentioned] was sent for up to London, for that being with a knight of his acquaintance, when it was objected that the *Papists* had poisoned Henry, prince of Wales, he answered, it might as well be the *Protestants;* for that he had more of them about him. The which the said knight repeating at another time what he heard a gentleman say of his acquaintance (where a Scot was present), he was forced to bring forth the same gentleman; and it cost Mr. Rowe forty pounds before he was released."

† See Proclamations of Geo. II., dated 5th Sept. and 6th Dec. 1745, in vol. xv. Gent. Mag. 1745. Even we read in the Universal Museum, a complete magazine of 1767, March: "Another mass-house was discovered in Hog-lane, near the Seven Dials." P. 41, March: "John Baptist Malony, a Popish priest, was taken up for exercising his functions in Kent-street contrary to law. He is bound over in £400 to

I conclude this first chapter with an extract from a letter I received from a lamented friend, Miss Margaret Sweetland, dated "Tunbridge Wells, 25th June, 1840." "We have here at present the family of Mr. Loughnan. He was a highly respectable merchant in London: his lady was a Miss Hamilton, niece to old Sir Alexander Hamilton, who lived at the Retreat, near Topsham. The knight left his fortune to this Mr. Loughnan's eldest son, on the condition of his conforming to the Established Church; but should he refuse the condition, it was to be offered to all the six sons, one after the other. The parents are thankful to be able to say, they were all too firmly rooted in their Catholic faith to accept it. The person who now has it was next in succession, and a Protestant, and changed his name only (Kelso) to take possession. Sir Alexander Hamilton died at the Retreat, 12th June, 1809, aged seventy-seven, and was buried in the parish church of Topsham."

take his trial at the next Kingston assizes." P. 455: "N.B. He was convicted at Croydon on 23rd August, and sentenced to perpetual imprisonment." See p. 435, ibid. (His crime was administering the Sacrament to a sick man. After four years' imprisonment he was banished from England for life.) Again, in p. 267, May, 1767: "A Popish mass-house in the Park, Southwark, was suppressed; but the officiating priest escaped at a back-door." P. 379, 16th July: "The archbishop of York, in obedience to his Majesty's commands, has required of the suffragan bishops of his province to procure complete lists of all Papists, or reputed Papists, distinguishing sex, age, occupation, and length of residence." And in p. 381: "The archbishop of Canterbury has been directed to make out a similar return."

The Rev. James Webb was tried for priesthood in the Court of King's Bench, 25th June, 1768, and the Hon. and Rt. Rev. James Talbot in 1769, but escaped for want of evidence of his priesthood. In 1770 Sir William Stanley, of Hooton, Bart., was indicted for refusing to part with his four coach-horses to a church dignitary, who had tendered him a £20 note; but was acquitted on the ground of its not then being a legal tender.

CHAPTER II.

SOME NOTICES OF CATHOLIC FAMILIES IN DEVONSHIRE AND CORNWALL.

The *Arundells of Lanherne* formerly possessed such property and influence as to have acquired, according to Leland, the epithet of the "Great Arundells." And Carew, the Cornish historian, adds, "they were the greatest for love, living, and respect heretofore in the country." But though entitled to the highest consideration by antiquity of descent, dignity of connections, and extent of lands and royalties, they placed their highest honour in the practice and munificent protection of religion. Unfortunately, one of the family, Humphry Arundell, Esq., the governor of St. Michael's Mount, in the reign of King Edward VI. attempted to support the old faith by open insurrection; forgetful of the maxim, "non resistendo sed perferendo." In the sequel he fell a victim to the avenging law of his country. He was executed at Tyburn in November, 1549.

Sir John Arundell (son of Sir John Arundell, who had died 24th March, 1558) was, on account of his religion, with his servant Glynn, committed to prison by Queen Elizabeth in 1581. He was eventually discharged; but this servant died in confinement. The worthy knight survived until 17th January, 1591, according to the Isleworth Register. His daughters Gertrude and Dorothy, on 11th July, six years later, consecrated themselves to God in the Benedictine Convent at Brussels.

The next successor to the property, John Arundell, was indeed a great sufferer for conscience' sake. In a letter before me of F. Richard Blount, dated 7th November, 1606, he says:—

"Catholics are daily more and more impoverished; for besides that his Majesty has the whole forfeiture, either of two-thirds of the lands and all goods, or else twenty pounds monthly of such as are able; they are all given to *Scots*, to be yet more narrowly sifted and ransacked, if some composition be not made with *them*. In this manner Mr. Talbot, *Mr. John Arundell*,* Mr. Throgmorton, and all others of any ability,

* Among the papers at Wardour Castle are two, of which the endorsations attest to the sufferings of Lord Arundell's ancestors:—

1.—Recusancy of John Arundell.

20 Feb. 4 Jac. I. 1607.

Letters-patent of King James I., directing the officers of the Court of

are begged and forced to compound, or else to be in danger, by one means or other, to *lose all*."

From a letter in the State-paper Office, dated 21st October, 1642, by a *Parliamentarian*, I make the following extract:—

"Mr. Arundell hath the greatest forces here, and is able to raise more than half the gentlemen in *Cornwall*, and he alone was the *first* that began the rebellion there. There hath lately been landed at some creek in that county ten or more seminary priests, which are newly come out of Flanders, and harboured in Mr. Arundell's house.* They are merciless creatures; and there is great way laid for the apprehension of them."

This gentleman had to suffer the sequestration of his estates for many years, and it cost him nearly £3,000 to get off at last. In the sequel of this compilation, we shall see that this illustrious family had to submit to many painful sacrifices until the relaxation of the penal laws; but "they chose rather to be afflicted with the people of God, than to have the pleasure of sin for a time, esteeming the reproach of Christ greater riches than the treasures of this world: for they looked to the reward."

The *Courtenays* yield to few families in the British empire, or even in Europe, in antiquity of descent and splendour of connection. "Atavis edite regibus" may justly be said of their illustrious pedigree; but when they ceased to be Catholics I cannot determine with accuracy. Henry Courtenay, K.G., the eleventh earl of Devon, created marquis of Exeter 18th June, 1525, whose mother was Catherine of York, daughter of King Edward IV., sister to Elizabeth, the Queen of Henry VII., and aunt to King Henry VIII., was sacrificed, by a breach of the most sacred laws of justice, to the gloomy suspicions of that remorseless tyrant, the last-mentioned monarch, on 9th January, 1539. "Odium Tyranni in virtutem et Nobilitatem."—(Apologia Cardinalis Poli, 118.) Edward, the only son of the marquis, and but thirteen years

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Exchequer not to seize any of the lands of John Arundell, Esq., convicted of recusancy, so long as he paid £20 a month for not frequenting church, &c. (£240 *per ann.*)

2.—20 June, 34 Eliz. 1591.

Recusancy of George Arundell, Esq.

John Maynard, Yeoman the Queen's Guard. Geo. Arundell, Esq., of Lanherne, Cornwall.	Fine £20 a month.

* There is an hereditary tradition at Lanherne that the Blessed Sacrament has always been kept there since the Reformation.

old when his father fell into disgrace, was committed to the Tower, where he remained in close confinement from 1538 until 1553, his manners and education being totally neglected. One of the first acts of Queen Mary at her accession to the throne was to release him from his cruel imprisonment. On 3rd September she issued letters patent creating him Earl of Devon, to hold to him "et heredibus suis masculis in perpetuum;" and according to F. Persons' "History of Domesticall Difficulties in the English Catholic Cause," he "was designed to be a husband to Queen Mary, if the matter had not been strongly laboured and overthrown by the contrary faction of Lord Paget." It is true that Bishop Gardiner promoted such union with all the influence of his station. But his own misconduct ruined all his prospects: his ungrateful disloyalty caused his recommittal to the Tower in April, 1554; thence he was removed to Fotheringay Castle. After the Queen's marriage with Philip of Spain he was permitted to travel abroad, and dying of an ague at Padua, 18th September, 1556, was honourably buried in St. Anthony's Church there.

Sir William Courtenay, the fifth of that name, of Powderham Castle, the founder of the great Irish estate, was so stanch a Catholic, that he (as well as his daughter Elizabeth, wife of Sir William Wrey) was denounced by the intolerant House of Commons on 27th April, 1624, as the Papist recusant. Cleaveland, in his Genealogical Hist. of the Courtenays, represents that "he did receive into his house, and harbour the Jesuits and other Popish priests, which came secretly into England, and spent a great deal of money in maintaining of them. For there is a tradition, that in a dark, secret room, which is in Powderham Castle, many Popish priests lay concealed." The venerable knight died in London on 24th June, 1630, aged seventy-seven, and was buried at Powderham. On opening the family vault for the interment of Lady Frances Courtenay on 31st December, 1761, was discovered the brass Maltese cross referred to by Cleaveland, about six inches long and four wide, inscribed thus:—

Hic
jacet
Sepultus

✠

Gulielmus Courtenay de Powderham Miles
Catholicus Romanus et Confessor
qui obiit Londini in festo Sancti Johannis Baptistæ
Anno Salutis 1630 ætatis suæ 77° pro cujus
Anima intercedant
Beata Virgo
et omnes Sancti.

Mr. Chapple, in his Notes, says that it was thrown again into the lower part of the vault.

Sir William Courtenay, only son of Thomas Courtenay, who was the third son of the Confessor above mentioned, received the honour of knighthood for his gallant conduct 9th April, 1644. Five years later this "Papist recusant" was allowed to compound for one-third of his estates in Hants. He had married Mary, the relict of Gilbert Wells, of Brambridge, in that county. I lose sight of him after February, 1655.

A powerful branch of the Courtenays, in the early part of King Henry VI.'s reign, obtained possession of Molland Botreaux, by intermarriage with the Hungerfords. This branch remained Catholic until John Courtenay in 1732 deceased without issue. His ancestor John Courtenay, who died in 1660, had compounded for his recusancy in the sum of £750.

The *Chichesters of Arlington* persevered in the religion of their forefathers until the representative of this ancient family, John Palmer Chichester, read his recantation in Exeter Cathedral, about the year 1795. His death occurred at Weymouth on 5th November, 1823, æt. fifty-four. Until this unhappy defection, a priest had been maintained as chaplain in the family. His younger brother, Charles Chichester, settled at Calverleigh Court, and lived and died a sterling Catholic. His son walks in his footsteps.

Strange to say, though Popery and treason were considered nearly as synonymous in the eye of the law, yet license to commit Popery and its prospective pardon might be had for money, from the heads of the Anglican Church and defenders of the Faith. Their martyr Charles I. loved to traffic in such indulgences. In fol. 36 of the Patent Book of Dr. Hall, bishop of Exeter, the author of "Dissuasive from Popery," is copied his Majesty's allowance, under the Great Seal of England, and bearing date 14th March, third year of his reign, 1628 (and exhibited ten years later to the said Lord Bishop), to John Chichester, of Arlington, Esq., and to his wife Ann, to remain recusants, &c., and with exemption from all citations, pains and penalties, during the yearly payment of a specified sum of money to the Crown. A similar one is there recorded in favour of Francis Kirkham, of Pinhoe, gentleman, and Elizabeth his wife, dated 21st April, 1639, "*durante solutione pecuniæ.*" The loyal Sir Edward Cary got discharged on 24th June, 1634, by letters-patent under the Great Seal (which were enrolled in the Pipe Office 20th October following), as well for himself as for his wife Margaret, "ratione recusantiæ suæ, vel absentiæ suæ ab

ecclesiâ vel ecclesiis, capellis sive aliis locis communis precationis, antehac seu imposterum," as long as £136. 13*s.* 4*d.* be paid every year into his Majesty's exchequer.*

Before I part with the Courtenays of Molland, and the Chichesters of Arlington, I must refer to the letter in the State-paper Office, of 21st October, 1642, where I read this statement of the parliamentary bigot:—"There hath ben more substantial armour found in Mr. Chichester's house at Arlington, and at Master Courtenay his house at Molland (both recusants), than in our whole country (the gentry excepted). At the searching of these gentlemen's houses there were many wounded."

Of the *Risdons* of Bableigh, in Parkham parish, I can glean but few particulars. The Rev. Edward Risdon was very instrumental in the foundation of Douay College in 1568. In the north aisle of Parkham church is this epitaph:—

> Hoc tumulo requiescit corpus
> Wilmotæ Risdon Viduæ
> quondam Uxoris Thomæ Risdon Armigeri
> quæ vixit et mortua est in Fide Catholicâ.
> 1617.

F. Sweet was mentioned in the preceding chapter as being apprehended in Exeter, 14th November, 1621, on his way, perhaps, from Powderham to Mr. John Risdon. Again, F. *Philip Powel, O.S.B.*, was sent to "a good family, Mr. Risdon's, in Devonshire, in 1622, and continued his ministerial services in the family and its connections until they were scattered by the civil wars."—See Challoner's "Missionary Priests," where is related his martyrdom at Tyburn, 30th June, 1646, æt. fifty-three, miss. twenty-six.

When the *Cary family* returned to the faith of their forefathers, I cannot determine; but I incline to the opinion that in the early part of King James I.'s reign, Sir Edward Cary was reconciled. He had married Miss Margaret Blackhurst, of Lancashire. Both died in 1654; † he on 14th ⌣ ne, aged eighty; she, five days later, in her eighty-fifth year. Their constancy in their religion has entailed a blessing on their descendants. Sir George, their eldest son, was enabled to purchase Tor Abbey, in 1662; and I believe that nearly ever since a priest might be found there. He, Sir George, died

* As late even as 26th October, 1689, "Roger, earl of Castlemain, Sir Edward Hales, Charles Hales, and Obadiah Walter, prisoners in the Tower, were brought to the bar of the House of Commons for high treason, in being *reconciled to the Church of Rome.*"—Hatsell's Precedents, vol. iv. p. 259.

† See APPENDIX No. III.

4th June, 1678. In the time of his son and heir, Edward Cary, Esq., William, Prince of Orange, with a powerful force, landed at Brixham. The following extract from the diary of the Rev. John Whittie, a chaplain of his highness, may amuse the reader:—

"5th November, 1688, we all rode at anchor in Torbay. There is a fair house belonging to one Mr. Cary, a very rigid Papist, who entertained a priest in his house. This priest going to recreate himself on the leads on the top thereof, it being a most delightesome day, as he was walking there, he happened to cast his eyes towards the sea, and spying the fleet at a distance, withal being purblind in his eyes, as well as blinded by Satan in his mind, he presently concludes that it was the French navy (because he saw divers white flags) come to land the sons of Belial, which should cut off the children of God, or, as they call us, hereticks. And being transported with joy, he hastened to inform his own disciples of the house, and forthwith they sang 'Te Deum.'

"And because false reports were spread abroad that the people of this house had shot several of the Prince of Orange's soldiers, and thereupon they had burnt down this house, I must inform the candid reader that there was nothing at all in it. For our people did not give them one reviling word, nor they us. Some lodged there, while we were in the bay."—Page 36.

Another account says,—

"The prince, on Monday, 5th November, sent a Captain M. to search Tor Abbey, and so all other houses belonging to Papists, for horses and arms."—See No. 710 of *Exeter Flying Post.*

The Cary family has remained immovable in the Catholic faith since.

Some of the *Godolphins* of Cornwall professed the Catholic creed. Sir William Godolphin (the elder brother of that famous Sidney, created Lord Godolphin and baron of Rialton, 8th September, 1684) was sent ambassador to Spain by King Charles II., and there embraced the Catholic faith, and ended his days in that country. Dodd (vol. iii. of his "Church Hist." p. 251) says, that "he left a considerable substance" for the benefit of religion. In the procurator's books of the Colleges at St. Omer and at Bruges, I find mention of the "Godolphin's free place for Cornwall;" and in F. John Thorpe's letter, written from Rome in September, 1789, that—

"Mr. Stonor, the agent of the English clergy at Rome, had presented a petition several years before, at the request of Lord Arundell, for recovering the maintenance of the Godolphin mission; but obtained nothing from Foggini, who then acted for Cardinal Corsini—that before the suppression of the Jesuits, the sum of between 300 and 400 crowns used yearly to be passed to the English provincial of the Society for the benefit of the Cornish mission; that the Rev. Mr. Waters, O.S.B., claimed the maintenance of a missioner in Cornwall; and with a well-

concerted and cogent memorial presented authentic certificates of the yearly payment of such maintenance up to the year 1773. The answer of Cardinal Corsini, approved of by the Congregation de Propagandâ, was, that the funds had been ruined; but if the bishop of the western district desired some help for sending a boy to the English college at Rome, it would be bestowed upon him."

I pass by, for want of sufficient information, the Kirkhams of Blagdon, Pincourt, and Bidwell; the Reynolds of Pinhoe; the Borlases of Treluddra; the Giffards of Halsbury; the Pollards of Horwood; the Fursdons of Fursdon; the Rowes of Kingston; the Chesters of Bearscombe; the Rowes of Endellion and Trevithick; the Hannes of Deviock; the Trevanions, a branch of the Dennis* family; the Knights of Axminster and Comb-pyne; and some few others,—to invite a brief attention to the Cliffords.

This ancient family returned to the faith of its forefathers in the person of Thomas, the Lord Treasurer Clifford, early in 1672. As late as 17th July, 1671, he had procured Dr. Anthony Sparrow, the Protestant bishop of Exeter, to dedicate and consecrate a domestic chapel at Ugbrooke, 70 feet long and 30 broad, with a cemetery 34 feet long and 24 broad. What led to his conversion, I cannot pretend to discover; but Lord Shaftesbury had purposely contrived the Test Act to exclude him and the duke of York from the cabinet. To use the words of King James II. (see the Life of that Sovereign compiled from the Stuart MSS. in 1816, vol. i. p. 484), "This *new Test* had the effect in outing Lord Clifford of the place of Lord Treasurer of England, and of being any longer a privy councillor, who, though a *new convert*, generously preferred his conscience to his interest." The noble lord died at Ugbrooke on 17th October, 1673, and, as the Chudleigh parochial register testifies, "was buried the 19th day of October in his owne

* In the History of the English Friars Minors by Davenport, who lived for a time in the diocese of Exeter, I read in page 55:—"Frater Dennis seu Georgius Dionysii, generosâ familiâ Catholicâ in comitatu Devoniensi prognatus, olim in obsidione et interceptione Boloniæ sub Henrico Octavo Regius Vexillifer, ante Ordinis Sancti Francisci *ultimam* suppressionem, sub Mariâ (ut *frater ejus nobilis*, totus plenus dierum et bonorum operum, ante quadraginta plus minus annos occulatus rerum Testis hæc *mihi* retulit) Grenovici habitum nostrum suscepit et Novitius existens quod singularem denotat fervorem una cum Patribus ad exteras nationes (Belgium) cum habitu evolavit, et è Brabantiâ Leodium se conferens, apud Nostros diu post Professionem mortuus, sepultus est in Ambitu; cujus Epitaphium, jam ablatum, ibi Vidi."

The book was printed at Douay in 1665. *Q.* Was not the informant Sir Thomas D., son of the Sir Robert, who died at Bicton, 4th September, 1592?

chappell." His honoured widow survived until 21st September, 1709, æt. eighty. She was a pious Catholic, and, as such, is shamefully belied by the fanatical minister John Whittie, in page 45 of what he calls his "Exact Diary of the late Expedition of his illustrious Highness the Prince of Orange into England."

"From Newton the army passed by a Popish lady's house, which was cruel to all her Protestant tenants: she forced some to turn Papists or apostates. But had the French king's army passed thus by a Protestant house, it should soon have been fired, the people put to the sword, or burnt. But *we* have not so learned Christ; nor been thus taught by his ministers in our land: for no man molested this house; nor did any visit it, unless a captain and some gentlemen, which would have bought themselves horses there; having lost their own at sea, and so constrained to walk on foot till they could supply themselves with more."

Hugh, the second Lord Clifford, in the year 1715, as a suspected friend of the House of Stuart, was placed under the surveillance of an officer appointed by the new dynasty. In "The Protestant Mercury," or "The Exeter Post-Boy," Friday, December, 16th, 1715, I read, "The Lord Clifford, who has been for some time in custody, is ordered up to town." Most probably he was set at liberty when the alarm of invasion had subsided. "In him," says the biographer Prince, "all the honours and virtues of his noble ancestors seem to have been epitomized." In the generous preference of conscience to interest, his descendants have continued immovable, though they have witnessed many families and friends bending the knee to Baal. In return for such fidelity, the blessing of Heaven visibly rests upon them;—they rejoice in their children; they depart in peace; they are acceptable to God and to man, and to all that dwell in the land. In the language of the canticle, the writer offers them his best wishes: "Qui diligunt te, sicut sol in ortu suo splendet, ita rutilent."—Judges v. 31.

In concluding this chapter, I must remind the reader, that during William III.'s reign a statistical account was taken, by royal commission, of the exact number of Catholics in England. The sum total was reduced by the desolating influence of the penal laws to 27,696. Of this number but 298 were returned in the Diocese of Exeter.—See Dalrymple's "Memoirs," vol. ii. 2nd ed. Appendix to Part II. The "Ann. Lit. S.J." in 1710 states, "Pauci hìc Catholici et ferè pauperes."

CHAPTER III.

THE ACTUAL STATE OF RELIGION IN DEVONSHIRE AND CORNWALL.

In forming the comparison and contrast of the state of religion within the diocese of Exeter (which includes Devonshire and Cornwall), between the former and the present times, we have to mourn over the pillage and destruction of the records and memorials of Catholic affairs, which perished irrecoverably in June, 1780, when the rioters attacked and burnt Bishop Walmesley's house in Bell-tree Lane, Bath.

After Lanherne, the oldest mission in Cornwall, and Arlington, the oldest in Devonshire, we believe that Tor Abbey and Ugbrooke must take precedence in point of time. Formerly the missionary priests were fortunate to find an asylum where to rest their heads,—they were contented with a bare subsistence. Most of them had no fixed abode; the conveniences of licensed places of worship, with contiguous residences and regular stipends, and schools for instructing their poor, were unknown. In order to elude the vigilance of scouts and persecutors, they had to make their rounds to the houses of the faithful under the cover of the midnight darkness; they were necessitated to assume different names, to disguise their persons, to submit to irksome solitude, to many slights, frequent denials of admission,—"propter metum Judæorum,"—in fine, they were doomed to live in perpetual hazard of life and liberty. Though their course was splendid in the sight of God and His angels, it was abject and contemptible in the eyes of worldlings. These industrious labourers in the vineyard of souls died neglected and forgotten; we rarely meet with a grave-stone to record where they rested from their earthly labours; but their names are written in heaven. The charitable zeal of these pastors—the fervour and spirit of sacrifice in the breasts of their dutiful children—may vie with the example of the primitive days of Christianity. We cannot think of the perpetual dangers, privations, and sufferings of these soldiers of Christ without tears.

Tor Abbey.—In all probability a priest was attached to the Cary family soon after the restoration of monarchy; but the ease and independence of the pastor must have received

considerable improvement from the liberality of the Rev. *John Lewis*, who had been chaplain for some time. In the second volume of this work I shall give his biography. At present suffice it to say, that he was buried at Tor Mohun, on 20th April, 1709, and that his will was proved in the bishop of Exeter's *Registry Court*, on 9th May following.

Divine service continued to be performed in an upper room of Tor Abbey until the year 1779, when George Cary, Esq., fitted up the old refectory of the Norbertine canons,—a lofty room, and 52 feet long, by 25 wide,—for a very respectable chapel. But the present and seventh representative of the family, Robert Sheddon Sulyarde Cary, Esq., generously gave a most eligible site of three-quarters of an acre for a new church, which my reverend friend *Canon Maurice Power* undertook to erect. The first stone was laid April 4th, 1853. This edifice is an ornament to the vicinity, and was solemnly consecrated by the Right Rev. Dr. Errington, Bishop of Plymouth, on 17th February, 1854.

Ugbrooke.—St. Cyprian's chapel here was dedicated to Protestant worship by Dr. Anthony Sparrow, Lord Bishop of Exeter, on the 17th July, 1671; but, since the reconciliation of the family to the Church, it has been consecrated to Catholic rites, and has been enlarged and decorated. Within its walls the first diocesan synod of the see of Plymouth was held on February 7, 1854.

Exeter was the next established mission. In page 14 I have alluded to the demolition of its chapel by the partisans of the Revolution, and of this I shall have to speak more amply in the biography of its incumbent, the Rev. *Richard Norris, S.J.* From poverty, and the distraction of the times, the Catholics in this city and neighbourhood were compelled to be satisfied with the occasional visits of an itinerant priest, and for many years—certainly from 1745—divine service was *cautiously* celebrated in an upper back room of Mr. Flashman's house, commonly called King John's Tavern, in South-street. About the year 1763, the Jesuits undertook to provide a regular incumbent, viz., in the Rev. William Gillibrand, who boarded with a Mr. Truscott, in Exe Island, now the site of the gas-works. A successor of his, the Rev. John Edisford, removed the chapel from South-street to Bartholomew-street for, I think, about two years; but at Christmas, 1775, a lease was taken of the south-east part of the capital mansion called or known by the name of St. Nicholas, and a large upper chamber was easily formed into a chapel.

Within thirteen years these rented premises were purchased, and then a substantial chapel in the garden was determined upon. The foundation-stone was laid on 6th May, 1790, and on the Feast of the Epiphany, 1792, Mass was first celebrated in this respectable place of worship. On the 19th of June, 1854, the preparatory work for the handsome poor-school commenced. Bishop Errington laid its foundation-stone on 7th July, 1854, and it was opened with becoming honour on Tuesday, 16th January, 1855; and now the chapel is undergoing considerable enlargement. *Proficiat!*

Plymouth.—Here the faithful were in a worse condition than their brethren in Exeter. The charitable heart of that venerable benefactor to religion, Rowland Conyers, Esq. (who lived till 28th April, 1803, aged seventy-nine), was moved with compassion at witnessing their disconsolate condition, and he provided funds to maintain a priest both for them and for the seafaring Catholics who frequented the port of Dartmouth. His foundation, however, for the latter place was transferred, about the year 1820, to Weymouth, of which more in the sequel of this work.

The zealous pastor at Plymouth, Jean Louis Guilbert, then felt encouraged to undertake the erection of a public chapel, in lieu of the room over a stable in the back of the George Inn, Devonport. Having obtained a central situation near the Marine Hospital at Stonehouse, between Devonport and Plymouth, the foundation-stone was laid on 28th May, 1806, for St. Mary's chapel, with an adjoining presbytère and school, and on 20th December, 1807, Mass was celebrated in that sacred edifice. At a later period the Rev. Henry Riley enlarged and improved it, as well as the rest of the premises; and since October, 1851, St. Mary's has been raised to the rank of a cathedral, which has now (since 6th December, 1853) a chapter of eight canons attached to it. The foundation of a cathedral was laid 28th June, 1856.

Axminster.—Some time after John Knight, Esq., formerly of Cannington, had effected the purchase of Hilary House (late Mr. Colltaret's), in Axminster, A.D. 1763, he fitted up a decent apartment in the mansion, which continued to be used by a small but increasing congregation, until the present church, dedicated to Our Lady, was opened for public worship on 15th August, 1831, principally through the instrumentality and support of his pious son, Henry Knight, Esq.,* whom may God long preserve!

* His father, John Knight, Esq., died 14th June, 1801, æt. 69. His late brother William, born 3rd May, 1763, died at Hilary House, 3rd December, 1849, æt. 77.

Calverleigh and Tiverton. — I have already related the defection of John Palmer Chichester, Esq., and in consequence the breaking up of the Arlington mission. Joseph Nagle, Esq., who had purchased the Calverleigh estate some years before, and had engaged the Rev. Philip Compton for his chaplain, now invited the Rev. Henry Innes, the last priest at Arlington, to succeed that reverend gentleman, who retired from missionary duty. The venerable patron continued to maintain a chaplain until his happy death, on 29th January, 1813, æt. eighty-nine. His nephew-in-law, Charles Joseph Chichester, Esq. (brother to the aforesaid John Palmer Chichester of Arlington), who inherited the estate, pursued the same course. One of these ecclesiastics, the Rev. Jean Marc Moutier, a gentleman of fortune, foreseeing, in the precarious state of Mr. Chichester's health, the dispersion of the family in the event of his death, and the closing of the chapel at Calverleigh, generously undertook the perpetual endowment of a mission in the adjoining parish of Tiverton; but he died on 15th April, 1833, æt. sixty-six, four years before Mr. Chichester. In conformity with his intentions, a convenient site was purchased at Shillands on 14th June, 1836, for a church, school, and presbytère. The first stone of the sacred edifice was laid by Bishop Baines, on Tuesday, 6th September, 1836. On 7th May, 1838, the Rev. Thomas Costello was enabled to remove from Calverleigh into the new premises. Mass was first celebrated in the school-room on Sunday, 13th May; and St. John's church was opened for public worship by that reverend gentleman on Whit-Sunday, the 19th of May, 1839. I regret to add, that by mismanagement of affairs, the intentions and express wishes of the founder of the Tiverton mission have been carried out in a very unsatisfactory manner; but I hope that justice, though tardy, will be accomplished.

Follaton, near Totnes. — The late Edward Cary, Esq., having purchased this estate in 1788, on deciding to make it his residence, invited the Rev. Charles Timings, who since March, 1782, had visited the faithful dispersed in Dartmouth, Kingston, Totnes, and the wide region of the South Hams, to take up his abode with him. He accepted the proposal, and retained the situation of chaplain from the 29th November, 1801, until his death, 8th December, 1832, æt. seventy-five. The family still provides a priest to officiate at the mansion-house.

Tawstock. — Sir Bourchier Wrey, the seventh baronet, dying on 20th November, 1826, æt. seventy, his eldest son,

Bourchier Palk Wrey, succeeded to the title and estate. This gentleman had married a Catholic widow, and, though a member of the Church of England, readily afforded every facility to his lady and their three daughters to practise the Catholic religion. Settling at Tawstock, he procured for them, in July, 1827, a Catholic chaplain, fitted up in the house a convenient and spacious oratory, and also furnished a poor-school. In this domestic chapel Bishop Baines, on 26th August, 1832, administered confirmation to twenty persons; and Bishop Baggs, on 22nd September, 1844, to twenty-two.

But as the tenure of this mission is precarious, depending solely on the baronet's life, he purchased, in 1843, from Charles Roberts, Esq., for the sum of £160, a desirable site in Barnstaple for a church, priest's house, and school. The foundation was laid for a church of 80 by 30 feet; but a combination of circumstances prevented the completion of the buildings until lately. On the 24th October, 1855, the church was dedicated, and the next day solemnly opened by Archbishop Errington and Bishop Vaughan, assisted by nine priests.

Yealmpton.—About the time that England was maddened with the "No Popery" cry, November, 1850, renewed by the restitution of the hierarchy, that calm observer and sincere inquirer after truth, Edmund Rodney Pollexfen Bastard, of Kitley, Esq., received the light of Catholic faith. Some months later he assisted at the solemn consecration by Cardinal Wiseman of Dr. George Errington, appointed the new bishop of Plymouth, at St. John's cathedral, Salford, on 25th July, 1851; and he accompanied his lordship into his diocese, entertaining him honourably at Kitley until the middle of October, when the worthy prelate was enabled to take up his quarters at St. Mary's, Stonehouse. In his pious zeal, this new convert obtained a chaplain in the person of the learned and Very Rev. John Brande Morris, who had some years before embraced the Catholic faith. And, to extend the blessing of true religion, he converted a handsome structure, near Yealmpton parish church, originally intended by him for a parochial school, into a Catholic church. There Mass was first celebrated on Sunday, 4th July, 1852; and I pray to Heaven that through the apostolic exertions of his minister, "aperiat Dominus gentibus ostium fidei."—Acts xiv. 26.

Since writing the above, I have to regret that this honoured patron of religion has been taken away! He was

born 7th September, 1825; married Florence Mary Scroope, of the ancient family of Danby, November, 1853: ob. 12th June, 1856.

Teignmouth.—For many years back some families of the faithful were scattered here, and at Shaldon, Dawlish, and Newton. Two French priests, Messrs. Le Prêtre and Le Verrier, successively, until their return to France (the former after the peace of Amiens, the latter at the restoration of the Bourbons), celebrated mass in a hired apartment at Teignmouth. For a short period much later, Mr. and Mrs. Campbell Smith, during their residence at *Dawlish*, provided a room in their house for the convenience of divine worship, when the priest from Ugbrooke could attend. But for the benefit of the Sacraments and the comfort of public worship, most of this dispersed portion of the flock had to direct their steps towards Ugbrooke. The Rev. Charles Lomax, commiserating their necessity, in the abundance of his zeal and charity, hired a decent room in West Teignmouth, and multiplied himself, as it were, to impart to them the benefit of his spiritual functions. On 3rd April, 1848, he celebrated mass therein for the first time; and so great was his success, that he determined to look out for a convenient site, erect a public church, and endow a new mission. The Hon. William Stourton subscribed the price of the ground already purchased, the foundation-stone of the church was laid on 13th July, 1854, and the edifice, after a design of Mr. C. Hansom, was solemnly opened by Bishop Errington on 19th December, 1854. On 23rd December, the Rev. Henry Brigham, S.J., was installed the regular pastor, and I anticipate a brilliant prospect to religion from his missionary services.

It is now time to direct attention to Cornwall. And in the first place I must notice *Lanherne*, in Gwythian, *alias* St. Mawgan's parish and deanery of Pydre. The generality of my readers may not be aware that the Arundells, from time immemorial, held the manor of Lanherne, by military service, of the see of Exeter (see Bp. Stapeldon's Register, fol. 102—105; and Bp. Brantyngham's Register, vol. i. fol. 131), and that a chapel or oratory was licensed for the family's convenience at a remote period.

Amidst the changes of religion and of governments, the Arundells stood forward as the unflinching abettors of the ancient faith;* and ever amidst all the dangers and terrors of

* As mentioned in p. 16, a member of this family, Humphry

persecution, a priest was to be found at Lanherne. But the house had been only occasionally inhabited by members of the family for nearly a century before the French Revolution. When the English Sepulchran nuns had determined to emigrate from Liege, and before they reached England in July, 1794, Henry, the eighth Lord Arundell, offered them Lanherne-house for an asylum; but this with many expressions of gratitude they respectfully declined, as its sequestered situation would have proved too inconvenient for their far-famed school * for the education of Catholic young ladies. The noble lord then offered the premises to the English Theresian nuns of Antwerp, who gratefully accepted them. They entered this comfortable refuge in August, 1794. The history of this convent will be given in another part of this compilation. I shall only add, that the domestic chapel was soon found to be much too small for their community and for the congregation, and the great saloon was in consequence devoted to the purposes of divine worship on Easter Sunday, 1797.

Falmouth.—This mission was also founded by the charitable Rowland Conyers, Esq., who died on 28th April, 1803, as stated under Plymouth. As soon as Bishop Sharrock was capable of procuring a proper incumbent, he stationed F. Ignatius Casemore, O.S.F., in the place. A private room served for a chapel from January, 1805, until L'Abbé Grezille erected the present chapel and house. The foundation-stone was laid on 21st February, 1819; and on 24th October, 1821, St. Mary's was opened with due solemnity. It should be recorded to the Abbé's honour, that he collected, chiefly among the royal family of France, the sum of 500*l.* towards

Arundell, of Helland, Esq., governor of St. Michael's Mount, sought to restore religion by rebellion in 1549. After his conviction and execution, his estates were given, 5th March, 1550, by Edward VI., to Sir Guarin Carew, Knight.

* These communities are formed of gentlewomen of high birth and accomplished manners, who devote themselves to God and the Christian training of youth, from the purest and noblest of motives; and therefore are entitled to the respect and support of all lovers of morality and religion. To me, a convent education has always appeared the safest and the very best. St. Jerome, in his advice to Læta concerning her daughter Paula, expressly says, "Nutriatur in Monasterio: sit inter Virginum choros: certè te liberet servandi difficultate, et custodiæ periculo. Melius tibi est desiderare absentem, quam pavere ad singula, quid loquatur, cui annuat, quem libenter aspiciat." I can never forget hearing the late venerable and experienced Lady Clifford exclaim at Ugbrooke, on 26th February, 1824, "I thank God, every day of my life, that I was brought up in a convent."

this pious undertaking. All went on prosperously for some years, when Bishop Baines was induced to make over the place to the Redemptorists. Their provincial, F. Frederick Held,* on 16th June, 1843, arrived with two of his religious, Louis Buggenoms and Prosper Augustin Xavier Lempfrid, in priest's orders, to conduct the mission. Soon after, the provincial quitted for London; and another of his order, the Rev. F. Wladimir Petcherine, an excellent preacher, was sent down. At Easter seventy-six communicants were numbered at Falmouth. Moreover, through them a filiation of six sisters of Notre Dame of Namur was established at Penryn, on 15th November, 1845, who after some time opened a boarding-school, a day-school, and a charity-school, all perfectly distinct. Bright prospects for religion in benighted Cornwall were anticipated, when it appears that Clapham held out much greater encouragement to these Redemptorists; and, alas! on 1st September, 1848, Falmouth lost the benefit of their services.

The Foundation Fund, I apprehend, suffered injury in a certain quarter; but I understand that a respected gentleman of the name of Andrew has given his liberal support to the mission. May God reward him!

Penzance.—In the early part of the year 1837, an attempt was made to secure the services of the Rev. William Ivers, by the pious zeal of several Irish travellers and labourers in and around Penzance; but after a few months' trial, the failure of funds compelled the rev. gentleman to retire, and leave these poor souls to depend, as before, on the occasional visits of the pastor at Falmouth. Their forlorn condition excited the compassion of that energetic man of God, the Rev. William Young, then stationed at Lanherne. On Monday, 20th July, 1840, he quitted that comfortable situation to labour in this wider vineyard; where he commenced the spacious church of the Immaculate Conception, ninety feet long by thirty feet wide, and fifty-four feet high, with school-rooms under; the granite side walls of the nave having arches so formed as to admit of being opened into aisles, when the increasing numbers of the congregation may require it. The apostolic man had the consolation of wit-

* This venerable gentleman was born in imperial Vienna 17th July, 1799; was professed in the order 2nd August, 1820; ordained priest 23rd August, 1823, and made Liege his head-quarters. N.B. From a letter of Bishop Baines, written in the middle of March, 1843, it appears that his lordship contemplated to hand over "the management of the Cornish missions to foreign religious."

nessing this best ecclesiastical fabric in the diocese of Plymouth opened with much solemnity on 26th October, 1843. Besides this, he built a good house for the incumbent. In an evil hour, unfortunately, he surrendered the whole property, without taking proper precautions, into the hands of the Conceptionists recently imported from Marseilles. A very young superior, in a wild speculation of forming an establishment at Ashbourne, most unadvisedly and uncanonically mortgaged the whole of these premises, which were advertised to be sold by auction on Monday, 27th September, 1852. Thank God, on the day of the sale, the new bishop of Plymouth, Dr. Errington, succeeded in saving the church at least, at the sacrifice of 950*l*.

Trelawny.—My readers are probably aware that Sir Harry Trelawny, the seventh baronet, after an eccentric life, found rest in the bosom of the holy Catholic Church, and at the age of seventy-four, was admitted to the priesthood by Cardinal Odescalchi, on 30th May, 1830; and, finally, died at Lavino on 25th February, 1834. His daughters, Ann Letitia, a spinster, and Mary, wife of John C. Harding, Esq., had long been Catholics. They had turned the old domestic chapel at Trelawny, dedicated on 23rd November, 1701, by their ancestor, Dr. John Trelawny, then Bishop of Exeter, into a Catholic chapel. But of late years they have built a place for Catholic worship at Sclerder, about half a mile from the mansion.

Bodmin.—The Rev. William Young, who deserves the name of the apostle of Cornwall, purchased premises in this ancient town, and actually opened a chapel there in honour of his patroness, the Blessed Virgin Mary, on 24th September, 1846. For a time he served it himself; but was obliged to leave it after some time. The Rev. Æmilius Fieldell followed for a short period. The dear good founder returned again to Bodmin in the summer of 1853; and it was clear to me, from his letter of the 16th September that year, that his health would not suffer him to remain much longer.

Camborne.—The Conceptionist Fathers of Penzance began a mission here; and though they have taken French leave of Cornwall, the following letter of a good Catholic of the neighbourhood, dated 5th April, 1853, is very satisfactory. "You will be glad to hear, that *now* we have got at Camborne a regular pastor, and muster a good congregation, to the number of 250, if they all attended. They are chiefly of the labouring class, and for the most part natives of the county of Cork. We are much indebted to Mr. and Mrs. Pike, recent converts, for the accommodation of a chapel,

which is fitted up over a stable. In September last, we were honoured with the visit of Dr. Errington, the Bishop of Plymouth, who administered the Sacrament of Confirmation to about thirty-six persons. Mr. and Mrs. Pike are natives of London; have lived much abroad, particularly at Naples. He is extensively concerned in the Cornish mines, and for a time was superintendent of the West Cornish railway."

I must not forget to say, that a priest formerly resided with the Couche family at Tolfrey, near Fowey. I have heard an old member of that family say that he remembered the venerable Jesuit, Father Hayman, who died at their house on 30th April, 1756, æt. eighty-seven.

In viewing this blessed change, have we not cause to raise up our hearts and lift up our hands on high, and bless the Giver of all good gifts, the Arbiter and Disposer of human events, for reserving us for these peaceful and auspicious times? Who amongst us now dreads a domestic search? Who feels any alarm for the security of his person, or property, or of things appertaining to the divine service? Instead of concealing and disguising our names, we fix them on our gates: instead of skulking in hiding-holes, we walk abroad and erect, like free men.* We meet in conferences and synods, whenever and wherever we please. Instead of worshipping the God of our fathers in caves or in garrets, we court the most eligible and conspicuous situations for our chapels and churches; we practise our religious rites in the face of the world. Our gentry are invited to occupy the magisterial bench—to represent large constituencies in the House of Commons, and to fill the office of High Sheriff. Our noble peers, who, whilst obnoxious themselves to the severity of the penal laws, and were denied their hereditary seats in the House of Lords, generously threw over the clergy and their flocks the mantle of protection, are welcomed to the restitution of their constitutional honours, rights, and privileges. Instead of borrowing a smuggled education abroad, and under disguised names, our numerous colleges at home are gazetted, as associated, by royal license, to the London University. We fearlessly register and tender our votes at elections: we are nominated by the Lord Chancellor as trustees of the public charities. Instead of laws and proclamations to seize crucifixes, rosaries, &c., and to burn Catholic books, we freely import, circulate, advertise,

* Mrs. Lingard, mother of the late historian, remembered when her family used to go in a cart at night to hear Mass, the priest in a round frock to resemble a poor man. She died at Winchester, 5th August, 1824, aged 92.

and publish them. Our churches, several of them vying in size and beauty with the ancient basilics of the country, are rising up through the land, and are eagerly thronged by multitudes of proselytes and inquirers after truth. Our bishops in the colonies, about fifty, are patronized and supported in a great degree at the public expense. In fact, in none of the Catholic states of Europe is our religion so unfettered—is the *pulpit* so free and independent—is the discussion of our religious tenets and political rights, through the medium of the press, so distinctly recognized and developed. No persons are more respected and esteemed in good society than the Catholic clergy. Ought not this pleasing revolution in the breasts of our governors, and in the minds and dispositions of our neighbours of every creed, to attach us still more and more to our beloved country?—make us the heralds of Loyalty, Peace, and Benevolence?—strenuous supporters of the constituted authorities? Shall it not enkindle the discreetest zeal to gain the hearts of our separated brethren, by the light of our example, by the fervour of our prayers, and to attract them by the spirit of conciliation and the lenity of Jesus Christ, to return to the bosom of their holy mother, the Catholic Church, to share in her consolations and blessings?

With a deep sense of devotion, let us unite in the frequent repetition of the collect of the Church in the Office of Tuesday in Passion Week:—

"Da nobis, quæsumus Domine, perseverantem in tuâ voluntate famulatum; ut in diebus nostris, et Merito et Numero populus Tibi serviens augeatur."

CHAPTER IV.

"Est mihi Supplicium, causa fuisse Pium."

THE SUFFERERS FOR THE FAITH IN DORSETSHIRE.

The Catholic cause was honoured in Dorsetshire by the constancy and heroic fidelity of its votaries. For in this county, persecution assumed the character of inhuman brutality. Whoever peruses the sufferings of some of its martyrs, especially of FF. Pilchard and Green, might suppose that he was reading the bloody feats of Indian savages and cannibals, not the conduct of Englishmen and Christian Protestants.

The first in the order of time, who shed his blood and sacrificed his life for confessing Christ, was the Rev. Thomas Pilchard. Dr. Challoner, in his truth-telling "Memoirs of Missionary Priests," could glean but slender information of this apostolical man; but from a MS. of his early friend at college, the Rev. William Warford, who learnt much of his subsequent history from his sister, and others of his kindred, persons deserving of all credit, — "Hæc omnia ex sorore et aliis affinibus viri, hominibus fide dignissimis, cognovi,"— I am happy to supply the following particulars :—

"I knew him at Oxford, a Fellow of Baliol College, and a Master of Arts; thence he went to Rheims, and was ordained priest, where I lived on intimate terms with him, in 1583. He gave general edification by his singular modesty, candour, and gravity, and his exemplary piety at the altar. Returning to his native country, he conducted himself in so commendable a manner, that I knew no priest in all the west part of England who equalled his merits, and to this day his memory is held in benediction there. By his unwearied zeal, either at home, on his journeys, or in prison, he gained very many souls to God; he was incessant in preaching the divine word, and in administering the sacraments. Severe to himself, he was accustomed, when in prison and in irons, to lie on the bare floor; and though he had the convenience of a bed, he willingly parted with its use for the benefit of his fellow-captives in Dorchester jail,

so that he gained more to God in his chains, than when he enjoyed his freedom. All that had their soul's salvation at heart flocked to it; no one quitted his company without deriving improvement in spirit. By his engaging meekness he attracted and converted the felons around him; he helped and comforted every one; was justly regarded as the oracle of that country; and by his discretion, and presence of mind, and firmness of purpose, he eluded the vigilance of the turnkeys.

"Before his apprehension, some business called him to London, whither he was accompanied by his bosom friend Mr. Jessop, a worthy Catholic gentleman. In Fleet Street, London, he was recognized by one who knew him at Oxford, who consigned him over to the officers of justice. By the constituted authorities, after examination, both were escorted to Dorchester jail on horseback, with their hands tied behind them. Condemnation followed. A cook, or butcher, was induced, by the offer of a large premium, to carry the sentence, as in cases of treason, into execution. Hardly was the priest hung up, when the rope was cut, and the holy man rose erect on his feet. The hired executioner was now called on to do his office, when at length, like a desperate madman, he rushed against his standing victim, and plunging his knife into the belly, there left it, amidst the murmurs and groans of the bystanders. In the mean while the priest, perfectly sensible, and seeing himself naked and horribly wounded, turning his head to the sheriff, said, 'Mr. Sheriff, is this your justice?' Then the executioner, summoning courage, seizes his victim, and, dashing him on the ground, opens the whole belly, and with savage brutality tears out the bowels."

F. Warford adds, that nearly all who were accessory to F. Pilchard's death fell into some remarkable calamity, or came to an untimely end; that he suffered on 21st of March, 1587; that the malefactor who died with him was his convert; that the said Mr. Jessop (who had attained his fortieth year) died shortly after in Dorchester jail, and was buried privately in the night-time, at his own express desire, near the corpse of F. Pilchard, at the place of execution,—"proximè ad corpus D. Pilchardi in agris in loco supplicii;" and that William Pike, a carpenter, who had been reconciled to the Church by the zealous father, being apprehended and sentenced, and offered his life if he would recant, boldly answered, "Such an act would ill become a son of Mr. Pilchard," and submitted to the butchery:—"Non decere Domini Pilchardi filium recantare; et patrem martyrem filius

martyr secutus est." Dr. Challoner, in the "Memoirs," &c., states, from a MS. of Rev. Mr. Manger, that this heroic layman was born in Dorsetshire, and lived in a village called Moors, in the parish of Parley; that being cut down alive from the gallows, "and being a very able, strong man, when the executioner came to throw him on the block to quarter him, he stood upon his feet; whereupon the sheriff's men, overmastering him, threw him down, and pinned his hands fast to the ground with their halberts, and so the butchery was perfected," in 1591.

In another MS. I find that about the year 1588, "at Dorchester, died in prison an old priest (whose name unfortunately is not given), and John Gesope (the gentleman already mentioned), Mrs. Tremain, and divers others." I learn also from this MS. that a pious Catholic artisan, called Morecock, was taken on a Sunday in Dorsetshire, by officers in search of a priest who had broken out of prison, and committed to jail, where he died before the year 1591.

In April, 1594, F. John Cornelius, of whom I propose to treat amply in the biographical and second part of this work, was apprehended in his hiding-hole at Chidiock Castle.* After eluding a diligent search of the sheriffs' officers for five or six hours, his cough at length led to his discovery, as I find in a MS. of Father John Gerard. Mr. Thomas Bosgrave, a relative of Mr. Arundell, and *two* servants, Terence John Cary and Patrick Salmon (who are counted but as *one* by Hutchins in his "History of Dorsetshire," vol. i. p. 374), were committed to prison, and suffered death with him, at Dorchester, on 4th July following. A poor malefactor whom he had converted—executed at the same time—declared aloud, he was a happy man to die in such good company. Two facts appear to have been unknown to Dr. Challoner on this subject: 1st. The memorandum of Richard Verstegan, the antiquary:† "They could not get a

* Of Chidiock Castle (at the foot of which flows the brook called *Wynneford*), so long the asylum of religion and the sanctuary of loyalty, hardly a vestige remains. An inventory taken on 7th August, 1633, proves that it was of considerable dimensions. In one of the towers mention is made of "the chamber and the chapell chamber." The gateway was taken down in 1741: a tower was partially standing in 1756. The site is called "*The Ruins*." During the civil wars it was regarded as a position of importance. Hutchins, vol. i. Hist. of Dorset, p. 326, does justice to the incorruptible devotion of its owner and defenders to the royal cause. "Seven of the neighbours," he adds, "had their estates sequestered in 1645: they were no doubt concerned in defending Chidiock House, and were thus punished for their loyalty."

† This learned Catholic writer thinks that F. Cornelius was the author of the following lines, which he addressed to a friend from his

cauldron for any money to boyle his quarters in, nor no man to quarter him, *so he hanged till he was dead,* and was buried, being cut in quarters first." 2nd. That although it be correct that his quarters were exposed upon four poles for a time, and his head nailed to the gallows, yet it is a fact, that through the management of Lady Arundell the quarters were by stealth conveyed away, and honourably disposed of, —"furtim sublata et honorificentius collata;" and that the head also came into the possession of Catholics,—"caput etiam venit in Catholicorum potestatem."

In the "Diary of Walter Yonge, from 1604 to 1628," recently published by the Camden Society (1848), at page 18 we read the following account of a priest near Chidiock.

"1608. About the 1st of August, being Sunday, there was a priest taken at Gabriel's (at the west side of the Golden Cap, still in sight of Lyme), at one Mr. Flear's house. His apprehension was in this manner. There were sent from the council two pursuivants into the country, whereof one in former time had been a recusant, and lately revolted. These two pursuivants, riding between Axminster and Chidiock, fell in company with one Austen, then schoolmaster of Chidiock; and after diverse conference between the said pursuivants and Austen, he confessed that there was a priest at Flear's house; but did think they would scarce see him if they came thither. Being come to Axminster, the pursuivants committed Austen, and one other with him, to Hassell, a constable, and rode to Gabriel's; where, after search made, they found the priest hidden in a little room at the top of the house, being thatched, and under the thatch a door to go into the same; at last, having apprehended the priest, Flear's wife offered one of them one hundred angeletts (£25) to let him escape, who received the money, and promised her fair. At last, his companion being in sight (for he was gone to the next justice when this proffer was made, for a warrant to commit the priest, for Flear would not let him depart without some order from a justice of peace), he told her plainly he could not by any means let him escape without great danger to himself; and so took hold on the priest,

prison; but the four last were composed very long before his time. I found them in a MS. of the reign of our King Henry IV.

"Alter ego nisi sis, non es mihi verus amicus;
Ni mihi sis ut ego, non eris alter ego."

"Spernere mundum, spernere nullum, spernere sese,
Spernere se sperni; quatuor ista beant
Christe tuos, tua, Te gratis accepimus à Te
Ergo meos, mea, me merito, nunc exigis à me."

and carried him away, with his hundred angeletts, which she could by no means get of him again."

For the atrocious and cold-blooded execution of Rev. Hugh Green, *alias* Ferdinand Brooks (yet Hutchins contents himself with saying, "the priest was hanged"), at Dorchester, on 19th August, 1642, æt. fifty-seven, nearly thirty years of which he had exercised his functions at Chidiock, I must refer my readers to the full report in Dr. Challoner's "Memoirs." Yet who would not gladly prefer to endure his tragical death—his Maccabean example of fortitude and perseverance—to the infamy of living like that Rev. Arthur Browne, a seminary priest, condemned with him at Dorchester, but who publicly made his recantation. I have read, with disgust mingled with pity, that unhappy transaction, printed in London, 25th August, 1642, in five pages, quarto.

I purposely reserve for the biographical part of this work the account of John Mundyn, of Maperton, in Dorsetshire, who suffered martyrdom at Tyburn, 12th February, 1584, and of Eustachius White, who glorified God by his blood in the same spot, 10th December, 1591, having been taken at Blandford, on the previous 1st of September. In Part II. will be inserted his original letter of 23rd November, that year, in which he states that he had chiefly laboured amongst the "Catholiques in the west contrye."

May the blood of these holy men obtain the grace of faith for this benighted people, and may this ancient mission of Chidiock, adorned with so many luminaries, watered with so many tears, and sanctified by so much suffering, become an example to every other, "letting their conversation be as becometh the gospel of Christ." (Philip. i. 27.)

I cannot close this fourth chapter without recording Mr. Humphrey Coffin, of Wambrook. This Recusant had his lands and rents sequestered in 1645.

CHAPTER V.

THE ACTUAL STATE OF RELIGION IN DORSETSHIRE.

From the harrowing retrospect of persecution, it is refreshing to look around and witness the increase in number and respectability of the churches and chapels in Dorset. Canford, indeed, its oldest mission, is lost to us; but its place is well supplied by Poole and by Spetisbury: "Non minuitur persecutionibus Ecclesia, sed augetur."

And to begin with *Lullworth*. Certainly, from the time of purchasing this estate of the Howards of Bindon, by Humphrey Weld, Esq., a chaplain has been attached to the family (A.D. 1641). This gentleman had married Clara, daughter of Thomas, the first Lord Arundell, of whom more hereafter. But the oratory was confined to the house, until the late Thomas Weld, Esq., determined to erect within the grounds the present convenient church of St. Mary. The first stone was laid by that great patron of religion on 2nd February, 1786; under it were placed coins of King George III., with a brass plate, bearing an inscription, supplied almost verbatim by F. Giovenazzi, S.J., librarian in Palazza Altieri, as I learn from F. John Thorpe's letter, dated 16th September, 1785, viz.:—

> "Lapis sacer auspicalis in fundamenta futuri Templi
> Jactus anno MDCCLXXXVI IV° Nonas Februarii.
> Quod templum Thomas Weld publicè meo in solo
> Primus omnium, mitescente per Georgium Tertium
> Legum penalium acerbitate, in honorem Virginis
> Beatissimæ Dei Genetricis adgredior extruendum. Tu
> Vero Deus, Optime, Maxime, opus tantis auspiciis
> Inchoatum custodi, protege, fove ac confirma,
> Ut quaque Britanniæ patent, Religioni Sanctæ
> Templa adcrescant, Templis Cultores."

This sacred edifice is 76 feet long by 61 broad. Within its sacred walls Dr. John Carroll, the founder of Episcopacy in North America, was consecrated bishop of Baltimore, on 15th August, 1790, by Dr. Charles Walmesley, bishop of Rama, and V.A. of the western district. Here also Dr. William Gibson was consecrated bishop of Acanthus, and V.A. of the Northern District, on 5th December the same year, by the said Bishop Walmesley; and the new bishop of Acanthus

performed the same solemn rite a fortnight later in the same place on Dr. John Douglas, bishop of Centuriæ, and V.A. of the Eastern District. In the vault under St. Mary's lies that patron of orthodoxy and piety, Thomas Weld, Esq., who died at Stonyhurst College, on 1st August, 1810, æt. sixty.

2. *Chidiock Chapel,* after the dismantling of the castle, was in the upper room of a cottage in North Chidiock, and was demolished to make way for the present mansion. Though this chapel is in size, and height, and convenience far superior to its predecessor, I fully expect that it will, after a time, be replaced by something better. It was opened on Easter-Sunday, 1811.

3. The Hussey family purchased *Marnhull* about the year 1651, and either there, or in Stour Provost village, a priest was accessible from nearly that period. But the present incumbent has been enabled to erect an elegant place of worship, which he opened on 3rd July, 1832. This zealous gentleman (Rev. William Casey) was much assisted by his friend the late Richard Rawe, Esq., who was born in Ibberton parish, Dorset, 21st December, 1742, and died at Wincanton on 7th August, 1833, æt. ninety-one. In a letter to me, dated from his seat, Purse-candle, near Sherborn, 5th November, 1820, he informed me that, "about a year and a half since, I settled on the mission at Marnhull an annuity of twenty pounds for ever, by the purchase of so much stock in the Three per Cent. Consols as would produce that sum; the cost of the whole was about £530."

4. *Stapehill* has long been a missionary station, under the patronage of the Arundell family. Here the Jesuits had a school, which bigotry magnified enormously. The following narrative, which I copied from Brice's Exeter paper, called the "*Post Master, or Loyal Mercury,*" published 2nd October, 1724, must delight the lovers of Munchausen adventures:—

"From Wimborne, in Dorsetshire, *they* write, that a Catholic seminary, which had long subsisted in the neighbourhood of that town, was by *accident* discovered some time ago, which has obliged the person concerned in it to break up housekeeping and remove. The place was exactly suited to the design, it being out of the way of any great road, and altogether *incog.* 'Twas found out by some gentlemen that were hunting, who came upon them before they were aware, and surprised some of the youths that were walking at a distance from the house. There were about *sixty rooms in it, handsomely fitted up, which are all under ground;* so that nothing but a bit of a farm-house appears, which has till now been a cover to all the rest. The masters, students, and others employed, made the family about *three hundred in number:* but they are all now gone to their respective friends; and 'tis thought 'twill

be very difficult for them to fix so much to their satisfaction again in this county."

Splendidè mendax.—The late venerable Thomas Taunton, Esq., informed me, that in his boyhood, before he went in September, 1758, to St. Omer's College, he had been to a little school here kept by a Catholic, Mr. Stafford.

In 1802, Henry, the eighth Lord Arundell, afforded a refuge here to Madame Rosalie Augustin de Chabannes, a lady of the highest merit, and her religious community de la Sainte Croix de Notre Dame de la Trappe. The want of a suitable church had long been felt by the nuns and by the congregation. At length, the first foundation of the new edifice, as designed by Mr. Charles Hansom, the architect of very many churches, was laid by Bishop Ullathorne, on Tuesday, 25th May, 1847, and was opened with becoming solemnity on 16th July, 1851. On this occasion £75 were collected. The congregation at Canford is merged in Stapehill, and altogether consists of 180 souls.

5. Since Christmas, 1799, the English Augustine nuns, originally of Louvain, have, by the blessing of Heaven, been established at *Spetisbury*, where, praised be God, they are in a flourishing state, and maintain two priests. Their convenient and respectable church, designed by the late Mr. Peniston, was opened on 8th September, 1830. It may be mentioned here that a small chapel, now disused, was fitted up in the neighbouring town of Blandford by Mr. Towsey (see Directory of 1813), and served by the Rev. Dr. Pierre Moulins for nine years; and on his retirement in 1814, by the Rev. Joseph Lee; but for a considerable time the few Catholics in Blandford attended Spetisbury.

6. *Poole.*—At the commencement of this century, l'Abbé Pierre Lanquetuit, encouraged by the late Thomas Weld, Esq., and Lady Anastasia Mannock, relict of Sir Thomas Mannock, and daughter of Lord Montague (a benefactress to the amount of £800), began this mission, and served it till 1820, when he returned to France. It was a poor residence, and the chapel very insignificant; but since the opening of St. Mary's church, on July 16th, 1839, religion has indeed lifted up her head in the place, and I anticipate the rapid progress of truth.—N.B. The late Sir Edward Tichbourne Doughty, Baronet (who died on Saturday, 5th March, 1853, æt. seventy-one), had purchased the Upton estate, near Poole (1829), and there kept a domestic chaplain. He never recovered the loss of his only son Henry, who died on 31st May, 1835, aged five years and nine months.

7. *Weymouth.*—L'Abbé Dubuisson, an emigrant French

priest, had established himself here as a professor of the French language, and officiated in a temporary room, which he hired for the benefit of Catholic invalids who visited that fashionable watering-place. The old gentleman, in July, 1822, retired from missionary duty, and died a few months later, aged seventy-six. He was succeeded by the Rev. James Macdonnell, who, not having the same resources to fall back upon, accepted the chaplaincy of Rotherwaas, and subsequently the mission of Leamington, where he died, after much valuable service, on 26th June, 1838, æt. forty-two, and was buried on 1st July at the foot of his own altar.

Bishop Collingridge, who had taken a lively interest in this rising mission, and felt much for the poor prisoners and soldiers at Portland, transferred hither the fund assigned by Mr. Conyers to Dartmouth; and his coadjutor, Dr. Baines, consecrated bishop of Siga 1st May, 1823, shortly after took up his residence No. 4, Belvidere, Weymouth, and did the duty of the place. I find him baptizing there on 22nd August and 9th October, 1823. The Rev. Francis Edgeworth succeeded his lordship in the following year, but in the spring of 1825 was ordered to replace the unfortunate Rev. John Burke at St. Joseph's chapel, Bristol. Weymouth was then left without a pastor until the appointment of the Rev. Peter Hartley, on 20th November, 1829. To him the praise is due of purchasing the site of the present missionary premises, of erecting the priest's house, and the chapel of St. Augustine, 56 feet long by 27 feet broad, which was solemnly opened on 22nd October, 1835. More of him in the biographical or second part. In November, 1835, the Rev. Joseph Dwyer became its pastor for eighteen months. But in an evil day, viz., 14th June, 1837,* was the Rev. Thomas Butler, D.D., appointed to this mission. This notorious ex-Dominican was born at Limerick in 1800: he had lately arrived from Malta, and Bishop Baines was led to hope and believe that, by stability, he might do credit to the cause of religion. In 1837, he delivered twenty-one lectures in Weymouth chapel to prove that the Roman Catholic Church was a Scriptural Church. His work, intitled, "The Truths of the Catholic Religion proved by Scripture alone," and dedicated by him to Bishop Baines, was published in two small volumes by Booker and Dolman in 1838. Unquestionably the author was a man of reading, but conceited,

* In the chapel register I find: "14 Junii, 1837, Ab Illmo ac Rmo Petro Augustino Baines, Episcopo Sigæ, et in Districtu Occidentali Angliæ Vi° Aplico, Weymouth Missionarius Aplicus renuntiatus fui. —Sacs. Thos. Butler, D.D."

restless, showy, and very extravagant. Quitting Weymouth abruptly, he started for Liverpool, where he got himself attached to St. Anthony's chapel, Scotland-road; then throwing up that situation, he left for Newry, in his native country, where he disgraced himself, and then hastily decamped, overwhelmed with debts. Soon after it was known that he had passed over to the Church of England, under the teaching of the Rev. Joseph Baylee, of Birkenhead; next that he was appointed to one of the new Protestant churches in Jersey, with a salary of £100 per annum. Then, after being reported as dead in a lunatic asylum there, he has re-appeared, in the good pay of the Protestant Association, as a "No Popery" lecturer, through the length and breadth of the country, slandering and decrying that Scriptural Church which he had so recently defended! Unhappy man! May remorse be followed by true repentance!

A reverend gentleman named Murphy now supplied during three months, when, for the comfort of the faithful, and of all that is respectable in society, my dear friend Canon Tilbury was substituted, on 20th November, 1840. His experience and venerable age,—his character of quiet and solid virtue and spotless integrity, were rapidly restoring the credit of the religion which the conduct of his penultimate predecessor had served to obscure and injure. But, alas! he expired on 9th June last.

8. *Lyme.*—The few Catholics here were in the habit of attending Axminster for prayers, and they had liberally contributed to the erection of the new church of St. Mary, which was opened 15th August, 1831. The Rev. Charles Fisher, a newly-ordained priest (of whom more hereafter), appointed to Axminster 17th July, 1834, had scarcely arrived there, when he vehemently urged the erection of a church at Lyme; and without sufficiently calculating the necessary outlay, the ground was purchased, and the foundation-stone of the church of St. George and St. Michael was laid on 23rd April, 1835. The handsome design of this church was furnished by E. Goodridge, of Bath, Esq. Shortly after some progress was made in the building, Mr. Fisher, with characteristic restlessness, quitted the place. Though the work was suspended, it was managed at length to proceed, so as to have Mass said in the very unfinished edifice, on 27th August, 1837.

But the arrival of the Rev. William Joseph Vaughan, after the brief visits of Messrs. Swarbrick and James M'Donnell, was the harbinger of brighter prospects to this new mission. On Wednesday of Easter week, 18th April, 1838,

he reached Lyme. Out of his own means he built the house; an excellent school followed, with the pecuniary aid of Miss Ellen Shuttleworth. He bought a garden contiguous, which he has conveyed to the mission, and he improved the church. Bishop Baggs, requiring a gentleman of his influence and energy, called him away at Midsummer, 1845, to be president of St. Paul's, Prior Park, to the deep regret of his attached flock; but he had a worthy successor in the Rev. William Seth Agar, who added much to the beauty of his church, which is a *bijou* of its kind. The beautiful Lady Chapel was finished in 1851.

On 22nd May, 1836, ten persons were confirmed here.

On 15th July, 1849, twenty-three were confirmed.

9. *Bridport*.—The blameless conduct of the Catholics resident in this town, who were exemplary in attending the chapel at Chidiock, had won the good opinion of their neighbours; but the public discussion of Catholic principles in the Town-hall on 15th June, 1841, before an audience of more than 600 influential persons, G. T. Gollop, Esq., a liberal Protestant, in the chair, could not fail to produce a powerful impression in our favour, and to explode the calumnies charged upon us. The Rev. William Peter Bond, then pastor of Chidiock, the Rev. William J. Vaughan, of Lyme, and F. M'Donnell, of Birmingham, did themselves infinite honour on that occasion. The Rev. John Ryan, a successor of Mr. Bond, availing himself of this friendly disposition of the townspeople, decided on commencing a new chapel in Bridport. The foundation-stone was laid on 8th September, 1845, in honour of our Lady. He said the first Mass in the new edifice on 1st July, 1846; and on the 2nd July Bishop Ullathorne opened it with great solemnity, assisted by ten priests. For a considerable time this zealous pastor did the duty of both places; but, happily, *now* Bridport enjoys its own Catholic incumbent.

CHAPTER VI.

SOME ACCOUNT OF THE PRINCIPAL CATHOLIC FAMILIES IN DORSETSHIRE.

1. The Welds.—The first time that I have met with the family is in the "Abbreviatio Placitorum," fol. 283, A.D. 1290, where John de Welda and Matilda his wife, in Essex, recovered damages in a suit (Rot. 38).* Humphry Weld, of East Barnet, Herts, was Lord Mayor of London in 1610: his relict Frances parted with that manor of East Barnet in 1645. Several members of the family raised themselves by success in the legal profession; amongst whom we may mention Sir John Weld, knight, of Arnolds, in the parish of Edmonton, brother of the said Lord Mayor. He built and endowed Southgate Chapel in that parish, which was consecrated by Dr. King, bishop of London, in 1615. According to Lysons, the learned knight died in 1622. In Smyth's Obituary I read, 25th March, 1650, "Died Mr. William Weld, of Bread-street, London, father of Sir William Weld, now recorder." This recorder died in 1661; his lady was buried 5th September, in the same year. A George Weld, or Wilde, son of Henry Weld, a citizen of London, a stanch loyalist, was made bishop of Derry by King Charles II., and dying in Dublin 29th December, 1665, æt. sixty-four, was buried in Christ Church there. A branch of the Weld family still exists in Ireland.

In the preceding chapter I have stated that Humphry Weld, Esq., in 1641, became the fortunate purchaser of Lullworth. That he was a monied man is evidenced by the large sums he advanced to save the sequestered estates of Henry, the third Lord Arundell, when sold at Drury House, London, in 1653. In my humble opinion, he was the first Catholic in his family. He had married Clara, daughter of Thomas, the first Lord Arundell; and Dodd informs us (Church Hist. vol. iii. p. 300) that the Rev. Dr. William Hyde, afterwards president of Douay College, "remained awhile with Mr. Humphry Weld." This possessor of Lullworth had two brothers. 1st, John, a barrister, who was knighted, and is

* Peter Weld, D.D., a Franciscan, of Worcester, preached at the funeral of Isabella, duchess of Clarence, 1476.—Mon. Angl. vol. ii. 64.

described of Pinchbeck, county Lincoln, and of Combe or Compton Bassett, in Wilts.

2nd, George, married to Catherine Moore; he is described as of St. Martin's parish, London. Their daughter Cecily married Daniel Mahony, son of John Mahony, of Castle Mahony, county Cork, Esq.

Richard Blore, in his "Britannia," published in 1673, dedicated the map of Dorsetshire to this Humphry Weld, of Lullworth Castle, Esq., governor of Portland and Sandesfoot Castles. In plate 25 are the arms of the said gentleman, and he is further represented as the owner of Dry Dratton, in Cambridgeshire, and of Weld House, in St. Giles-in-the-Fields, London. From the journals of the Lords we learn, that at the time of Oates's Plot, 1678, Humphry Weld, Esq., was in the commission of the peace, and still governor of Portland Castle. On the petition of the Lords to the Crown, 27th March, 1679, he was deprived of these offices. Moreover, the Privy Council directed that his house within Portland Castle, his castle of Lullworth, and Weld House, in London, should be searched for arms. In a grotto of the garden attached to Weld House were found several chests and trunks, which the said Humphry Weld affirmed were goods left in his hands by Don Pedro de Ronquillio, late Spanish ambassador here, for a security of a sum of money paid by him for the said ambassador. On 31st of the same month and year, the trunks were ordered to be carefully examined and a report to be made to the House of their contents. On 7th April the said trunks were ordered to be restored, "as there was nothing among the papers relating to the *said conspiracy*." This persecuted gentleman died about 1685, in a good old age. Sir Roger le Strange, in his folio edition of "Æsop's Fables," p. 132, mentions the pillage of Weld House at the breaking out of the Revolution. This took place on 12th December, 1688.

By failure of issue male, the estate descended to his nephew William, son of Sir John Weld,* of Compton Bassett, and Mary (Stourton) his wife. He had married Elizabeth, daughter of Richard Shireburn, of Stonyhurst, Esq.; she died 24th January, 1688, O.S. He survived until 12th April, 1698, being then forty-eight years old, leaving a son and heir, Humphry Weld.

* The worthy knight, I trust, had not dictated the wild inscription to his memory in the church of Lullworth, copied into Hutchins's "History of Dorset." Though he had married Mary, daughter of William, the tenth Lord Stourton, he was not reputed a Catholic. Her ladyship died 15th May, 1650: he survived till 11th July, 1674.

This gentleman contracted marriage with Margaret, only daughter of Sir James Simeon, of Britwell, in Oxfordshire, and Aston, in Staffordshire, Bart. (His creation bears date 18th October, 1677.) This union, like that of his father, eventually brought large possessions to the Weld family. Mr. Weld died 23rd June, 1722, æt. forty-five, leaving a son, Edward Weld, to be the fourth to inherit the property. He married first, about the year 1728, the Hon. Catherine Aston, eldest surviving daughter of Walter, fourth Lord Aston, by his wife Mary, only daughter of Thomas Lord Howard. This Hon. Mrs. Weld very indelicately, but ineffectually, sued for a divorce, and died without issue 25th October, 1739, aged thirty-four. In the British Museum may be seen an octavo volume of her proceedings against Edward Weld, her husband, in the Arches Court, Canterbury, and the sentence pronounced by Dr. Bettisworth, 15th February, 1732-3, which was affirmed by the Court of Delegates in Trinity Term following.* Her death enabled him to contract marriage with Mary Theresa, daughter of John Vaughan, of Courtfield, Esq.,† by whom he had several children. She died 21st July, 1754, aged forty: he survived until 8th December, 1761, aged fifty-seven. Mr. Hutchins, in his elaborate History of Dorset, does honour to himself, by the following tribute to the character of his friend:—

"The late Edward Weld, Esq., was of an agreeable person, sweet, modest, and humane temper; easy, affable, and obliging behaviour. He lived in great credit and hospitality, and maintained a good correspondence and harmony with the neighbouring gentry; nor did difference in opinion create any reserve or distance. His charity and generosity were not confined to those of his own persuasion, but universal; and his character, in every social relation of life, truly amiable. Though he ever behaved as a peaceable subject, he was ordered into custody in 1745, on account of his name being mentioned in a treasonable anonymous letter, dropped near Poole—a malicious piece of villany, which none but a bigot and zealot would practise; and which will endanger the life, fortune, and reputation of the most blameless and

* Lee's Ecclesiastical Cases, vol. ii. p. 580.

† Of her brother, John Vaughan, Esq., who died, *s.p.*, in 1780, F. John Thorpe, writing from Rome on 18th March, of that year, to Henry, the eighth Lord Arundell, thus expresses himself: "What an amiable and venerable character is given of the deceased Mr. Vaughan both in letters and newspapers! It would be a comfort to religion if his example was followed by every Catholic gentleman in the kingdom. Too many of them forget themselves to be only tenants at will to Almighty God, and to be accountable to Him for the use of their estates."

inoffensive. An immediate and honourable discharge was a most convincing proof of his innocence. His worth, and the favours I received from him, demand this testimony of my respect and gratitude to the memory of a friend." So far this honest and reverend Protestant historian. Had he turned to the "Gentleman's Magazine" of 1745, p. 554, he would have found the anonymous letter referred to, viz.:—

"*Monday, Oct. 7th, Wareham, in Dorsetshire.*

"On Monday last was found dropt near Pool the following letter, with a piece of paper and a handkerchief, in a wheel-rutt full of water:—

"'Sir, '*September* 27, 1745.

"'Having this opportunity, by a friend who is going to Plymouth, to advise our Catholic friends how to act with relation to the prisoners, the which is also to stop near Weymouth, I thought proper to wish you joy of the success of our friends in the north. When our friends arrive in the west, I hope you will be ready to assist them, as promised in your last; but I fear the winds have prevented them as yet. My humble respects to S. J. W. (Sir John Webb) and all friends at Canford, Lullworth, Weymouth, Exeter, and Plymouth.'

"On this, Mr. Weld was taken into custody, but after several examinations discharged."

5th, Edward, eldest son of the above-mentioned worthy, succeeded to the property. To obtain a smuggled education abroad (which was denied him at home), I find in the procurator's book of St. Omer's College, that he arrived there, with his brother John, under the name of Shireburn, on 1st August, 1754, and certainly both continued there until 22nd February, 1759. (John died, 26th September, 1759, and was buried at St. James's, Brussels.) Their younger brother, Thomas, followed, on 26th September, 1762, under the name of Shireburn also, and remained at Watten and at Bruges until 2nd May, 1765.

This Edward married twice: 1st, Julia, daughter of Edward, the eighth Lord Petre. She died 16th July, 1772, æt. thirty-two. 2ndly, Mary, daughter of Walter Smythe, of Brambridge, Hants, Esq., 16th July, 1775. He was in a precarious state of health at the time, and barely survived the ceremony three months, dying on 23rd October following. This far-famed lady was born 26th July, 1756. She soon found a second husband in Thomas Fitzherbert, of Swynnerton, Esq. He died at Nice, in 1781. She subsequently, on 21st December, 1785, married George, Prince of Wales, and survived until 27th March, 1837. She was buried in St. John the Baptist's chapel, Brighton, to which she proved a generous benefactress. Her beautiful monu-

ment there, by Carew, records her merits, and the grateful affection of her friend and companion Miss Seymour. Her memoirs have been recently published by that noble Christian gentleman the Honourable Charles Langdale (London, 1856, 8vo.).

I now come to Thomas, the sixth possessor, only surviving brother of Edward. From infancy he was the favourite of Heaven, and as he advanced through life, he was justly regarded as the pattern of every virtue that can adorn the Christian gentleman. In his own conduct and intercourse, this dignified head of a large establishment exemplified how perfectly a regular system of piety is compatible with attention to the social duties and the successful management of extensive property.

On 27th February, 1772, he was united in holy marriage with Miss Mary Massey Stanley; and each of their numerous family might say, "A parentibus nobilitatem pietatis accepi." Six years after his union occurred the first relaxation of the penal laws. In the Sherborne paper of that period I read, "On the 24th December, 1778, six great guns (six-pounders), with their carriages, ammunition, and necessary implements belonging to them, said to be brought from Bristol, were carried in two waggons to Lullworth Castle, on the sea-coast of Dorsetshire, the seat of Thomas Weld, Esq., *a Roman Catholic gentleman,* where *none* are remembered to ever have been before. They are supposed to be the private property of that gentleman, and a flag-staff is erected on the top of the castle"!

Little did that editor foresee that his gracious Majesty George III. would, with his royal family, a few years later, frequently honour Lullworth and its loyal owner with his presence, partake of his splendid hospitality, even inspect his new chapel of St. Mary, and converse familiarly with the Rev. Charles Plowden, the well-known Jesuit.

Mr. Weld was justly regarded as the friend and protector of religion. It would require a volume to enumerate his good deeds to the communities of Stonyhurst, La Trappe, Taunton Lodge, Clare House,* Plymouth, &c. &c. Suffice it to say, "Eleemosynas illius enarrabit omnis ecclesia sanctorum."—Eccli. xxxi. On 1st August, 1810, he was called by God to receive the recompense of his good deeds, æt. sixty; his honoured relict finished her course at Pilewell

* His sister, Mary Euphrasia Weld, a religious, formerly of Aire, in Artois, died at Clare House, Plymouth, on 12th March, 1823, æt. sixty-nine, and was interred in the little cemetery, with ten other members of the community.

House, near Lymington, on 1st of August also, just twenty years later (1830).

To this patron of orthodoxy and piety, succeeded his eldest son, Thomas, born in London, on 22nd January, 1773. For the most part he received his education under the tuition of the Rev. Charles Plowden, S.J., whom Cardinal Wiseman describes as "a man zealous and fearless in the defence of religion, and well known for his many learned works." On 14th June, 1796, he married, at Ugbrooke, Lucy Bridget Clifford, second daughter of the Honourable Thomas Clifford (fourth son of Hugh, the third Lord Clifford). Their only issue was Mary Lucy, born at Upway, near Weymouth, on 31st January, 1799. The loss of his amiable consort at Clifton, on 1st June, 1815, and the subsequent marriage of his only child to the Honourable Mr. Clifford, at Paris, on 1st September, 1818, left this lord of Lullworth at full liberty to embrace the ecclesiastical estate, and to renounce the family property to his next brother, Joseph Weld, Esq. Placing himself under the direction of his old friend and experienced guide, the celebrated Abbé Carron, a long preparation was not required. Monseigneur Quelen, archbishop of Paris, thought proper to ordain him subdeacon, on 23rd September, 1820; deacon on the ensuing 23rd December; and priest on 7th April, 1821. Six days later he celebrated his first Mass. On 20th June, 1822, he began to assist the pastor of the Chelsea mission, and continued to render useful service in the laborious duties of his office in the company and under the direction of that apostolic man L'Abbé Voyaux. After some time, he was removed to Hammersmith. But he was not suffered to remain quiet, for the Right Rev. Alexander Macdonnell, D.D., bishop of Kingston, Upper Canada, solicited of the Holy See, and procured his nomination to be his coadjutor. The ceremony of Dr. Weld's consecration, as bishop of Amyclæ, a town of the Morea, was performed at St. Edmund's College, by the venerable Bishop Poynter, on 6th August, 1826. It was at the risk of life that he consented, in his delicate state of health, to accept a residence in so cold a climate. But legal business and the remonstrances of his family and of his medical advisers detained him in England; yet, though he delayed his departure from time to time, he never abandoned the intention of proceeding to Canada. The health of his beloved daughter had now excited the alarm of her family, and required the experiment of a milder climate; and Dr. Weld took the opportunity of accompanying her and her husband, that he might visit the tombs of

the apostles before he quitted Europe. Shortly after his arrival, Cardinal Alboni, on 19th January, 1830, announced to his lordship that His Holiness Pope Pius VIII. had decided on honouring him with the purple, to mark his sense of his merits, and of his personal regard for the English nation. The 15th of March witnessed his admission into the College of Cardinals.

Whilst Rome, and every country where his name was known, applauded the honours so freely conferred on distinguished merit, his own heart was sensibly affected at being the spectator of the rapidly-declining health of his daughter. She died on Sunday, 15th May, 1831, at Palo, about twenty-six miles from Rome, and was buried on the 18th in St. Marcellus' church, in Rome, from which his eminence derived his title. He survived her nearly six years; viz., till Monday, 19th April, 1837, and his precious remains were deposited near hers, with unusual solemnity; the Sovereign Pontiff attending, and affected to tears whilst consigning his ashes to the tomb.

Joseph Weld, Esq., born 27th January, 1777, already mentioned, has added much to the property in Dorset since his right reverend brother made Lullworth over to him in 1828.

The Webbs.—The founder of this family was William Webb, of Salisbury, merchant, in the reign of Henry VIII. (See the visitation of Dorset in the College of Arms, C. 22.) By marriage, William, the son of the founder, obtained Motcombe, in com. Dorset. Sir John Webb, in the early part of King James I.'s reign, purchased Canford estate, for 14,000*l.*; but I find, in an original letter written in the spring of 1613, that Sir John Webb, with all the Catholic gentlemen of the west country who lived within forty miles of the sea, were sent up to London; that this worthy knight was accused of having made the purchase with money from Spain, and he *must* receive the Spaniards there; and though he proved what lands he had sold elsewhere to raise that large sum, what moneys he had borrowed, and of whom, and the causes that induced him to make that purchase; though even Dr. Abbott, archbishop of Canterbury, expressly stated to the Privy Council, "This is no more than any of us would have done;" yet he was bid to choose to what Protestant's house he would be committed. Mr. Harry Shirlie, who dwelt in a thatched house opposite Poole, and kept a boat to carry dung to his farm, was suspected of having the boat to receive dangerous persons; he was also committed, as were Mr. Coram, and the rest.

This family was eminently loyal. In the Journals of the Commons, Thursday, 20th November, 1641, the person of John Webb, of Canford, Esq., is ordered to be secured; but he escaped, and was enabled to render his sovereign valuable service, and in reward of the sacrifices he made in defending the royal cause was created a baronet, on 2nd April, 1644. Major-General Webb was so dreadfully wounded at the *first* battle of Newbery, fought on 20th September, 1643, as to die shortly after.

In the course of this work it will be seen that this family, one of the wealthiest among the commoners of England, up to the time of the late Sir John Webb (who was buried at St. Pancras, London, 1797), remained stanch to the old religion, and maintained several missions in the diocese.

The Husseys of Nash Court, in Marnhull parish, for the last two centuries have been in good reputation. For the life of Giles Hussey, the gifted artist, who died at Beeston, in Broad Hempston parish, Devon, 17th June 1788, æt. seventy-eight, see the eighth volume of Nichols's "Literary Anecdotes." Hutchins, "History of Dorset," vol. ii. p. 500, styles him "a living honour of the county."

At Mr. Duane's sale, the celebrated painter West bought some of his pencilled heads, and pronounced a judgment, and such an encomium, as should not be omitted. "I will venture to show this head against any other, ancient or modern; it was never exceeded; no man had ever imbibed the true Grecian character and art deeper than Giles Hussey." Several specimens of the genius of this exemplary Catholic may be seen at Nash Court, Lullworth, &c.

Eastmonds.—Of this family I can glean nothing whatever, except from Rymer's "Fœdera," tom. xviii. p. 392, where we learn the complaint of the House of Commons to King Charles, that in the house of Mary Eastmond, in Dorsetshire, had been discovered, by two justices of the peace, divers copes, altars, chalices, &c., who thereupon tendered to her the oath of allegiance and supremacy, and upon her refusing it, committed her to the constable, from whose custody she made her escape; yet that Secretary Lord Conway had written to those justices in her favour!

Hutchins, in his "History of Dorset," vol. i. p. 276, informs us that Mr. Humphry Coffin, of Wambrooke, a Recusant, had his rents and lands sequestered in 1645.

Upon the whole, if Catholic property has suffered diminution in some localities within the county, it has gained it in others. The Weld family has made some purchases; the Tichbournes have acquired Upton, near Poole, since 1829;

the Huddlestones have Pursecandle, near Sherborne; the Tuckers are proprietors of Filford, in Netherbury parish; the nuns of Spetisbury are the real possessors of their convenient premises. And on its very borders, near Lyme, the ancient family of Talbot has purchased the fine property of Rhode Hill, in Uplyme parish, and has proved itself the principal support of the Lyme mission. William Maskell, Esq., has also Pickett manor and farm, within the parish of South Perrott, and the manor of Wraxale, in the county of Dorset.

CHAPTER VII.

THE MISSIONS OF SOMERSETSHIRE.

HERE indeed is subject of congratulation to religion, and of heartfelt thanksgiving to the Author and Finisher of faith. Within the last half-century the missions have been doubled.

I begin with *Bath*. The late well-informed Dr. Baines informed me, in his letter dated from Bath 7th December, 1818, that this mission had *always* been served by members of the Benedictine order. Its Register, unfortunately burned by the fanatical mob in June, 1780, proved this; at least from the reign of James II. His Majesty reached Bath on 18th August, 1687, and remained there during the three following days; he returned to it again from Holywell on 6th September following. F. Anselm Williams was then the incumbent. For a long period the missionary residence, as well as chapel, was at Beltre House, held under the Corporation of Bath at a ground-rent of 8*l.* per annum. The name of the next incumbent that I have been able to ascertain is F. Bernard Quin, who occurs in 1713; and F. William Banester, who died 16th May, 1726; then that eminent father Dr. Laurence York, who succeeded F. Francis Bruning. Dr. York had been prior of St. Gregory's at Douay, and of St. Edmund's at Paris, before his arrival at Bath, about the year 1730. His prudent zeal, in very difficult times, endeared him to the venerable Bishop Pritchard, V.A. of the Western District, who recommended him to Rome for his associate in the episcopal office. His wish was readily granted, and the consecration of the new prelate, as Bishop of Niba, took place on 10th August, 1741. During the rebellion of 1745, a fabricated letter (no uncommon device of the malevolent at that period) was forwarded to the mayor of Bath, and addressed, by a supposed anonymous partisan of the rebellion, to the Right Rev. Dr. York. It thanked the bishop for the men and money which he had *already* provided, and for the supplies which he had promised; and engaged to him the see of Carlisle, in the event of the Prince's success. The mayor, satisfied in his own mind of the forgery, waited on Dr. York at Beltre House, and was soon convinced of the perfect innocence of the prelate, and of the malice of the

attempt on his life and character; but, under all the circumstances of the times, suggested the expediency of withdrawing himself, until the storm blew over. This prudent counsel was duly acquiesced in. In the course of 1745, F. Bernard Bradshaw was appointed to take the mission.

On the death of Bishop Pritchard, 22nd May, 1750, æt. eighty-one, the responsibility of an extensive jurisdiction over North and South Wales, the counties of Monmouth and Hereford, in addition to the six counties comprising the subject of this compilation, devolved upon Bishop York. Years and infirmities admonished the zealous prelate to look out for a coadjutor; and the choice he made of the Rev. Dr. Charles Walmesley* does credit to his discrimination of character, and will ever entitle his memory to the gratitude of not merely the diocese, but of the whole English Catholic body. The young and learned doctor, as I find in a letter of F. John Thorpe, S.J., who assisted at the ceremony, was consecrated Bishop of Rama by Cardinal Lanti, on 21st December, 1756, in the Sodality Chapel of the English College at Rome.

Dr. York, after gracing the mitre for twenty-three years, obtained permission of Pope Clement XIII. to retire from public life. This event was announced to the clergy and faithful of the district on 12th March, 1764. He chose for his retreat St. Gregory's Convent, at Douay, where he died in the arms of his religious brethren, 14th April, 1770, *octogenario major*.

2. *F. Anselm Bradshaw* succeeded Dr. York as missionary in 1745; but I cannot ascertain the length of his services, though it is said he continued until 1757. He died eventually at Warrington, 20th June, 1799.

3. *F. Placid Naylor* served Bath about twenty-one years. He ended his days at Paris on 2nd December, 1793.

4. *John Bede Brewer, D.D.*, was appointed to this mission in 1776. Encouraged by the relaxation of the penal laws, two years later, he decided on erecting a chapel in St. James's Parade; for the one at Beltre House proved inconvenient and very inadequate for its purpose. The new edifice was announced to be opened for public worship on Sunday, 11th June, 1780; but on Friday, 9th, the delegates from Lord George Gordon's association had so inflamed the fanaticism of the mob, that it was gutted and demolished, as well as the Presbytère in Bell-tree Lane; and the registers, diocesan

* For an account of Dr. Walmesley's scientific attainments, see Butler's Memoirs, vol. ii. 312.

archives, and Bishop Walmesley's library and MSS. perished irrecoverably in the flames. Dr. Brewer nearly fell a victim to the savage fury of the rioters; he was pursued through several streets, was denied admission by two of the principal inns, and even the Town-hall; but at last found refuge in the Greyhound Inn, and escaped by a back door.* In 1781 the duties of president of his brethren called him away from Bath; and subsequently, Woolton, near Liverpool, became his principal place of residence. There he closed a meritorious life by a happy death on 18th April, 1822, æt. seventy-nine.

5. *F. Michael Pembridge* was the next incumbent. Requiring assistance in the discharge of his increasing duties, F. Cuthbert Simpson was assigned him as associate; but death snatched him away on the auspicious feast of All Saints, 1785. F. Jerome Digby then lent him his valuable aid for some time; on whose translation F. Joseph Wilks was given to him for coadjutor. This reverend gentleman possessed superior colloquial powers, which made his society to be in great requisition. Unfortunately, he mixed himself up too intimately with the proceedings of the Cisalpine Club in 1789 and 1791, and laid himself open to the severe but just displeasure of his neighbour and immediate diocesan, and Athanasius of our English Church, Dr. Charles Walmesley. But more of this in the biographical part. On his displacement, the Rev. Hugh Heatly followed, and during his short ministry edified all classes with his religious spirit and pastoral solicitude. He fell a victim to typhus fever 28th April, 1792, æt. thirty-three.

In the mean while good F. Pembridge had gone on labouring in the vineyard, and prepared a new chapel in Corn-street, opened for Christmas, 1786. God called him to his Temple, not made with hands, eternal in the heavens, on 20th May, 1806, and five days later his remains were deposited near those of his venerable friend Bishop Walmesley, in St. Joseph's Chapel, Bristol.

6. *The Rev. Ralph Ainsworth* served this mission very efficiently from F. Heatly's death in 1792, until God called him to Himself on 5th February, 1814, æt. fifty. His assistants were, 1st, F. John Augustine Birdsall, who arrived 30th May,

* The ringleader of this mob and incendiary was John Butler. In the Gent. Mag. of 1780, page 445, we find that he was convicted at the following assizes at Wells, and was executed on 28th August, "near the end of Pear-tree Lane, in Bath, without the least disturbance." An action for damages was brought against the Hundred of Bath, at Taunton, 30th March, 1781, and Dr. Brewer recovered £3,734. 19*s.* 6*d.*

1806, and at the end of three years and a half left, to commence the flourishing mission of Cheltenham, of whom more hereafter; 2nd, the Rev. James Calderbank, who arrived just before the opening of the new church on 3rd December, 1809, and who, from assistant, became seventh chief pastor in 1814, and remained such till July, 1817 (having for his associate F. Thomas Rollings), when he retired to Liverpool, where he ended his days 9th April, 1821.

8. *The Rev. Peter Augustine Baines*, of whom I shall have to treat largely in the second Part. Suffice it at present to say, that he unquestionably availed himself of the progress of light and public liberality, from his entrance into office, July, 1817, to draw attention to the grandeur and solemnity of our services, and to conciliate the minds of his hearers by his dignified and persuasive eloquence. On his consecration as coadjutor bishop, nearly seven years later, he resigned the charge of chief pastor at Bath to his individual assistant from the beginning, viz.—

9. *The Rev. Thomas Brindle.*

The death of Bishop Collingridge, at Cannington, on 3rd May, 1829, occurred whilst his coadjutor, Dr. Baines, with the right of succession to the government of the Western District, was sojourning at Rome for the benefit of his health. His lordship lost no time in appointing Mr. Brindle to be grand vicar and administrator of the diocese *ad interim*, and obtained for him the title of D.D. In December the same year, his lordship effected the purchase of Prior Park for a college and seminary, and got several members of the Benedictine College of Ampleforth, viz. Dr. Rooker, Dr. Burgess, Dr. Brindle, and F. Metcalf, to be secularized, to conduct his new establishment, of which he installed Dr. Brindle regent or president. It was opened for the reception of students July, 1830.

10. *The Rev. Ralph Maurus Cooper*, who on 27th June, 1823, was admitted as assistant priest by Dr. Brindle, and endeared himself to his flock by his zeal, discretion, and constancy in his religious profession. On Dr. Brindle's retirement, he, of course, succeeded to the direction of the important and laborious mission of Bath, and was shortly after provided by the Benedictine Chapter with an efficient associate in the person of F. John Jerome Jenkins. Admirably they worked together in the vineyard of our Lord, until 10th October, 1836, when he left Bath for the mission of Bungay, in Suffolk, and was replaced by the Rev. Joseph Peter Wilson, a priest of much experience. But when the new vicariat of

Wales, with Monmouthshire and Herefordshire, was established in 1840, and separated from the Western District, and the learned Dr. Thomas Joseph Browne, the Prior of Downside, was created its *first* diocesan, then F. Wilson was chosen prior in his place, and was succeeded at Bath by the Rev. Christopher Austin Shann. At the end of two years F. Shann quitted to make way for the Rev. John Clement Worsley.

F. Cooper, who for twenty-three years and a half had served Bath, obtained permission to retire in 1846. The congregation, to mark their sense of esteem and gratitude, presented him with a purse of 200*l.*, which he spent for God's love on the sanctuary of his little chapel at Chipping Sodbury.

11. *F. John Jerome Jenkins,* the provincial of his brethren, succeeded as head pastor on 8th December, 1846, to the joy of his former flock, after ten years' separation. He retained the office of head pastor until 11th October, 1850.

12. *F. John Clement Worsley,* who for the last eight years had zealously discharged the office of assistant, was promoted, on F. Jenkins's retirement, to be incumbent of the mission, and had the happiness of receiving for his associate the Rev. Nicholas Maurus Hodgson. Every one who witnesses their successful zeal and friendly co-operation must be reminded of the exclamation of the Psalmist, "Ecce quam bonum et quam jucundum, habitare fratres in unum."—(Ps. cxxxii.)

Since July, 1855, the Rev. Joseph Shepherd has taken Mr. Hodgson's place.

N.B. I apprehend that F. Thomas Ballyman, who died at Bath 6th August, 1795; F. Anselm Geary, deceased there on 23rd March, 1795, at the age of 82; F. John Bernard Warmoll, who was the bosom friend of Bishop Walmesley, and ended his life at Acton Burnell, 27th April, 1807, æt. 87; and FF. Henry Lawson, Bede Rigby, Clement Rishton, and Aug. Rollins, had rendered temporary assistance to the incumbents at Bath.

Bishop Baines, conceiving that a second chapel was required in the upper part of the city, hired a place for divine worship, which was opened 26th May, 1832, and served from Prior Park. But it did not answer his expectations. Dr. Crowe, however, having converted the best part of his house in Brunswick Place into a respectable oratory, drew vast numbers by his zealous exertions and eloquent sermons; and at his retirement, after four years' labours in the sacred ministry, was presented, on 12th December, 1851,

with a noble chalice and paten by his grateful flock. (See "Catholic Standard," of 20th December.) Since his removal, a new chapel has been erected in the neighbourhood.

Bonham, though placed in the Ordo, and even in some ancient documents, as in Somersetshire, is really in Wilts. The small manor and tything of Bonham had formerly belonged to a family of that name (Editha Bonham, elected abbess of Shaftesbury 15th November, 1441, obiit 20th April, 1460), and afterwards came into the possession of the Stourtons. Edward, the twelfth Lord Stourton, who alienated and sold off most of the family estates in Dorset and Wilts, in the beginning of the eighteenth century, still retained this manor, and there fixed the priest, who was generally a member of the Benedictine order, instead of at Stourton.* Charles Philip, the sixteenth Lord Stourton, sold this last remaining property, in 1785, to Henry Hoare, of Stourhead, Esq., but specially reserved the presbytère and chapel.

Cannington.—This manor was granted by King Charles II. to the Lord Treasurer Clifford, on 15th July, 1672. His son and successor, Hugh, Lord Clifford, frequently resided at its noble Court-house, especially after his eldest son, Thomas, settled there. This promising youth married, in 1713, Charlotte, Baroness Livingstone, Viscountess Kinnaird, and Countess Newburgh; but dying on 21st February, 1719, N.S., at the early age of thirty-two, was buried in the adjoining parish church. The remains of his venerable father were deposited near him, on 7th October, 1730. From all that I can collect, a chaplain was maintained here until 1768, when the family establishment was broken up, and the Rev. William Sutton quitted for Axminster. Nor can I discover any resident missionary here until 1807, when the late Lord Clifford afforded to the Benedictine Dames, who were obliged to leave Marnhull (where they had sojourned from Michaelmas, 1795), "a very comfortable and conventual asylum, at Cannington Court House." Here they continued forty-one years, until their late removal to Little Heywood, now St. Benedict's Priory, Stafford. But they left behind them a large and beautiful chapel, which was opened for public worship 7th July, 1831. This mission, thanks to God, is in a flourishing condition.

Shepton Mallett.—At the Michaelmas of 1765, the Rev. John Brewer, S.J., originated, I believe, the mission here; and served it until his death, 1st September, 1797. He was succeeded by the Rev. James Hussey, who expended his

* The first priest I meet with here is the Rev. Thomas Bruning in 1714. He died there, 6th August, 1719.

fortune in the purchase of a field, in which he erected a presbytère; laid the foundation-stone of the chapel of St. Nicholas, on 15th October, 1801, and opened it for public worship on 29th April, 1804. The learned Dr. Coombes accepted the charge of the mission on the death of Mr. Hussey, in 1810; for nearly forty years he continued, with an assistant from Stonyhurst, to superintend the establishment; when he finally surrendered the concern to the Jesuits, on 12th June, 1849, and retired to Downside, where he tranquilly yielded his soul to the Prince of Shepherds, on 15th November, 1850, æt. eighty-four, sac. fifty-nine. The Bishop of Clifton, since 1854, has undertaken the care of the congregation. May his disinterested zeal be blessed with a rich harvest of souls! The Rev. James Dawson is the new pastor.

Shortwood.—I believe there was no resident priest here until 1794, when the Rev. Joseph Hunt, of Stone-Easton, *verè* Beaumont, and his family connections began the endowment. Since the retirement of that venerable man, in 1838, I have seen a rapid variety of incumbents; but since 1st April, 1852, the mission has had the advantage of the experience and energy of the Rev. T. M. Macdonnell.

Its chapel of St. Michael was opened 15th May, 1806.

Taunton.—The Rev. George Baudoin, born at Munkton (see the biographical part of this work), fitted up a room in his house, East Street, Taunton, about the year 1782, for a handful of attendants, and was very reduced in circumstances. His latter days were rendered much more comfortable by the settlement of the English Franciscan nuns at a short distance from the town, in June, 1808, and by the assistance he derived in the ministry from Bishop Collingridge, and the chaplains of that convent. Worn out with infirmities, the venerable man closed a blameless life on 14th May, 1818, æt. sixty-nine. An active successor was assigned in the person of the Rev. Samuel Fisher, O.S.F., who arrived 12th November following. So rapid was the increase of Catholicity, that the foundation-stone of a large chapel, in honour of St. George, was laid by Thomas Clifton, of Lytham, Esq., then living at Hatch, on 13th April, 1821. It bears this inscription:—

Honori
Sancti Georgii
Hæc Ædes a solo est inchoata
Id. Aprilis An. MDCCCXXI,
Lapidem Auspicalem statuente
Thomâ Clifton Armigero.

It was solemnly opened on 3rd July, 1822, and Dr. Baines preached on the occasion. I rejoice to add, that this mission is in a flourishing condition.

As to the beautiful convent church, blessed on 11th November, 1811, by the title of Our Lady of Dolors, I shall simply say that it is well attended; and that the charity and zeal of the saintly community is a prolific source of blessings and of light to a town, where less than a century back there was but *one* Catholic, and she a convert!

Leighland, in the parish of Old Cleeve, was the property of the Poyntz family. From them it descended to the Rowes, in the reign of William III. John Rowe, as I learn from the parish register of Arlington, married Ursula Chichester, on 25th November, 1697, yet left no issue; but to him William Widdicombe, Esq., devised his estate of Bickham, adjoining. Robert Rowe, the nephew of the said John, married Prudence Chichester, 15th August, 1706, and had several children; one of them, Elizabeth, became the wife of John Needham, of Hilston, county Monmouth. At Leighland, as I shall show in the sixteenth chapter, a chaplain was maintained, chiefly of the Benedictine order, down to our times.

Downside.—Here, indeed, we have cause to offer up the homage of grateful hearts to God, the lover of man's salvation, for conducting the sons of St. Benedict to this once-benighted spot. They arrived here, from Acton Burnell, towards the end of April, 1814, and have established the monastery of St. Gregory,—an excellent college,—with an increasing mission. The church, in the best style of King Henry III.'s time, 62 feet long by 26 broad, and 40 feet high, which was opened with great splendour on 10th July, 1823, is now pronounced to be much too small, and a larger one is contemplated. But I reserve my account of this interesting establishment for a subsequent chapter. Attached to the mission is a public Catholic school in the contiguous village of Stratton, with a cemetery and cross.

Prior Park.—In the Life of Bishop Baines, in the second part of this compilation, may be seen the history of this extensive and splendid establishment, opened in 1830, but doomed to a brief existence. The truth is, too much was attempted at once. In the midst of its embarrassments, even a grand collegiate church was projected, and its foundation-stone was laid on 12th March, 1844. The following extract of a Pastoral Letter, dated Clifton, 1st January, 1856, addressed by George, archbishop of

Trebizond, and Apostolic Administrator of the diocese of Clifton, announcing to all its clergy and laity the dissolution of the college of Prior-Park, will be read with deep interest.

"The resources of this district had been deeply drained in the first establishment of the institution in 1830; an unfortunate fire, a very few years after, required new calls upon exhausted means and public liberality, and produced an embarrassment from which the place never recovered. The chances of permanent success became gradually more doubtful; and, in 1847, a commission appointed by the Holy See reported that very considerable modifications and very great exertions would be required to give a fair prospect of restoring prosperity; but that on account of the property invested in the place, it was advisable that no endeavours should be left untried to rescue it by securing the permanency of the college. Subsequently, the buildings, with almost all the lands annexed, were sold to pay off the most urgent portion of the mortgages, and then held on lease from the purchaser. The difficulties continued to increase; and in 1852 a new commission was of opinion, that unless a large sum could be raised at once, without the formation of a new debt, to meet the most embarrassing pressure, and effectual provision be made at the same time for such modifications as might put a stop to the annual deficit in the accounts, it would be better to close the establishment than to struggle on in the hope of saving the funds already sunk, with so great a risk of increasing in the mean time the permanent liabilities. The late bishop of this diocese believed that both the required conditions might be fulfilled, and, as you are aware, dedicated his unceasing exertions to this attempt, enlisted by personal canvass the charity of the country in its behalf, and finally fell a victim to the weight of the burden he had undertaken.

"Another experiment now appeared to have been made, with no better permanent results than those which had been tried before; and the Holy See was unwilling that the resources and energies of a succeeding bishop should be exposed to be exhausted in mere experiment, and resolved that the appointment of a successor should be delayed till it was clearly established whether or no the college could be really and effectually maintained. It was not well for the diocese that the time and care of the bishop should be permanently engrossed by one object; but that one object was of such paramount importance, that it was only by its being really secured if possible, or wholly renounced if impracticable, that the anxiety and attention of the pastor could be relieved. Again, the amount of capital provided for ecclesiastical education and other purposes, invested in this undertaking, rendered it advisable to employ all available resources in maintaining the establishment to save the investments; but this employment of the means contributed for religious purposes, whilst it was the best possible, provided there was security of final success, was doubly prejudicial if failure should ultimately take place: for whilst on the one hand, other useful objects were left unattempted, or unsupported as they would have otherwise been; on the other hand, the amount itself of public aid was considerably diminished, from the opinion, entertained by those who had not faith in the permanency of the college, that it was only throwing their means away to contribute what would in reality be wasted upon vain attempts to support it. Nor was it only in this single respect that the evil fruits were manifested of diversity of opinion in a

society upon a matter of great and practical importance; the doubts hanging over the stability of the college, and the consequent variety of views as to what line of conduct relative to it was the true interest of the diocese, had gradually led to the existence of party feeling on the subject, which in this as in similar cases could not fail to increase as time went on without a solution of the problem; and it would have been extremely difficult for a bishop appointed to the diocese to have escaped the lasting inconveniences of having been considered by one party or the other as a partisan and opponent. It was for these reasons that a temporary administrator was appointed, and directed to bring the question to a positive conclusion one way or the other.

"The examination of the accounts since 1852 showed an increase of debt, notwithstanding the results of the extraordinary exertions of the late devoted bishop; the source from which the supplies necessary to meet the deficiencies had hitherto been drawn had gradually been exhausted, and any further deficiency must have risked being not met, and even tradesmen's bills left unpaid; at the same time public confidence seemed, from the smaller number of the students, to have diminished; and it would have required, besides the clearance of the outstanding accounts, that from some source a large amount should be able to be counted upon to cover the annual deficiency that must be expected till, after some years, the restoration of public confidence should have provided a number of students sufficient for the requirements of the establishment. Without seeing a way to meet this apparently absolutely necessary condition for moral security, to attempt to carry on the college once more would only have been to renew experiments and multiply exertions and sacrifices fruitlessly, and, as the result shows, prejudicially tried already. It was, therefore, from a feeling that unless Divine Providence should point out resources unperceived by us, it would not be right to recommend another experiment,—that we requested your earnest prayers in Advent, knowing that the goodness of the Almighty would not give you a stone in return for your petition for bread.

"The necessity of a decision on the subject was however prevented by circumstances. A large amount of arrears of rent was due, and on the first of the year legal proceedings were taken by the landlord. These proceedings of course alarmed other creditors, and other claims were urged. The property still remaining on the premises was valued and estimated as more than equal to these outstanding claims, to satisfy which in the first instance it is being sold: if a surplus remains, it will be applied to the partial rescue of the various funds sunk in the establishment.

"It is not then an unmitigated calamity with which it has pleased God to visit the diocese. If it has seemed well to Him that we should not have to exult in the possession of a magnificent establishment, it is not only a lesson of humiliation and conformity to His will that we are taught, but you will be free to employ your energies, heretofore paralyzed by being taxed above their capacity, to more purpose on other objects tending to advance God's honour and your own welfare. If a great loss has been sustained in the disappearance of funds, derived from former contributions for religious purposes, sunk in the college, you will feel, on the other hand, that your charity will no longer be drained off in support of a doubtful undertaking; while the training of ecclesiastical students, the principal object of the maintenance of the college, may be as effectually carried on elsewhere, and at no more cost than it has been there for each, since the embarrassment prevented the

existence of a surplus, representing the interest of the funds sunk as appropriated to that purpose. The source of disunion, and consequent weakness, in your exertions for the general good of the diocese, will have been removed; and in peace and unity you will as one man, each using the full extent of his power, and tending to one object under the guidance of your future pastor, soon obliterate the feeling of grief you at present experience, and find, in the new monuments of zeal and liberality that will arise in the midst of you, consolation and joy similar to that described in the history of the festivities at the dedication of the second temple. The same Lord who gave Job wealth and happiness, and allowed misfortune and misery to take for a time the place of that wealth and happiness, restored, when the purposes of trial had been answered, the favours originally granted, and blessed the latter end of Job more than the beginning. 'The Lord has given, the Lord hath taken away; may the name of the Lord be blessed.'"

Midford Castle, about three miles and a half from Bath. The estate here was purchased by the late Mr. Conolly, and at Midford House mass was first celebrated in the year 1820; for seven years it was served by different priests from Downside College. A chapel was then opened in Midford Castle, on 3rd May, 1837, by the worthy squire, and was served generally from Downside, until 1841, when Prior Park undertook to minister to the spiritual wants of the family. But there was no resident missionary there, until September, 1846, when the Rev. Charles Parfitt accepted the appointment. From his letter of 12th July, 1855, I learn that he had then sixty-two Catholics at Midford, and that he has established a poor school.

Bridgewater.—In consequence of the conversion of the Rev. J. Moore Capes, minister of the new church of St. John here, Bishop Baggs decided on having a chapel in this town. The foundation-stone was laid on 2nd October, 1845, and on 17th February, 1846, it was opened under the patronage of St. Joseph. The Rev. Jacob Illingworth, the priest of Cannington, and his successor there, Dr. English, in their zeal and charity duplicated for the benefit of the rising congregation, until 1850, when F. Bernard Morewood and F. Peter de Pozzo rendered assistance between them, until the summer of 1851. Two or three Dominicanesses of the third Order attempted to establish a house; but the experiment failed. It is pleasing to know that the prospects of religion, since the appointment of a resident pastor, Rev. Thomas Francis Rooker, in March, 1852, are very encouraging. With the children in the school we can calculate already about 200 Catholics.

Frome.—I cannot do better than copy the letter of the Rev. Richard Ward (late vicar of St. Saviour's, at Leeds, and

now incumbent of this mission), addressed to me July 9th, 1855 :—

"The Frome mission owes its origin to the zeal of the good fathers of St. Gregory's College, Downside, who up to 1850 were indefatigable in attending to the wants of such sick and infirm Catholics as happened from time to time to be found in this town and neighbourhood. In *January*, 1850, the arrival of a newly-married pair of converts to set up a grocery business on a very humble scale gave occasion to an extension of their labours. At this date the Rev. John Hall, then missionary at Downside, *first* said Mass in the small parlour of this worthy couple (Downing), and four persons besides themselves were present at it. He came again for the same purpose every other Sunday, a distance of nine miles, until August that year, when a very incommodious room — but the best and largest that could be procured—was opened as a Catholic chapel ; and from that time until the end of July, 1853, either he or one of his *confrères* came every Sunday to attend the little flock. In July, 1853, it was represented to me that the Benedictines were able no longer to spare a priest, and that, as the bishop of Clifton was in equal straits, the Frome mission would have to be given up, unless *I* consented to take it. At the urgent entreaty of the bishop, I agreed to supply it for two years, and came to reside in the following October. Soon after, a piece of ground was purchased in the most central and desirable part of Frome, and an old building, called 'St. Catherine's Tower,' was converted into the priest's house, and the new church opened on 16th July, 1854, a building 53 feet long by 17 broad, but eventually intended to be no more than a school-room. On the whole, the progress of religion is of a very consoling and encouraging nature. *Many* Protestants have begun to inquire into the grounds of our holy faith, and several have been instructed and received into the one fold ; nor have I found that the fact of my having officiated formerly as curate of *St. Edmund's*, in the immediate neighbourhood, has at all tended to make my cause more difficult, but rather the reverse." *

Weston-super-Mare.—In the summer of 1851, a large room was taken here, with the approbation of Bishop Hendren, by the fathers of the S.J. at Bristol, who served it during the six summer months. In the following year, Bishop Burgess engaged the same for a similar purpose, and the clergy of Clifton Cathedral have officiated there during the summer season in favour of Catholic visitors. I trust, ere long, a resident incumbent will be assigned to this fashionable watering-place.

At Meadgate, in Camerton parish, once the property of the Coombes family, and where the late Rev. Dr. Coombes was born, 8th May, 1768, and, I think, his reverend uncle, of the same name, before him, 4th August, 1744, N.S., Mass used to be celebrated, as the doctor assured me. It is now converted into a public-house.

* L'Abbé Faugère, born at Chatres 13th December, 1754, emigrated 21st November, 1792, resided for a considerable time at Frome.

I must not forget to relate that Chard, on the confines of Dorset, Devon, and Somersetshire, was the scene of the barbarous execution of the Rev. John Hambley, a priest of Douay College. Of this native of Somersetshire, who appears to have suffered on 20th July, 1587, I shall, in the second part, supply some interesting details unknown to the faithful chronicler Dr. Challoner.

CHAPTER VIII.

SOME ACCOUNT OF CATHOLIC FAMILIES IN SOMERSETSHIRE.

AUDLEY, *Lord Castlehaven.*—The family of Tuchet, or Touchet, is very ancient in this county. William was summoned to Parliament as the first Baron Audley from 1299 to 1306.

Mervyn, the ninth Lord Audley, and second earl of Castlehaven, succeeded his father George * in 1617. I find him presented by the House of Commons, on 27th April, 1624, as a Papist recusant.—(See Journals Com. vol. i. p. 776.) But shortly after he proved a disgrace to the religion of his forefathers by his open apostasy at the Salisbury assizes, and by his disgusting and atrocious crimes, for which he was deservedly attainted and executed on Tower-hill, 14th May, 1631. Dodd, in his "Church History," vol. iii. p. 167, gives the following account of this unfortunate peer, from the pen of Mr. Smith,—probably Rev. William Smith, S.J., chaplain at Wardour, who died 13th September, 1658, æt. sixty-four :—

"My lord of Castlehaven first fell from his faith to be married with this woman that accused him. That morning he first went to church, one of his coach-horses killed the coachman before they set out. The first night he lay with this woman he was taken with a lameness on one side. The first time he brought his lady to Suntill (Fonthill) House, part of the house was set on fire, and Mr. Smith was sent out for an *Agnus Dei* to quench it. At Salisbury, where my lord at the assizes openly abjured his religion, the bill was first found against him that cut off his head."

Two of his servants, accomplices of his abominations, were hanged. The woman here mentioned was his second wife, Anne, daughter of Ferdinando, earl of Derby, and relict of Grey, Lord Chandos. He married her at Harefield, 22nd July, 1624. By his *first* wife, Elizabeth (Barnham), he left three sons,—James, who was restored to blood 3rd June, 1643, by King Charles I., and who had been reported to the House of Commons on 20th November, 1641, as "a

* By marrying Lucy, daughter of Sir James Mervyn, he got the Fonthill estate, in Wilts. His second wife, Ann Noel, was a generous benefactor to St. Bonaventure's Convent at Douay, 1618.

recusant, whose person ought to be secured." Fortunately, he had reached Ireland about Michaelmas that year, as we learn from his remonstrance, printed at the end of Dr. Curry's "Historical and Critical Review of the Civil Wars in Ireland." This noble lord closed a life of persecution at Kilrush, in co. Kildare, on 11th October, 1684. His brother George, a professed Benedictine, of Douay convent, of whom more in the biographical account, was appointed chaplain to Queen Catherine, at Somerset House, in 1671. The third son, Colonel Mervyn Touchet, succeeded his brother James, and had married Mary, youngest daughter of John Talbot, tenth earl of Shrewsbury, and relict of Charles Arundell, Esq.

Elizabeth, countess of Castlehaven, a daughter of Henry, fifth Lord Arundell, and relict of James, sixth earl, was buried at St. Pancras in 1743. In 1777 the title of Castlehaven was extinct, by failure of issue male. The family seems to have had larger possessions in Wilts than in Somersetshire. It is cheering to know that Pyhouse is now returned into Catholic hands.

The Waldegraves had long been established at Chewton, in Somersetshire. I read in Machyn's Diary, which Strype afterwards copied into his "History of the Reformation,"—

"April 22, 1561, Sir Edward Walgrave" (incorrectly called *Henry* by Dodd), "knight — who was a great officer in Queen Mary's court, and a Privy Counsellor, — and his lady were carried to the Tower. It was for hearing Mass, having a popish priest in their house. This knight and his lady had the character of very good almsfolkes, in respect, no doubt, of their great liberality to the poor. September 1, 1561, Sir Edward Walgrave, who was brought to the Tower last April, dyed there. His confinement was thought to be the cause of his death. He was much swoln. The 3rd day of September he was buried in the quire of the Tower church beside the altar by torch light, and the sixth day the Lady Walgrave came out of the Tower."

Sir Henry Waldegrave, the fourth baronet, was made baron of Chewton by King James II., 20th January, 1686, but died at Paris three years later, leaving a son and heir, James, second Baron Waldegrave of Chewton. This nobleman abjured the religion of his forefathers about the year 1723, and in consequence was loaded with perishable honours and titles, of which death stripped him 11th April, 1741, at Navestock, Essex. On his death-bed, alluding to his taking the oaths of supremacy and abjuration, he put his hand to his tongue, and, to the terror of the bystanders, made use of this exclamation: "This bit of red rag has been my damnation." This anecdote I have repeatedly heard from the late

Thomas Taunton, Esq., a gentleman of most retentive memory and unimpeachable veracity.* He had received it from his aunt, Ann Taunton, who died in 1783, æt. eighty-seven, and whose sister, Grace Taunton, died in 1760, æt. eighty-two, and was wife to Mr. Dillon, then his lordship's steward.

Sir William Waldegrave, M.D. (physician to the queen of King James II.), was returned by the College of Physicians, 1st July, 1689, as a Papist.†

Cottingtons.—Sir Francis Cottington, whom Lord Clarendon describes as "a very wise and prudent man, well versed in business of all kinds, and of a sedateness of temper much to be admired, and spoke and understood the Spanish, French, and Italian languages," was created baron of Hanworth, co. Middlesex, 10th July, 1631, and was of Godmanston, in Somersetshire. At what precise period he was reconciled to the Church I cannot discover. His estates were sold by the Rump Parliament on 16th July, 1651. His lordship died most piously at Valladolid, 19th June, 1652, æt. seventy-four. For twenty-seven years his body lay in the Jesuits' church there, whence it was removed to Westminster Abbey by Charles, his nephew and heir. The title died with his lordship. Charles, his only son, by his lady, Anne Meredith, at whose baptism, at Hanworth, King Charles I. assisted with the duke of Buckingham and the marchioness of Hamilton, 21st July, 1628, dying eight years later *in vitâ patris,*

* This venerable gentleman, of whom the Catholic body might be justly proud, was born 9th June, 1745, at Veres Wotton, near Bridport, and died 17th March, 1828, at Axminster, where he had a good property, as well as in Somersetshire. His exemplary lady (Margaret) preceded him to the grave with all his children, but Theresa, who married Charles Knight, of Cannington, Esq.

† The following is communicated by my friend Dr. Munk, of London.

"*College of Physicians.*

"1679, March 29.—An order from Parliament to the College to return the names of all 'Papists,' and eject them from the College.

"1679, April 4.—Notice in consequence sent to Dr. John Betts and Dr. Thomas Short.

"1689, July 1.—List returned by the College to the House of Lords of Papists, reputed Papists, and criminals:—

"Papists: John Betts, M.D.; Sir William Walgrave; Charles Conquest, M.D.; Ferdinando Mendez, M.D.; Edward Betts, M.D.

"Criminals, or reputed criminals: Robert Gray, M.D.; John Elliott, M.D.

"1692, October 25.—Dr. Betts (John) to lose his place in the College, if he did not take the oath of allegiance."

was buried at Hanworth 27th July, 1636; the two daughters, Frances and Ann, had been buried there before their brother.

Cliffords.—To this family I have alluded in page 60, where I mentioned their manor of Cannington, and previously in page 22. To illustrate the history of this ancient and religious family I must reserve a distinct volume.

The *Stockers* had a mansion-house near Chilcompton church, about a mile distant from Downside College. One of them had to compound for his estate with the Rump commissioners about the year 1651. I suspect F. Augustine Stoker, O.S.B., who died in London 18th August, 1668, was his kinsman. And I think that it was one of this family who told F. William Weston, as related in his Latin Autobiography, that at the plunder of Glastonbury he secured one of the nails, twelve inches long (with its case), which had been used at Christ's crucifixion. The nail itself, the instrument of wonderful cures, he was compelled to surrender to Bishop Jewell several years later; what became of it in the sequel he never learned. From this family, I suspect, came the piece of the true cross which F. Peter Warnford, O.S.B., obtained (ob. 21st August, 1657), and which was kept by the dean of the Rosary in London.—(See Weldon's MS. p. 176.) Perhaps the precious relic of our Saviour's thorn came from the same quarter. Both, I believe, are now at Downside.—See also F. Lorymer's Letter in Cath. Miscellany for 1824, p. 75.

CHAPTER IX.

THE MISSIONS IN WILTSHIRE.

The state of religion in every country materially depends on the example and encouragement of the landed proprietors. This was peculiarly the case before commerce had introduced the more equal distribution of science, wealth, and independence. Formerly, a middle class, perhaps the most important link in the chain of society, could hardly be recognized in England: the few hereditary rich and the very numerous poor constituted the body of the nation; and in this state of things, after the Reformation and suppression of monasteries, if the lord of a district stood forth the protector of religion, the neighbourhood adhered to their ancient faith; but as he and his family withdrew their fostering care, the ranks of the faithful sensibly diminished, until in many parts scarcely a vestige could be traced of ancient piety.

The Catholics of Wiltshire too soon forgot their religion, and rapidly exchanged their faith for the Reformed doctrines. The leading men of the county, the *Herberts*, and other cormorants of church property, were too subservient to the views of the Court to attend to anything but their own aggrandizement; their study was not to encourage, but to extinguish and annihilate Catholicity in the county. But God, in his mercy, kept up the light of faith in a few favoured spots, as I am going to show, and the prospect is brightening upon us.

Wardour, the seat of the Arundells, was the focus of Catholicity in the county of Wilts. In its castle, until dismantled by its owner to prevent its being made a fortress for the king's enemies, religion had taken up her resting-place. And under its ruins, commonly called Old Wardour, the pious zeal of the family provided an oratory and a priest to minister to the wants of the faithful. Years before the mitigation of the penal laws, Henry, the eighth Lord Arundell, contemplated the erection of a splendid church, ninety-five feet long in the interior, forty feet wide, and as many in height. Quarenghi, a subject of Venice, and the happiest imitator of Palladio, had been employed to furnish the design,

as I find by a letter of F. John Thorpe, dated 9th March, 1774. This admirable place of divine worship was blessed by Bishop Walmesley 31st October, 1776; and on the next day, the feast of All Saints, was opened with a pomp unprecedented since the restoration of Catholic faith in the reign of Queen Mary of England. The congregation of Wardour was long considered to be the largest out of London, and I believe has furnished more Catholic servants than any other. For the accommodation of the family and visitors, the side galleries of the sanctuary were designed by Sir J. Soane. But no correct idea of the beauty of the whole structure and its appendages can be conceived, without the fullest inspection.

A large school for the congregation has been provided by the family. The late zealous pastor, the Rev. James Laurenson, by his active industry succeeded in forming the spacious and convenient cemetery, which was opened for the reception of an infant (Elias Peter Burton) on 1st January, 1836, with imposing solemnity, and to the unfeigned satisfaction and joy of all friends of religion.

Bonham.—In p. 60 I have cursorily noticed this ancient mission, founded by the illustrious house of Stourton.

Odstock.—For more than two centuries this was the property of the Webb family, who maintained a priest. It was sold by Sir John Webb to the second Lord Radnor. The faithful, about fifty in number, were dispersed in consequence, or merged into the Salisbury mission.

Salisbury.—Within a century back, Thomas, brother of Henry, the eighth Lord Arundell, settled himself at Salisbury and kept a domestic chaplain. He died in 1781. In the sequel an emigrant French priest, the Rev. Nicholas Begin, established himself there, and made himself much respected by all classes. At the end of more than thirty years' service, he died in that city, on 16th March, 1826. The chapel, however, was indifferent, when the energetic zeal of Mr. Lambert, a respectable and talented member of the congregation, who had spent his early life at Wardour, was enkindled to raise an edifice worthy of religion. In a convenient site, he procured Bishop Ullathorne to lay the foundation-stone of the present church of St. Osmund, on 8th April, 1847, and it was consecrated with imposing solemnity on 6th September, 1848, by the same prelate, recently promoted to the see of Birmingham, on his way to consecrate, at Clifton, his grand vicar, Dr. Hendren, who had been appointed to the see of Uranopolis and V.A. of the Western District. This was performed four days later.

It is cheering to learn that *Chippenham** is served from Bath, *Swindon* from Fairford, and *Wilbury Park* from Salisbury. May they soon be improved into regular missions!

I am not aware that Wilts was stained with Catholic blood on the scaffold. In an ancient MS. I found that a "Mr. Green and Thomas Lynch were imprisoned for the Catholic faith, and died in Sarum jail about the year 1585."

I have seen an original document, entitled "The Greate Rolle of Thexcheq^{r} for y^{e} year of $\bar{o}$ Lord MDLVII," that the tenants and occupiers of the lands and estate of Thomas Gawen, of Norrington, county Wilts, had to appear before the Receiver-General. The roll sets forth that Thomas Gawen, Esq., was seized, for the term of his life, of the manor and farm of Norrington and Trowe, in Wilts, of the yearly value of 400*l.*; as also of the messuage and farm called Hurdcott House, in the said county, of the yearly value of 160*l.* That he had been sequestered for Popish recusancy in two-thirds of the said rents; viz., in the sum of 373*l.* 6*s.* 8*d.* from the 31st day of July, 1647, until his death, which took place on 1st June, 1656.

My late friend Charles Bowles, of Shaftesbury, Esq., in his excellent description of the Hundred of Chalk for Sir Richard Hoare's "History of Modern Wiltshire," informs us, p. 30, that Thomas Gawen, the father, by an inquisition taken in the forty-third year of Queen Elizabeth (1601), pursuant to the statute of the twenty-eighth year of her reign, was fined in a sum not less than 1,380*l.*, for having absented himself from going to his own parish church for sixty-six months, at the rate of twenty-eight days in the month, ending the 16th of October, 1591; and was further fined in the sum of 120*l.* under the same Act, for not *then* having made his submission and become conformable, according to the said Act. Nor was this all, for it was by the same Inquisition found that he was a Popish recusant, and two parts out of three of the clear annual value of all his estates were seized for the Queen's use!

I think that the confessor, who died 1st June, 1656, had removed to an estate he had at Horsington, county Somerset, on which also the fangs of English law had fastened with vampire ferocity. His daughter Frances (sister?), first abbess of the English Benedictines at Cambray, had died 7th May, 1640.

* John Hungerford Pollen, of Rodbourne, Esq., erected a chapel here, opened 22nd August, 1855. It is dedicated to our Lady. The founder intends to appropriate it for a Catholic school, when he builds a suitable edifice for solemn worship.

CHAPTER X.

AN ACCOUNT OF THE CATHOLIC FAMILIES IN WILTSHIRE.

The *first* in property and influence was certainly the *Arundells*, the Lords of Wardour—where John Lord Lovell was empowered by King Richard II. to erect a castle in 1392. —(See Calend. Rot. Patent.) But the first of the family who settled at Wardour was Sir Thomas Arundell, the *younger* son of Sir John Arundell, of Lanherne, knight,* by his wife Eleanor Grey. His grandfather, Sir Thomas Arundell, Knt., who made his will 3rd October, 1485, had married Catherine, fourth daughter of John Lord Dynham, who eventually became a great co-heiress.

From Hooker's MS., belonging to the Corporation of Exeter, I learn that this *younger* brother, Sir Thomas Arundell, was one of the royal commissioners for the suppression of religious houses in the west of England. He had been steward to the magnificent Abbey of Shaftesbury, founded by the immortal Alfred; and the *Originalia* prove how bountifully Henry VIII. rewarded him with a share of its vast possessions.† In command now of an ample fortune, he was enabled to purchase *Wardour* of Sir Fulke Greville. But he enjoyed this property a very short time. On 16th October, 1551, he was arrested as an accomplice in the conspiracy of Edward Seymour, Duke of Somerset; on very insufficient

* This Sir John Arundell died in London 8th February, 36th of Henry VIII., 1545, and was buried in St. Mary's Woolnoth. See Weever's Fun. Mon. p. 411. His elder son and executor, John, died 24th March, 1558. N.B. The reader must be aware that Domesday Survey shows that Roger de Arundell was granted large estates in Dorset and Somerset; and that by the marriage of Alice de Connerton, an heiress to Sir Reinfrid Arundell, Knight, about 1250, the Cornish property accrued to the family.

† Cardinal Pole, on 24th December, 1554, had published the Dispensation of Pope Julius III., by which neither possessors of moveable or immoveable goods of the church should ever be liable to ecclesiastical censures for detaining or not restoring them. By this decree all power of pronouncing a different judgment is taken away for ever. And let it be said to the eternal honour of the English Catholic clergy, regular and secular, that they volunteered this perpetual sacrifice to peace and social happiness, and supplicated the cardinal to proclaim this measure at once so tranquillizing, conciliatory, and beneficial.

evidence he was condemned to death by decapitation, on Tower Hill, 26th February, 1552; and his estates were forfeited to the Crown. His widow, Margaret, daughter and co-heir of Edward, the third son of Thomas Duke of Norfolk, survived him nineteen years; her remains were deposited in Tisbury church, which became the mausoleum of the Arundell family.

At the accession of Queen Mary, she graciously restored to Sir Matthew, the elder son of the late Sir Thomas Arundell, the greater part of the forfeited property; and he repurchased of William, Earl of Pembroke, "a man of a daring nature, boisterously bold, and who had mightily raised himself by the fall of abbies" (Heylyn, p. 112, Hist. of Edward VI.), the lordship and castle of Wardour, granted to him by King Edward VI., the earl accepting the manor of Fovant in exchange. On recovering the castle, Sir Matthew placed on its east front the following lines:—

"Gentis Arundelliæ Thomas, Lanherniæ Proles
Junior, hoc meruit prima sedere loco.
Ut sedit, cecidit; sine crimine plectitur ille
Insons: Insontem fata secuta probant,
Nam, quæ Patris erant, Matthæus filius emit,
Empta auxit, studio Principis aucta manent,
Comprecor, aucta diu maneant, augenda perævum.
Hæc dedit, eripuit, restituitque Deus."

I found the following translation in the handwriting of Henry, the eighth Lord Arundell:—

"Here branch of Arundell's Lanhernian Race
Thomas first sat: and he deserved the place.
He sat and fell: Merit the fatal crime,
And Heav'n, to mark him faultless, bless'd his line.
Matthew his offspring, as the father great
And happier in his prince, regain'd the seat
Confirm'd, enlarged, long may its fortune stand;
His care who gave, resumed, restored the land."

The reader will think a much better version might be given.

The other brother of Sir Matthew was Charles, who quitted England in the summer of 1583, and died 9th December, 1587. F. Robert Persons, who knew him well, speaks thus of this worthy character:—

"Mr. Charles Arondel, brother to Sir Matthew Arondel, after many years continued in the court of England; after he saw things grow to that extremity as no Catholick man might be suffered to live with his conscience, he went into voluntary banishment: and afterwards, for his devotion, he went to visit the holy places of Rome, and from thence he passed to see the king of Spaine (Philip II.), and do his duty unto him: for that he was *his godfather* at the time of his being in England,

and gave him the name of *his father Charles, the emperor;* and now received him with great love and favour, and made him *knight*, and besides other gifts, assigned him also four score French crowns every month towards his maintenance. But *Sir Charles* returning afterwards to Paris lived very little while, but gave up his ghost most godly to his *Creator.*"

Sir Matthew Arundell died in 1598, leaving, by his wife Margaret (Willoughby), an only son, Thomas, who may be justly ranked amongst the heroes of his time.

This Thomas, known by the title of the Valiant, had been committed to prison by Queen Elizabeth in the summer of 1580, for his zeal in the Catholic cause: "He had been amongst the first," writes F. Persons, "that refused to go to the Protestant church." On regaining his liberty he obtained permission to travel abroad, and entering the Austrian service under the Archduke Matthias, brother to the Emperor Rhodolphus II., had immortalized himself by eminent deeds of bravery against the Ottomans. Amongst other acts of daring, at the siege of Gran, or Strigonium, he was the first to enter the breach, on 7th September, 1595,* to scale the walls of the citadel, to pull down, with his own hand, the Turkish crescent, and plant the Imperial eagle in its place. For such military prowess, the emperor created him and his posterity counts of the Roman empire, on 14th December, 1595; a translation of the letters patent I made for the "Catholic Spectator" of November, 1826.

"RODOLPH THE SECOND, by the favour of the Divine clemency always august, elected emperor of the Roman Empire and Germany, king of Hungary, Bohemia, Dalmatia, Croatia, Sclavonia, &c., archduke of Austria, duke of Burgundy, Brabant, Etiria, Carinthia, Carniola, &c., marquess of Moravia, &c., duke of Lucenburgh, and of Higher and Lower Silesia, Wirtemburgh, &c., prince of Suevia, count of Hapsburgh, Tyrol, Kyburg, and Goritia, landgrave of Alsatia, marquess of Burgovia, of the Sacred Roman Empire, and of Higher and Lower Lusatia, &c., lord of the marquisate of Sclavonia, &c. To our illustrious and sincerely beloved Thomas Arundell, count of the Sacred Roman Empire, our imperial favour and everything that is good. Whereas we, according to our innate benign disposition, and the clemency and example of the immortal God, who showers down in a

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* In the Imperial and in the Esterhazy collection is a gold medal, struck in memory of the capture of Strigonium. The Archduke Matthias is represented on the obverse in the hussar dress, and holding the baton in his right hand. The circular inscription is "MATTIAS. D. G. ARCHID. AUST. ETC. SUPR. EXERC. BEL. IN. HUN. INFER. DUX." In the exergue below the horse, "MILITEMUS. 1601." On the reverse appears the town, with the besieging army before it. Below,

"STRIGG. PAN. 1595
SEP. 7."

copious manner the abundance of his heavenly liberality on mankind, after that by his Divine Majesty we were called and raised up to this human majesty and the height of the imperial dignity, have nothing more at heart (in order that the renown of our empire may be rendered more conspicuous and illustrious) than that our munificence may be fully extended and exercised towards all those whose bravery and fidelity deserve it; yet we think it highly necessary that a diligent and singular regard be had that a proper distinction be observed in conferring rewards, honours, and dignities on men's deserts, namely, that one may be distinguished from another by some higher degrees of honour; that those who are more nobly descended, who by their brave and illustrious actions and their regard to virtue, and by strenuously exerting themselves for the good of their country and their princes, greatly add to those virtues derived from their ancestors, should be advanced to higher degrees of honour and dignity: for thus a due observance of justice and equity is maintained, and the minds of others by their illustrious examples are excited to a becoming emulation of virtue and glory. Taking therefore into consideration your ancient and illustrious descent, which (as I am assured by a letter from the most serene princess and lady Elizabeth, queen of England, France, and Ireland, our sister and cousin) in the renowned kingdom of England is derived from the royal blood; and those eminent virtues likewise, by which you render the splendor of your family more illustrious, both at home and abroad: Whereas your first care was to furnish your mind with the knowledge of all good and useful literature; you have travelled foreign countries, have seen many different cities and their customs, by which you have acquired much advantage: Whereas, finally, you have come at so great a distance into Hungary at your own expence (excited thereto by a singular and unusual zeal) to bear arms under us in this sacred war which we wage against the Turk, the common enemy of the Christian name, and have behaved yourself with such undaunted bravery, both in the open field and in besieging cities and camps, as to be held in general admiration; and we have received more ample testimonies in your favour from the most Serene Prince Archduke Matthias our dear brother, and from the commanding officers of our army this eminent instance of your bravery: amongst others, being observed that in the besieging of the lower town, near *Gran*, you with *your own hand took the banner from the tower, and during the engagement placed yourself in the front of the army*, which eminent services we would by no means pass by without bestowing upon you and your legitimate posterity some distinguishing mark of our favour. Out of our motion, therefore, from our certain knowledge, with a well deliberate mind, and having taken proper counsel thereon, we, by our full imperial authority and power, have created, made, and nominated you, the aforesaid Thomas Arundell (who before this time derive from your ancestors in England the consanguinity of counts), and all and every of your children, heirs, and legitimate descendants of both sexes already born, or that hereafter shall be, true counts and countesses of the Sacred Roman Empire, and we have granted and ennobled you with the title, honour, and dignity of counts of the empire, as by the tenor of these presents we do create, make, nominate, grant, and ennoble, willing and firmly and expressly decreeing, by this our imperial patent, which will be always in force, that you, the aforesaid Thomas Arundell, with all and every of your children and legitimate posterity, both male and female, for ever, do, have, possess, and assume for ever the title, style, and dignity of counts of the empire, and that you be honoured, called, and styled by that title both in writing and speaking, in things spiritual and temporal, eccle-

siastical and profane. And, finally, that you freely, and without any impediment, use, enjoy, obtain, and partake of all and every of the honours, ornaments, dignities, grants, liberties, privileges, rights, ancient customs, pre-eminences and prerogatives, which our other counts of the Sacred Roman Empire enjoy, use, and partake of, law or custom not making any impediment, or requiring anything contrary to these: and if there were any such laws or customs, particular and express mention ought to be made in these presents: All and every of which impediments, We do by our imperial authority knowingly make void, and will and declare to be sufficiently void by these presents (so that the rights and privileges of the most serene Princess Elizabeth, Queen of England, France, and Ireland, our most dear sister and cousin, remain safe and secure). Let no one therefore, of whatever degree, state, order, condition, or dignity, or whatever high rank or station he may be of, revoke, or, by any rash attempt, contradict this our confirmation, ratification, approbation, corroboration, execution, will, favour, and decree. Whosoever shall do this, let him know by these presents, that he, *ipso facto*, incurs our very severe displeasure, and that of the Sacred Roman Empire, and that he shall likewise be fined in the penalty of one hundred marks of pure gold, half of which we decree to be paid into our imperial treasury, and the other to be paid and applied for the use of the injured (without the least hopes of pardon or remission). In testimony of these letters we have subscribed our hand, and fixed our imperial seal. Given at our royal palace at Prague, the 14th day of December, in the year of our Lord 1595; in the 21st year of our reign of the empire, of Hungary the 24th, of Bohemia the 21st."

In the interesting preface to "The Divine Pedagogue," printed in London, 8vo., I read, p. 412, "his very name became as dreadful to the Turks, as that of *Talbot** was formidable to the French." The new count returned home in the following year: he had subscribed £100 (a considerable sum in those days) towards repelling the Spanish armada, in which noble effort of national defence, the English Catholics were as conspicuous as their Protestant brethren. But the queen, with her characteristic littleness of soul, objected to his using his well-earned title, "Nollem

* This English Achilles has been immortalized by our dramatic Bard:—

> "Valiant Talbot above human thought
> Enacted wonders with his sword and lance.
> Hundreds he sent to hell, and none durst stand him:
> Here, there, and everywhere enraged he flew.
> The French exclaim'd, 'The devil was in arms!'
> All the whole army stood agazed on him.
> His soldiers spying his undaunted spirit,
> 'A Talbot!' 'A Talbot!' cried out amain;
> And rush'd into the bowels of the battle."

Nash exclaims, "How would it have joyed brave Talbot, the terror of the French, to thinke, that after he had layen 200 yeare in his toomb he should triumph again on the stage; and have his bones new embalmed with the tears of 10,000 spectators at least, who in the tragedian, that represents his person, imagine they behold him fresh bleeding."

oves meas alieno stigmate inuri, nolim alieni pastoris sibilum sequi."—(Camden's "Annals of Elizabeth," 1596.) Her successor, King James I., thought differently, and graciously elevated this illustrious subject to the dignity of the peerage, by the style and title of Baron Arundell, of Wardour, on 4th May, 1605. Yet Charles I. commenced his reign by disarming the gallant hero, because he was a Catholic.—(See Rushworth's "Histor. Col.," vol. i. p. 194.) This noble lord was rewarded with a death precious in the sight of God, on 7th November, 1639, æt. seventy-nine. His beautiful portrait, taken by Vandyke four years before, may be seen at Wardour. He was twice married; first, to Mary, daughter of Henry, earl of Southampton, a stanch Roman Catholic,—"Romanæ religioni si quis alius devotus," as Camden describes him ("Annales," 1583); and, secondly, to Ann Phillipson, who died 28th June, 1637. To this Lady Ann, "The Draught of Eternity," by Camus, bishop of Bellay, as translated by the Rev. Miles Carr, was dedicated.

Thomas, the eldest son* of this first Lord Arundell, inherited the title and estates with the virtues of his heroic father. At the beginning of the troubles between King Charles I. and his Parliament, the factious House of Commons, in November, 1641, issued directions to secure his person; but he escaped apprehension; and when the royal standard was erected at Nottingham, 22nd August, 1642, his lordship raised a regiment of horse, and bravely maintained the cause of his unfortunate sovereign. It is said in the inscription at Wardour, that he died of his wounds at Oxford, on 19th May, 1643, aged fifty-six; and this derives confirmation from the brass that I copied in the sacristy of Wardour chapel, formerly, it seems, affixed to his lordship's coffin.

Depositum
Inclytissimi Nobilissimique
Dñi Dñi Thomæ Arundell
Baronis Arundell de Castro
Warderensi in Agro Wiltoniensi in Angliâ, et Comitis
Sacrosancti Romani
Imperii, qui dum fidele
Obsequium suum Carolo
Regi præstitit, Oxonii
Morte sublatus fuit, 19
die mensis Maii, Año Dñi
1643.

* The second son, William, was a colonel in the king's army. His portrait, by P. Longsing, may be seen in the dining-room at Wardour. In pulling down part of the old house at Bruton, a brass plate,

If this date be correct, the received report, that he was shot in the thigh with a brace of bullets at the battle of Lansdown, and carried off to the city of Oxford, where he died shortly after, must be erroneous; for that battle was fought on 5th July, 1643. I suspect that his wounds were received at Reading, in April that year.

The learned Franciscan writer, Dr. Richard Mason (Angelus à S. Francisco, who died 30th December, 1678, æt. seventy-eight, prof. forty-eight, sac. forty-four), in his excellent work, "The Liturgical Discourse," extols the noble lord's piety and devotion to the holy sacrifice of the altar.

His lordship married Blanche, sixth daughter of Edward Somerset, fifth earl and second marquis of Worcester, of whom it has often been observed, that "England did not possess a more discreet or faithful subject; and that if the king had been ruled by his counsels, he might have preserved both his life and his crown." This lady, worthy of such a Catholic father, has signalized her memory by her spirited defence of Wardour Castle during nine days, against the overwhelming force under the command of Sir Edward Hungerford and William Strode. The articles of capitulation were signed on 8th May, 1643.* She followed her lord to the grave, 28th October, 1649, æt. sixty-eight. Her death occurred at Winchester.

The third baron, called Henry, was the only son of the noble Lord Arundell, that victim of his loyalty. The author of "The Liturgical Discourse," above mentioned, informs us, that Henrietta Maria, the illustrious daughter of Henry IV. of France, and queen of our sovereign, Charles I., had appointed him master of the horse. Treading in the foot-

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probably once attached to a coffin, was found early in 1791, thus inscribed :—

"The body of Mary, Lady St. John, wife of the Lord St. John, eldest son of the Marquis of Winchester, and afterwards married to William Arundell, second son of the R^t. Hon^ble Tho^s Lord Arundell of Wardour. Deceased November the XIII. Anno MDCXCII. and in the XCIX. year of her age."

N.B. Their sister Ann married Cecil Calvert, 2nd Lord Baltimore, but died, without issue, 23rd July, 1649, æt 34.

* The best account of this first siege may be found in the "Mercurius Rusticus;" but of the second siege, in Edmund Ludlow's Memoirs, vol. i., from page 59. "This Ludlow was appointed by Sir Edward Hungerford to be governor of Wardour Castle, and discovered in one of its walls plate and jewels to the value of about £1,200. On his subsequent surrender of the castle (which had been sadly shaken and dismantled) in March, 1644, he gave up the plate to Lord Arundell for his civility" (Memoirs, p. 75).

steps of his honoured parents, he vigorously opposed the parliamentary forces. In March, 1644, he retook his castle of Wardour, which he reduced to a ruin, to prevent the rebels from ever converting it into a fortress. The declining cause of the king involved him in accumulated embarrassments. The above-mentioned author of "The Liturgical Discourse" commends his inflexible fidelity and devotion to his king and country, which "evidently appeared by your actions in the war, and sufferings after, having not only lost your blood in *several* battles, but *yourself* demolished that ancient and noble seat of Wardour Castle, the only habitation which the malice of the king's enemies had left you. And the war being ended, having for several years lain under a total sequestration of the profits, was forced to repurchase, with no less than five and thirty thousand pounds, your own estate, which, by the iniquities of those times, was adjudged forfeited for your loyalty to the crown." F. Weldon, also, in "The Divine Pedagogue," compares his lordship's afflictions to those of Job, adding, "The rebels seized your children and virtuous lady (Cecily),—your plentiful stock of cattle was driven by the rabble,—your mansion-house taken and plundered by the enemy,—your estates exposed to sale before your face,—and yourself obliged to travel into foreign countries for a *subsistence*." But in all these disasters he was never heard to repine at the dispositions of Providence.

I have seen a document entitled, "A Particular of the Estate late of Henry, Lord Arundel, of Warder, sold at Drury House." N.B. The purchaser was Humphrey Weld, Esq., but as a friend in behalf of his lordship.

1st April, 1653.—The manor of Melbury Abbesse and Kingsdon, com. Dorset and Somerset, sold to Humphry Weld, gent., the purchaser, full paid	£8,732	1	8¾
27th April, 1653.—The manor of Fountmill, co. Dorset, to H. Weld, first moiety	3,690	14	7
22nd June, 1653.—The manor of Sembley, co. Wilts ...	3,657	9	1
„ „ The manor of Bridsey, co. Wilts ...	751	13	6
„ „ The manor of Tollard Royal, in co. Dorset and Wilts	1,592	16	6
This lot sold to H. Weld, who paid the first moiety.			
Meere Park and Lodge, co. Wilts, sold the same day to Nicholas Green, Esq., who paid the first moiety	275	15	3
8th July, 1653.—Wardour Park, co. Wilts, to Weld, who paid first moiety	2,028	1	3
15th July, 1653.—Messuages in Sutton Mandeville, co. Wilts, to Weld, first moiety.....	319	0	1½
22nd July, 1653.—Manor of South Petherton, co. Somerset, to Humphry Weld, first moiety	1,998	15	11

29th July, 1653.—Manor of Godington, co. Oxon, to Weld, first moiety £1,065 10 0
2nd Sept. 1653.—Manor of Somerton, co. Oxon..... 804 17 11
„ „ Manor of Donhead, co. Wilts 3,678 12 0

Both paid by Weld, who paid the first moieties.

Several estates of his returned, but not proceeded upon, viz.:—

Manor of Hasledonne, co. Wilts.
Manor of Margarett Marsh, co. Dorset.
Part of Manor of Chiltertavg, co. Somerset.
Manor of Broadclist, co. Devon.
Manor of Allcomsey, co. Somerset.
Manor of Tisbury, co. Wilts.
Manor of Anstey,* co. Wilts.
Manor of Langeritshill, co. Dorset.
Rectory of Poundestoche, Cornwall.
Manor of Hampreston, co. Dorset.
Manor of Milbury Osmond, co. Dorset.
Several coppices in More Critchill, co. Dorset.
Manor of Chislebourne, co. Dorset.
Rectory of Chislebourne, co. Dorset.

At the restoration of monarchy, the noble lord recovered his property at the expense of £35,000. Now in possession of the means, he devoted himself to works of charity and benevolence. F. Weldon writes, in the work above quoted, that his lordship preserved thousands of the poor from starving, and that hundreds of the Irish nation were indebted to him for their lives. Such a loyalist and patriot was entitled to the grateful consideration of his sovereign, but King Charles II. forgot him in the days of his prosperity; nay, almost suffered him to become the martyred victim of the palpable forgeries and perjuries of *Titus Oates*, "the most infamous of mankind," as Hume describes him, or as Macaulay regards him, "as the falsest, the most malignant, and the most impudent being that ever disgraced the human form—the founder of the school of false witnesses." On that wretch's swearing that he had seen the commission to make him Lord Chancellor, the old peer was hurried to the Tower in October, 1678, where he was joined by the Catholic peers Earl Powis, Viscount Stafford, and Barons Petre and Belasyse. The death of the king released him from imprisonment in the sixth year of his confinement,† as Evelyn relates in his Memoirs, vol. i.

* For some time a Catholic school was kept here.

† In the early part of his imprisonment he wrote a few small poems, printed in London in 1679. 1st. A Valediction to the World. 2nd. Persecution no Loss. 3rd. On the text "God chastiseth those whom He loves." 4th. Considerations before the Crucifix. 5th. Upon the Pains of Hell.

p. 543. I think he was discharged on bail 12th February, 1684. The ministers during that disgraceful period of our annals were too cowardly to bring him to a public trial; for few men possessed more spirit and penetration of character; few could show such services to the crown, or knew better the secrets of the Cabinet. Perhaps, also, they were conscious that he had prepared a powerful vindication, which is still extant. King James II. exerted himself to repair the abominable injustice of his deceased brother and sovereign.* In May, 1685, he procured his discharge from bail, made him a Privy Councillor,† and finally appointed him Keeper of the Privy Seal on 10th March, 1687. But he was doomed to sit in the Cabinet with disguised traitors, who had plotted the downfall of their too credulous king, to whom they had sworn inviolable fidelity. He survived the Revolution, and

* Yet Macaulay, Hist. of England, vol. ii. p. 47, represents him as unfriendly to moderate measures; as an old man fast sinking into "second childhood."

† The amount of fees on being sworn of the Privy Council appears from the receipt dated 24th July, 1686, to have been £26.

I copy the following important document from the original:—

"After our very hearty commendations to your lordship, it having pleased Almighty God, about ten of the clock this morning, to bless his Majesty and his Royal Consort, the Queene, with the birth of a hopefull son, and his Majesty's kingdoms and dominions with a prince, his Majesty hath commanded us to signify the same to your lordship, and to pray and require you to cause notice thereof to be forthwith given by Proclamation or otherwise, as is usual throughout that island, and thereby to appoint Sunday, the first of July next, being the day set in his Majesty's Proclamation to be observed in this kingdome, as well for a Solemne Thanksgiving to Almighty God for this inestimable blessing, as for such other expressions of publique rejoyceings suitable to this great occasion, as your lordship shall judge fit. And so, not doubting of your lordship's ready complyance herewith, wee bid you very heartily ffarewell. From y^e^ Council Chamber in Whitehall, this 10th day of June, 1688.

"Your lordship's very loving friends,

"Jeffreys, C.	Sunderland, P.
"Arundell, C. P. S.	Powis.
"Huntingdon.	Craven.
"Berkeley.	Middleton."

"To y^e^ Lord Jermyn, Gov^r^ of Jersey.

"John Nicholas."

Endorsed.

"To our very good Lord Thomas, Lord Jermin, Governor of his Majesty's Island of Jersey, or in his absence to the Lieutenant-Governor, or other officer commanding in chief."

closed his lengthened career on the 28th December, 1694, on the very same day and hour when Mary, the consort of the unnatural King William III., breathed her last. Of this nobleman we may say, "he was a firm pillar to the Commonwealth, a faithful patron of the Catholic Church, a fair pattern to the British Court; he lived to the welfare of his country, to the honour of his prince, and to the glory of his God."

In the dining-room at Wardour may be seen his portrait, and that of his wife Cecily, daughter of Sir Henry Compton, K.B., and relict of Sir John Fermor, knight. She died 21st March, 1675, æt. sixty-seven. Their daughter Cecily, a poor Clare at Rouen convent (colonized from Gravelines, 1644),* survived until 13th June, 1717, æt. eighty-two. Rel. 55. Her interesting portrait may be seen at Wardour.

I now come to the fourth *Lord, Thomas Arundell,* who had been one of the suite of Lord Castlemain in the embassy to Pope Innocent XI. in 1686. Notwithstanding the hereditary services which his family had rendered to the Stuart dynasty, this nobleman was under the necessity of soliciting as a boon from Queen Anne's Privy Council, a licence to protect his coach and saddle horses from being seized by English law. In their gracious wisdom and condescension to a Papist, they granted him the following protection. At the top of the original licence is the seal of office, with the letters SIGILL. PRIVI. CONC. :—

"Whereas humble suit hath been made to this Board, in behalf of the Right Honourable the Lord Arundell, of Wardour, in the county of Wilts, for licence to keep six coach-horses and four saddle-horses, We do hereby licence and permit the said Lord Arundell to keep the said horses, which are not to be seized as horses belonging to Papists, till further order, provided that his lordship gives security, before one of her Majesty's justices of y^e^ peace for the said county, that the said horses shall be forthcoming upon signification of her Ma^ty^'s pleasure in that behalf. Whereof all persons concern'd are to take notice, and govern themselves accordingly. Dated at the Council Chamber at St. James's, the 12th day of February, 1704.

"PEMBROKE, P. KENT. RADNOR. POULETT.
"R. FERRERS. GRANVILLE. CUNNYESBY."

"Lord Arundell, of Wardour."

The document is thus indorsed in the noble lord's handwriting :—

"My lycence for keeping horses."

* Their church was dedicated in honour of Jesus, Mary, and Joseph, on 23rd May, 1667.

His lordship married Margaret Spencer, and died 10th February, 1712. His brother Henry, who had taken to wife Mary Scrope, lived to the advanced age of eighty-eight, paying the debt of nature 9th August, 1721.

The *fifth Lord, Henry*, enjoyed the title but fourteen years, dying 25th June, 1726. He had taken to wife Miss Elizabeth Panton, of St. Martin's-in-the-Fields, London; but who lived not to become a peeress; for she deceased 9th May, 1700. His brother Thomas, a promising youth, was killed at the battle of the Boyne.

The *sixth Lord, Henry*, married twice—first, Elizabeth Eleanora, daughter and heir of Baron Raymond Everard, of Fetherd, county Tipperary, who died in 1730. Her ladyship ceased to live on 22nd May, 1728, æt. thirty-five. Second, the Lady Ann Herbert, who died in September, 1757. Her noble husband had preceded her to the grave on 29th June, 1746, æt. fifty-two. Their third son, James Everard, married Ann Wyndham.

Henry, the seventh Lord Arundell, is entitled to special attention, from the circumstance of his marriage with Mary, daughter and heiress of Richard Belling Arundell, of Lanherne, Esq., which re-united the families, after a separation of two centuries. It may be proper here to state to the reader that Sir Richard Belling, son of Sir Hugh Belling, was a gifted lawyer, and became a leading member in the supreme council of the confederated Catholics at Kilkenny; but was not the author of the "Vindiciæ Catholicorum Hiberniæ," printed at Paris in 1650, which treats of Irish affairs from 1641 to 1649. The real author of that volume was the Rev. John M'Callagham. This Sir Richard, by his wife, Margaret Butler (who died in 1635, four years after her marriage), left at his death at Dublin, in 1677, two sons, Sir Richard and James. The latter adopted the military profession, and died in 1706; the former left Ireland, as I found by his own letter, in 1643. After a suitable education he went into France, where he probably rejoined his father, who returned to Ireland after the restoration, and recovered his estates through the interest of the Duke of Ormonde. Our junior followed the court, and became principal secretary to Queen Catherine, the consort of King Charles II. In 1670 he married Mary, the younger daughter of Sir John Arundell, of Lanherne; the elder daughter, Frances, married Sir John Giffard, of Borstall, co. Lincoln, Bart., and died in London without issue on 28th February, 1752.*

* See Appendix No. IV.

In the notes of Henry, the eighth Lord Arundell, I read, "The anniversary of Henry Lord Arundell, my father, is 12th September, 1756" (he died in the thirty-eighth year of his age); "and of Mary Lady Arundell, my mother, 22nd March, 1769."

Henry, the eighth Lord Arundell, and his brother Thomas, who died 21st July, 1781, were the happy issue of the united houses of Wardour and Lanherne. Henry entered St. Omer's College, by the name of Belling, on 16th August, 1753, and finally left it, on 1st May, 1758. F. Charles Booth, S.J., accompanied him in his continental tour. This accomplished gentleman, on 31st May, 1763, was united in holy wedlock to Mary Christina, only daughter and heiress of Benedict Conquest, of Houghton Conquest, co. Bedford, and of Irnham, co. Lincoln, Esq., by his wife, Mary, daughter of Thomas Markham, of Otterton, Notts, Esq.* In 1771, his lordship commenced the present stately mansion, upon a gentle eminence,† about a mile from the old castle, which

* On the occasion of his lordship's marriage the following ode was addressed to him by the Rhetoricians of Bruges:—

"O Diva, Pindi quæ regis ardua,
Descende, nam quæ te mora longiùs
Retardet hærentem? & jubenti
Carmen ARUNDELIO canoris

"Deprome nervis. Nunc resonos Hymen
Tentare cantus, nunc pede libero
Pulsare tellurem, & secundo
Festa monet celebrare plausu.

"Jam nuptiali luce micant lares,
Jam pompa læto ducitur ordine,
Conquesta jam victrix, marito
Digna suo nova sponso prodit.

"Turba en! procorum cætera patrias
Sedes requirunt, ut Jovis armiger
Cristasque, nomenque, & superbos
Explicuit titulos honorum.

"Mirata lenes eloquii sales,
Cultusque pulchri corporis & decus,
Captiva deduci triumphat
Nympha novâ decorata palmâ.

"Sic ambo longùm vivite, mutuis
Sincera juncti pectora amoribus,
Utroque sic dignâ Parente
Prole domum Superi secundent."

† It was a large cornfield. I remember to have heard old Noah Lever, who died at Wardour, 18th August, 1845, aged eighty-five, and had always lived there, relate that he was actually driving the plough over the site of the present mansion, when he was ordered to stop, as they were going to dig trenches in that direction.

began to be partially inhabited, on 6th October, 1775, and into which the family was enabled to settle in the course of the ensuing twelvemonth. It is, indeed, a splendid pile, and a convenient family dwelling; and as for the chapel, I can say from experience, that I have visited none that inspired such devotional feeling. This princely nobleman possessed refined taste and magnificent ideas, as his collection of paintings and rarities abundantly proves; his hospitality likewise was unbounded. Unfortunately, his expenses far exceeded his income, and in his latter years he experienced the humiliating vicissitudes of fortune. After a short illness, he departed this life at Wardour, 4th December, 1808, æt. sixty-eight, and was buried in the family-vault of the noble chapel which he dedicated to God. His honoured widow retired in the summer of 1810 to Irnham, where she closed her saintly life, on Sunday, 20th June, 1813, æt. seventy. As the estates were devised in fee to her by her late lord, she settled on the Arundell family the Wardour property; while to her surviving daughter, Eleanor, Lady Clifford, she assigned her property in Lincolnshire and Cornwall.

By default of issue male, the title of *ninth Lord Arundell* descended to the late lord's cousin, James Everard Arundell, of Ashcombe, Esq., who had married, on 3rd February, 1785, his cousin, Mary Christina, eldest daughter and coheir of the above-mentioned eighth lord; but who had died, on 14th February, 1805, æt. forty, leaving a numerous offspring. He was the eldest son of the Honourable James Everard Arundell, by his wife Ann, the only child of John Wyndham, of Ashcombe, Wilts, Esq., by his wife Ann (Barber).* In 1814 his lordship disposed of Ashcombe (where he had kept a French priest) and several other estates, for the laudable purpose of discharging the heavy incumbrances which attached to the Wardour property. Perhaps, had he not contracted a second marriage, and had thus to make provision for another family, his laudable design would have been better accomplished. He died, 14th July, 1817, æt. fifty-four. His widow survived till November, 1853, æt. seventy-three.

I now come to the *tenth lord, James Everard,* eldest son of the ninth Lord. He was born in London, 3rd November, 1785, and received his early education at Stonyhurst, which he completed under an able tutor, l'Abbé Gossier, as I well remember. Whilst captain in the Buckinghamshire Militia,

* This heiress of Robert Barber, of Ashcombe, Esq., died 20th June, 1748, aged 51.

he formed an acquaintance with Lady Mary Grenville, only daughter of George, first marquis of Buckingham, which ended in a marriage, on 26th February, 1811, of which there was no issue. They were, indeed, an example of conjugal life. This amiable and accomplished gentleman had lost his noble father-in-law full four years before the death of his own father, so that in coming to take possession of the Wardour property, he had but a gloomy prospect before him; and it is only wonderful that he made such improvements in the house, grounds, farm-houses, and cottages. In a letter to me, preparatory to a journey to London, he thus movingly expressed himself. "To-morrow I set off for London with a heavy heart. It has no longer amusements and charms for me; the trials I has undergone, no doubt for wise purposes, have subdued my spirits. My ambition and my only wish is, if it is the will of Providence, that I may have a competence to enable me to live at Wardour, and protect the Catholic religion. God only knows whether I am worthy of this honour, and His holy will be done in all things."

A few years later he went abroad. Proceeding to Rome, and whilst in perfect health, he was visiting the church of the Gesù there, he pointed out to his lady, the week before his death, a spot in front of the chapel of the Sacred Heart, as that which he should prefer to all others for his interment. Almighty God granted him this desire of his heart, and his widow placed over his grave the following epitaph :—

P
A ☧ Ω
Everardo
Decimo Baroni Arundell de Warder
Sac. Rom. Imp. Comiti
Fide Pietate Exemplo
De Religione bene merito
Coll. Saxo-Sylv. in Anglia olim Alumno
Societ. Jesu studiossissimo
Maria Grenville ex March. de Buckingham
Marito optimo eheu superstes
Cum lachrymis posuit
Obiit die XXI. Junii
Recurrente Festo
Divi Aloysii Patroni sibi dilecti
An. Sal. M.D.CCCXXXIIII.
Orate pro anima illius.
R. I. P.

Her ladyship has placed at the west end of the noble chapel at Wardour, a beautiful bust of her lamented lord, by Berto-

lini, of Florence, a pupil of Canova, with the following inscription :—

P
A ☧ Ω

Pray for the soul of
Everard, tenth Baron Arundell, of Warder,
Who died at Rome in the 49th year of his age,
On the Festival of his Patron St. Aloysius,
June 21st, A.D. 1834.
Devotedly attached to
The Catholic and Apostolic Faith,
He used his utmost influence
To promote its interests
In his native land,
And to advance the prosperity of
The Society of Jesus,
To which he owed, with his education,
His deep conviction of
The Truths of Religion,
And his love of Literature and of the Arts.
All who knew him
Deplored his premature loss,
But none more than the poor,
To whose wants he administered,
Whose sufferings he laboured to alleviate
And whose cause
He energetically advocated
During an eventful and distressing crisis.
This cenotaph
Is erected to the Memory of
A beloved and honoured Husband
by
His disconsolate Widow.

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die; but they are in peace.—Wisd. c. iii.

This dowager Lady Arundell survived until 1st June, 1845, æt. fifty-eight, when I trust she joined her saintly husband in a happier world. She was buried at Ratcliffe collegiate church, near Loughborough, with this epitaph :—

" Orate pro animâ Mariæ
Annæ, Georgii Marchionis
Buckinghamiensis Filiæ, Jacobi
Everardi Baronis Arundell
de Warder Viduæ, quæ religiosa
pietate, et præsertim charitate erga
pauperes, conspicua fuit. Die 1 Junii,
A.D. 1845, ætatis suæ 58,
in sancta pace quievit."

The death of this dear lord made way to the title and estate for his only brother, the Honourable Henry Benedict, born at Irnham, 13th November, 1804, who promises to

equal the merits of his illustrious predecessors, and to perpetuate their virtues in his son and presumptive heir, John Francis, born 28th December, 1831.

Before I conclude my notice of the Arundells, I may refer to Ann, daughter of the first lord, whom I cursorily mentioned in p. 8. She was reputed one of the most accomplished and beautiful women of her time; and accepted for her husband, Cecil Calvert, the second Lord Baltimore.* This nobleman, in June, 1632, had granted to him, by King Charles I., the proprietorship of the province of Maryland,† and he was also created Lord Glastonbury. The Barton, called Hook Farm, near Wardour, was her ladyship's marriage-portion from her father. But God thought fit to dissolve their conjugal union by her premature death, on 23rd July, in the year 1649, æt. thirty-four. To her memory he erected "a monument of his love" in Tisbury church, and on the borders of her tomb is written:—

"Ann Arundell, y^e^ most beautiful and best wife of Cecil Calvert, baron of Baltimore, proprietor of Maryland, and lord of Glastonbury, most beloved daughter of Thomas Arundell, first baron of Wardour, and count of the sacred Roman empire."

The bereaved lord, having no issue by her, restored at his death Hook Farm to the family, and it still constitutes part of the Wardour property.

In Mudie's "English Medals" may be seen the description of one of this couple. On the obverse is the bust of his lordship, with this legend (plate 34, No. 1):—

"DMS . CÆCILIVS . BARO . DE . BALTEMORE
ABSOLV . DMS . TERRÆ . MARIÆ . ET . AVALONIÆ."

On the reverse is his lady,—

"DNA . ANNA . ARVNDELLA . PVLCHERRIMA
ET . OPTIMA . CONIVX . CÆCILII . PRÆDICTI."

Her ladyship's portrait, by Vandyke, may be seen in the dining-room of Wardour.

* His father, Sir George Calvert, an experienced statesman, and M.P. for the University of Oxford, was created Lord Baltimore, co. Longford, Ireland, 16th February, 1624. He was a convert. Dying in London, 15th April, 1632, he was buried in St. Dunstan's, Fleet Street.

† King Charles I., in June, 1632, made him a grant of the proprietorship of Maryland, and he took possession of it early in 1634, in company of F. Andrew White and four other Jesuits, with 200 Catholic settlers. Mass was first celebrated in St. Clement's, now called Heron's Island, in the Patuxent river, on 25th March, 1634. About the time of the Restoration his lordship died, and was succeeded by his excellent

Next to the Arundells, in point of influence in Wilts, though much earlier residents in the county, were the *Stourtons*. Perhaps the history of the family subsequent to the conquest, until the death of Henry V., may be tinged and obscured by fancy; but it is well known that Sir John Stourton, Knight, was a wise and religious statesman; that he was appointed by King Henry VI., in 1428, to the government of Ireland for two years; in 1446 was made treasurer of the household; and on 13th May, 1447, was elevated to the peerage by the style and title of Baron Stourton, of Stourton, in the county of Wilts. From a deed of John Stafford, bishop of Bath and Wells, and dated London, 4th June, 1443, this John Stourton had recently rebuilt the nave and chancel of the Black Canons of Stavordale priory (St. James's), near Wincanton. His lordship, by his lady, Margery, daughter of Sir John Wadham, Knight, left at his death, which occurred 25th November, 1462, a son, *William*. This second peer increased his property by his union with Margaret, the elder daughter of Sir John Chidiock, Knight.* The younger, Catherine, married Sir John Arundell, of Lanherne, Knight. By this union he had three sons, *John*, *William*, and *Edward*, who successively attained the peerage. This second baron died on 18th February, 1478, æt. forty-six.

The *third baron*, *John*, married Catherine Berkeley; but left no issue male at his death, 8th October, 1484, æt. forty-six. His daughter Ann, however, survived until 15th August,

son, Charles Calvert, third Lord Baltimore, who lived to see himself deprived of his Maryland property by King William III. This confessor of the faith was buried at St. Pancras, London, 26th February, 1720. His only son, Benedict Leonard Calvert, had apostatized on 3rd January, 1714-5, to recover this family estate, and succeeded. "Quid prodest homini?" (Matt. xxv. 26.) This fourth lord married Charlotte, daughter of Edward, earl of Lichfield, who long survived her husband. The fifth and last lord, of disreputable fame, died in Italy late in 1771. We read in the Gent. Mag. of January, 1772, that his remains were brought over for interment in the family vault at Epsom. They lay in state in London, 24th January; but "his lordship had injured his character in his life by seduction; so that the populace paid no regard to his memory when dead; but they *plundered the room where his body had lain in state, the moment it was removed*" (p. 44). For his disgraceful conduct, see Gent. Mag. of 1768, pp. 42, 92, 140, 180.

* I have seen an original lease by Sir John Chidiock, dated 20th April, 1427, by which he grants to John Curteys and Agnes his wife, and their son John, an estate in Westbury, Wilts, for their several lives, under the yearly rent of 13*s*. 4*d*. On 24th September, 1512, Sir John Arundell, Knt., leased the said property to Thomas Knight for a term of fifty-five years; but under the yearly rent of £4. 16*s*.

1533, and was buried at Fulham.* Weever, in his "Ancient Funeral Monuments," gives her epitaph, p. 526.

> "Hic jacet Anna Sturton, filia Johannis
> Sturton Domini de Sturton et Domini
> Katherine uxoris ejus, Que quidem
> Anna obiit in Assumptione beate Marie
> Virginis Ann. Dom. 1533."

The *fourth baron, William,* succeeded his brother in 1478, and after holding the estates and title for nearly forty-five years died on 17th February, 1523.

I have seen the seal and sign manual of this noble lord † attached to a deed, dated from Stourton, 20th September, sixteenth of King Henry VII. (1500), by which he assigns the advowson, nomination, and free disposition of the parish church "de Houghton in Comitatu Dorset," to John Wrotesley, Thomas Thornhill, Robert Dyrdoo, and that ominous name, *William Hartgylle.*

The *third brother, Edward,* must have been an old man to take his seat as the fifth Baron Stourton; yet he filled it for twelve years, dying, on 18th December, 1535. By his wife, Agnes Fauntleroy, he left a son and heir, *William.* The monument of this Lady Agnes may be seen on the south side of the chancel of Stourton Candle church. The *sixth Lord, William,* died in 1548, æt. forty-three. By his lady, Elizabeth, the daughter of Edmund Dudley, Esq., and sister to John, Duke of Northumberland, he left a numerous progeny.

Over his eldest son, *Charles, the seventh Lord Stourton,* I could wish to draw a veil. He certainly showed a Catholic spirit in voting against the statute for the burning and destroying of the copies of the old Liturgy in 1549; and again in opposing the tyrannical Act of 1551, which severely punished absence from the service of the amended Common Prayer. Neglecting, however, the duty of self-government, and unmindful of the text, "If thou give thy soul her desires, she will make thee a joy to thine enemies" (Eccles. xviii. 31), he brought disgrace upon himself, and nearly entailed ruin on his posterity. From the Fourth Report of the Public Records, p. 256, I collect that his

* Lysons, in his "Environs of London," vol. ii. p. 361, informs us that in 1449 John Shirbourn and others conveyed a house and garden at Fulham, then valued at 3*s.* 4*d.* per annum, to John Lord Stourton, and that it was for several generations the property and residence of his descendants.

† I think he married Margaret, daughter of Sir John Chidiock. Sir James Chudleigh married his daughter Margaret. See Sir William Pole's "Devon," p. 255. The Stourton arms are on the font at Ashton.

lordship had long harboured a rancorous feeling in his heart against William Hartgyll, of Kylmington, co. Somerset, gentleman, and his son and heir, John Hartgyll; that his lordship, on Monday, 11th January, 1557, did proceed, with his servants and others to the number of forty, to their house, and there arrested them, under pretence of their having committed a felony; that they were conveyed to his house at Bonham, with their hands tied behind them, and kept there in prison the whole of Tuesday; when about eleven o'clock that night he had them removed to a certain close called "the Worth," near the garden of his capital mansion of Stourton, in Wilts, where they were cruelly murdered in his presence; that their bodies were then brought into a room of his lordship's mansion, which was over the dungeon; that the bodies were thrown thence into the dungeon, and therein were deeply buried. The indictment against his lordship was found at Salisbury, on 19th February; his trial, before Henry, earl of Arundel, the Lord Steward, and his peers, followed on 26th February; when, being pronounced guilty, and having acknowledged himself to be so, judgment was passed that he be hanged, but no place of execution was named. Heylyn, in his History of Queen Mary, conjectures that his lordship flattered himself with the hope that "his zeal to the Popish religion would make it no hard matter to procure the queen's pardon; but the murder was too foul to be capable of such favour." (P. 74.) On the 6th of March he was executed in the market-place of Salisbury, and was buried under a plain altar-tomb in the cathedral of that city. Heylyn thus concludes: "With this fact the family might have expired, if the queen (Mary), having satisfied justice by his execution, had not consulted with her mercy for the restoring of his next heir, both in blood and honour." But Mr. Hatsell, a graver authority, in volume fourth of his "Precedents," p. 4, affirms, that, from the message of the Lords entered in the Commons' Journal of 12th March, 1575, the Bill for restitution in blood to John, Lord Stourton, had been signed by Queen Elizabeth.

This unfortunate baron, by his wife Ann, daughter of Edward, earl of Derby (who afterwards became the wife of Sir John Arundell, of Lanherne, Knight), left three sons: first, John; second, Edward; and, third, Charles. The two first successively succeeded to the restored peerage. Also three daughters: first, Mary, married to that illustrious confessor, Sir Francis Tregian, mentioned in page 2 and 9,

and of whom more in the Appendix; second, Ann, wife of Edward Rogers; and, third, Catherine, married to Richard Shireburn, of Stonyhurst, Esq.

John, the eighth Lord Stourton, married Frances, daughter of Lord Cobham; but had no issue. Camden tells us, that he was one of the commissioners to try Mary, Queen of Scots. Though a Catholic in mind, yet he outwardly conformed to the state religion (More's Hist. S. J., p. 171). Still he meditated to die a Catholic, though he wanted the moral courage to live one. With this view, he retained two priests in his establisment, one of whom was always to be at hand to administer the helps of religion, in case his lordship should be surprised by illness. By a secret judgment of Heaven, he was attacked by sudden danger on 13th October, 1588, in the absence of both chaplains, and when it was impossible to procure another priest. In this emergency, he had barely time to acknowledge his guilty dissimulation and presumption, with every appearance of unfeigned repentance, in the presence of his wife and house-steward. The tradition of his appearance after death to F. Cornelius at the altar was in every one's mouth, and was firmly believed by the Stourton and Arundell families, when F. More published his History in 1660, "Res omnium sermone celebrata est, atque in hunc usque diem ab utriusque familiæ et Stourtoniorum et Arundeliorum hæredibus certissimè traditur." It is related by Miss Dorothy Arundell, who was present, and who gives a particular account of the vision in her MS. Life of F. Cornelius. That father's friend, the Rev. F. William Weston, in his Latin Auto-Biography, p. 46, states that the apparition took place in London, in the house of Sir John Arundell. And Bishop Challoner, in his Memoirs of the Missionary Priests, alludes to it.—(Article Cornelius.)

Edward, the ninth Lord Stourton, was younger brother to the preceding peer, and had married Frances Tresham. For non-attendance in the House of Lords on the 5th day of November, 1605, he was arbitrarily fined and committed to the Tower of London; but in the autumn of the following year he was removed to the Fleet Prison, which measure, as I find by a letter of that period, was considered as preparatory to his final enlargement. Perhaps this severity of punishment may have terrified him into outward conformity to the religion established by law; for in the Latin protestation of the Catholic peers against the assumption of ordinary jurisdiction, claimed by Dr. Richard Smith, V.A. in England, and Bishop of Chalcedon, his name does not appear. The

names of the Catholic peers will be interesting to the reader, who reflects that this document is signed at the commencement of Charles I.'s reign; viz.—

John Talbot, earl of Shrewsbury.
Henry Somerset, earl of Worcester.
Thomas Darcy, Earl Rivers.
James Touchet, earl of Castlehaven, Baron Audley.
William Howard, Lord Naworth, son of the duke of Norfolk.
Thomas Somerset, Viscount Cashell.
Edward Somerset, Baron Herbert.
Henry Nevill, Baron Abergavenny.
Thomas Windsor, Baron Bradenham.
William Petre, baron of Writtle.
Thomas Brudenel, baron of Stanton.
George Calvert, Baron Baltimore.

The above subscribed the Protestation; the five following agreed to the Protestation without signing it :—

Richard Burke, Earl St. Alban's.
Thomas Savage, Viscount Rocksavage.
Ulysses Burke, Baron Tunbridge.
Henry Parker, Baron Morley and Monteagle.
Edward Vaux, Baron Harrowden.

The two following admit "praxim fori externi episcopi impossibilem esse." This applies principally to the probate of wills in his court :—

John Paulett, marquis of Winchester.
Thomas Arundell, baron of Wardour.

William Pure, baron of Whitton, was absent.
Francis Brown, Viscount Montague.
Henry Constable, Viscount Dunbar.
Henry Stafford, Baron Stafford, } Minors.
Christopher Roper, Baron Teynham, }

It was said that Viscount Dunbar favoured the bishop's pretensions.

"Viscount Fairfax's son, who had become a Catholic, subscribed, with above 300 Catholic knights, esquires, and gentry; but *without the name of a single priest*." To this document is added :—"It is not ascertained whether this Edward, Lord Stourton, be a Catholic or not; at least, it is not publicly known. But his eldest son, who must soon succeed him (for he is nearly eighty years of age), has subscribed to this Protestation."

The noble lord died, full of days, at Clerkenwell, London,

on 7th May, 1633. *William*, his eldest son, succeeded as *tenth Lord Stourton*. He had been created Knight of the Bath in 1616. On 9th February, 1625-6, he foolishly fought a duel in a chamber with Lord Henry Paulett, fourth son of William, fourth marquis of Winchester. In a letter written on the following day by Sir Nathaniel Bacon ("Cornwallis' Correspondence," p. 142), I find that Lord Henry was run through the body, that Stourton was hurt in three places, and was then under arrest.

During the civil wars, as we collect from Ludlow's "Memoirs," vol. i. p. 122, his lordship's mansion of Stourton was taken by Edmund Ludlow. His lordship married Frances, daughter of Sir Edward Moor, of Odyham, Hants, Knight, she died 5th January, 1662, and was buried at Dorking, Surrey. Her noble husband survived her ten years, dying 25th April, 1672, at a very advanced age.

William, grandson of William, the tenth Lord Stourton, took his seat in the Upper House about a month before the passing of the Test Act. This iniquitous Bill was passed on 29th March, 1673. His marriage-settlement with Elizabeth, daughter of Sir John Preston, of Furness, Baronet (by his wife, Elizabeth Holland, of Denton, co. Lancashire), by whom he had a numerous family, bears date 20th August, 1664. His lordship died on 8th August, 1685. Her ladyship followed him to the grave three years later.*

Edward was the twelfth Baron Stourton. He was baptized 24th June, 1665. By him were sold most of his estates in Wilts and Dorset. In 1703, Dr. Wake, dean of Exeter, purchased Ower Moigne and Galton. About the same time Little Marston and Frome Selwood were disposed of to Sir Edward Seymour, Baronet. In 1704, Stourton, in Wilts, and Stourton Candle, in Dorset, were conveyed to Sir Thomas Meers, Knight, as trustee for Henry Hoare, Esq., goldsmith and banker in London, the third son of Sir Richard Hoare, Knight. In justice, however, to his lordship's memory, it must be declared that he had succeeded but *nominally* to the family property; for the interest of the incumbrances on it nearly amounted to its yearly rental. By his lady, Elizabeth, daughter of Robert Buckingham,

* Her brother Thomas, on the death of the elder brother, Sir John Preston, succeeded to the estates and titles, and married twice. He was clever, but eccentric. Losing his only son, Francis, on 18th December, 1672, and his second wife Mary, (Molyneux), on 6th June following, he determined on becoming a Jesuit, but would never take orders. He died a lay-brother, S.J., 27th May, 1709, æt. sixty-six. I have seen an original letter from his superior, stating, "Per intervalla non satis sui compos est."

Esq., he left no issue. Retiring to France, he died there in September, 1720, æt. fifty-five.

Thomas, the younger brother of the preceding Lord, was baptized 14th June, 1667. By his wife Elizabeth, daughter of John Stourton, of Ower Moigne, Esq., he left no issue. He was buried at Stourton, 1st April, 1744, æt. seventy-seven. His widow survived him five years, and was buried near him, 19th June, 1749.

The *fourteenth peer was Charles*, nephew to the two last barons, being eldest son of Charles, their brother, who had married, in November, 1699, Catherine, daughter of Richard Frampton, of Moreton and Biddlecombe, Esq. This young gentleman had married Catherine,* the relict of Robert, the seventh Lord Petre (the baron in the Rape of the Lock), who had been prematurely carried off, 21st March, 1713, by small-pox. This union, which took place in 1733, brought an accession of fortune to the Stourton family; but her ladyship survived this second husband also, who died, *s. p.*, 11th March, 1744, at East Cheam Manor-House, Surrey. Against the west wall of St. Dunstan's church there, she raised a monument to his memory.

The *fifteenth peer* was *William*, brother to the preceding, who had died without issue. He was born 17th August, 1704, and was fortunate in his alliance, 22nd October, 1749, with Winefrid, daughter of the Honourable Philip Howard, of Buckenham, Norfolk, the brother of Edward, ninth duke of Norfolk. Her ladyship died 15th July, 1753, æt. twenty-six,† and was buried at Stourton. Her noble lord lived a retired life at Witham, Essex, where he made a pious end, 3rd October, and was buried there on the 9th of the same month, 1781.

Charles Philip, the only son of the late lord, succeeded to his honours and titles. His marriage with Mary, second daughter and co-heiress of Marmaduke, Lord Langdale, proved, indeed, a blessing to him, and to their progeny. In 1785, his lordship aliened his last remaining property in Wilts, the manor or tithing of Bonham, to Henry Hoare, of Stourhead, Esq.; but the Catholic chapel and priest's resi-

* This only child of Bartholomew—others call him Thomas—Walmesley, of Dunkenhalgh, co. Lancashire, Esq., was a great heiress on the death of her father in 1701. Her posthumous son, Robert James, eighth Lord Petre, and his family came in for a large share of her possessions. This lady, of most charitable memory, died 31st January, 1785, æt. eighty-eight.

† Her other sister and co-heiress Ann was the first wife of Robert Edward, the ninth Lord Petre. She survived till 15th January, 1787, æt. forty-five.

dence were reserved from the sale. By interdicting himself from gaming, the fashionable amusement of the great, in his early life, and by strict attention to his family concerns, he was enabled to purchase the noble estate of Thornville Royal, or Allerton-park, near Knaresborough, co. York, in 1805. There this good man ended his mortal course on 29th April, 1816, æt. sixty-four.

William, the seventeenth Lord Stourton, born 6th June, 1776, and eldest son of the above, married, 5th October, 1800, Catharine, daughter of Thomas Weld, of Lullworth Castle, Dorset, Esq. They must ever live in the grateful recollection of their numerous family for the hereditary example of piety, and of good management and attention to domestic economy. Each of their offspring might look up to them, and say with Tobias, "Filii sumus sanctorum, et vitam illam expectamus, quam Deus daturus est his, qui fidem suam nunquam mutant ab eo."—Cap. xi. 18. After doing honour to the peerage for full thirty years, and in very critical and eventful times, he closed his meritorious life at Allerton, on 4th December, 1846, and was buried on the 12th.

Charles, his eldest son, born 13th July, 1802, is the present peer. To the joy of both families, he selected for his partner Mary Lucy Clifford, seventh daughter of Charles Lord Clifford; this happy marriage took place on 1st August, 1825, at her noble father's house, No. 8, Mansfield-street, London. For a time they lived at Holme Hall, and God was pleased to give them six boys; but after a short period He, in His inscrutable wisdom, thought fit to bereave them of the two eldest pledges of their love. How they submitted to this sacrifice, may be inferred from a letter written by his grandfather to a reverend friend, dated from Allerton, 30th March, 1838:—

"We have been lately visited by severe trials—for I ought not to call them *afflictions*—in the loss of my two eldest grandchildren,—one a boy of eleven and the other of ten years old. The eldest, William, was deposited this day in our family vault. Their pure lives and their truly edifying ends—William's at Biddlestone, and Henry's at Stonyhurst—showed so much religion and the benefits of a most pious education so powerfully, that we have cause to thank God for having removed them in their innocence and virtue, rather than to lament their loss.

"Mrs. Stourton bears her trials with the most holy Christian fortitude and resignation."

This noble lord commenced his noble mansion of Stourton, near Knaresborough, in 1851, after the designs of George Martin, of London, Esq.

In page 93 I have mentioned the name of *Robert Dyrdoo.* In the confession of the Rev. John Brushford, extracted from

the Lansdowne MSS., and published in Mr. Tierney's edition of Dodd's "History," vol. iii. p. 137, detailing the precarious and wandering life of a missionary, one of the Dyrdoe family is mentioned about the year 1594.

"I was once at Clerkenwell, at Sir John Arundell's; but for that he was then in trouble in the Star-chamber about one Mr. Higgins, a priest, I could not be received; but I was with him afterwards in the gate-house. After this I lived secretly in a village on the plains of Salisbury, not far from Amesbury, with one Mr. Durdoe and his wife, in the house of one Edward Wyse, unto which house resorted also one Mr. John Grove. The goodman of the house and his wife were Protestants, and did harbour us for no other thing but his gain, not knowing what I was, I think. We remained in this place about six months; and after that, some suspicion growing of the place, I went with the said Mr. Durdoe and his wife into Wales. I was, I remember, once entreated to have ridden into Cornwall; but I durst not, for that I was well known by the way."

In a letter of a rev. priest, probably addressed to the Rev. T. More, agent of the archpriest, written from prison in December, 1611, and printed in Mr. Tierney's Dodd, vol. v. Appendix IV., he relates that the number of Catholics was much diminished, especially in these western parts of the kingdom,—"præsertim in partibus regni occidentalibus;" that the remaining handful has been so ground down by persecution, and impoverished by fines,—as Mr. Stourton, Mr. Adon,* and several others in Dorsetshire,—as to be under the necessity of selling the greater part of their patrimonial property. This has been the case with Mr. Keins, Mr. Cowel, Mr. Walton, Mr. Bifleet, Mr. Mansfield, and others in Somersetshire; and with Mr. Edward Stourton, Mr. Carew, and Mr. Fathers, in Dorsetshire. That charity had, indeed, grown cold; for in Dorsetshire alone, where there had been once eight residences for priests, now two can hardly be found; and in Somersetshire, where there existed six or seven residences for priests, scarcely one is left,—"modo vix unica est relicta." The whole of his statement is entitled to deep attention.

I must not forget to mention that the late John Bennet, of Pyt House, Esq., was reconciled to the Church on 15th December, 1834, and left by his wife, a daughter of Sir Henry Joseph Tichborne, an only son, John Edward, who died at Nice, 29th April, 1856, æt. 16.

* Qy. Acton.

CHAPTER XI.

THE SUFFERERS FOR THE FAITH IN GLOUCESTERSHIRE.

Before the Reformation, this county was richer in religious foundations than any of the other five shires that I have attempted to elucidate. It could boast of its four mitred abbeys; viz., Cirencester, St. Peter's at Gloucester, Tewkesbury, and Winchcombe; it abounded in priories, cells, and hospitals. And perhaps the jealous avarice of the harpies of the court, and of the new and upstart possessors of the suppressed monasteries, served to sharpen the sword of persecution; certainly malicious cruelty against Catholics was surpassed in no other county.

The first that was called to shed his blood was the *Rev. John Sands, or Sandys.* Ordained priest at Rheims, he came on the English mission in 1584. Labouring diligently in the work of the ministry, he was apprehended, and was soon condemned to the death of a traitor, for his priestly character. Paul Tracye, of Stanwey, then Sheriff of the county, assisted at his barbarous execution in Gloucester on 2nd August, 1586. A contemporary MS. :—*

"When they had condemned him, they could find none for any money to murther him : they could hyre noe knife or other instrument in all the town to mangle him. At last they found a most base companion, who yet was ashamed to be seen in that bloudy action ; for he blacked and disfigured his face, and gott an old rusty knife full of teeth like a sickle. With that he killed him. The holy martyr requested the high sheriff (who was Paule Trasye, of Stanwaye) to suffer him to hang until he dyed. He then granted the request, yet caused him to be cutt downe as soon as he was cast off the ladder. The holy man was nothing past himself, but sayd, 'O, Mr. Sheriff, you have not kept your promise ;' unto which Mr. Tracye replied not, but commanded his men to pull downe the traytor and the hangman to bowell him, and *himself* layd first hands on him. The hangman did his bloudy office ; and when he had pulled out his bowells, the blessed saint cryed ever with St. Stephen, 'Lord, forgive my persecutors,' and soe fell asleep in our Lord."

2. *Stephen Rousham* came to the mission in 1582, but shortly after fell into the hands of the enemies of Catholic faith, and after enduring eighteen months and thirteen days

* The MS. was in the Archivium of the English College at Rome in 1690.

of horrible torment in the "Little-ease" dungeon within the Tower of London, was sent into banishment in 1585. His zeal for souls brought him back into the English vineyard; but it was not long before he was taken in the house of a widow lady called Strange, and safely lodged in Gloucester jail. F. William Warford, who wrote in 1597 his relation of the martyrs whom he had known since 1578, gives the following report of this missionary priest:—

"I knew him at Oxford, about the year 1578, when he was minister of St. Mary's parish. Shortly after he proceeded to Rheims; and, as he appeared to be rather of a timid character, on seeing himself safely landed on the shore of France, he returned thanks to God on his bended knees for his merciful escape, and offered himself unreservedly to His Divine Majesty. On his return to England he was arrested, for he was remarkable for his neck being rather awry, and one shoulder being higher than the other. The following wonderful event is related of him: Whilst celebrating Mass in St. Stephen's church at Rheims, it happened, that when the chalice was uncovered at the consecration, and he was in the act of kneeling down to adore the Sacred Blood, a large spider from the roof dropt into it. At first he was perplexed what to do; but raising his heart to God in prayer, and commending himself to Christ's mercy, he boldly swallowed the whole without suffering any inconvenience. He had a handsome and manly face, his voice was clear and pleasing, his beard was of a chestnut colour, and he was truly a man of God."

In another MS. of divers persecutions in the year 1588, written, by a nameless author, about the end of 1594, and formerly kept in the English College at Rome, is the following interesting narrative, which escaped the research of Bishop Challoner:—

"After the judge had condemned this priest and friend of God Stephen Rowsam, he was returned to his prison; but by the way a graceless company of apprentices and youths of Gloucester were gotten to one of the dunghills, from which they pelted the holy confessor most spytefully, and all berayed his face and clothes. The morning he was martyred he offered the divine sacrifice of Masse, and there were with him at it Mr. Thompson" (there called Groves, *Query* if the same mentioned page 100?) "and many more Catholics. When Masse was almost ended, the sheriff's officers called at the prison dore to have the holy man to his martyrdome: they were told he was not as yet ready, and intreated to have patience a little, unto which they yielded. After Masse he said his evening, blessed, kissed, and embraced every one present. He went down cheerfully to the hurdle, all his company much lamenting his departure from them. Before he came to the hurdle, one of underkeepers sayd thus to him: 'O, Mr. Rousame, if I were in the like danger as you are, and might avoyde it as easily as you may by going to church, surely I would soone yield to that.' The good father answered: 'I pray thee be contented, good frend, within this house. I shall conquer the world, the flesh, and the dyvell. He was so layed on the hurdle that one of his leggs dragled on the grownde as he was drawne, and being admonished by a schismatick woman to draw up his legg to him,

he said, 'No, all is too little for Christ's sake.' He was hanged until he was dead—but soe was not Mr. Sands, that dyed there before him—but most bloudily and beastly used, so that the common sorte of people cryed out upon the officers: and some preachers said that Mr. Rowsam should not be so handled. He reconciled to the Church some who suffered with him. And because by occasion I have mentioned Mr. Thompson, I will here set down what little I remember of him. He was a gentleman of fair lyving in Oxfordshire (the native county of the martyr), not far from Burforde, a widower, and a father to many young children, yet he lyved Catholickly at his own house, and ever kept one priest at least, besides entertainment he gave to strangers. In the ende, heat of persecution drove him into the Forest of Deane, in the county of Glocester, where he lyved some years in that vast wildernesse in a poor house he hyred, under the name of Mr. Groves, with his priest as before. At last he was found out by pursuivants Robert Aufilde and others, and committed to Gloucester Castle, where he endured many outrages of the officers in that country. He was many times searched and spoyled of all that he had; but yet he endured and brought up his children as he might; albeit a certain lawyer of Oxfordshire was by favour of wicked lawes crept into his estate, and afforded him very small relief thence. At last he died prisoner there in Gloucester."

Thomas Alfield, a native of Gloucestershire, was ordained priest at Rheims, in 1581; the following year witnessed him a prisoner of the faith. His condemnation took place on 5th July, 1585; and the next day from Tyburn I trust he was translated into heaven.

Thomas Holford, alias Acton, alias Bird, a native of Hereford was executed at Clerkenwell. The Book of Collectanea in the English College at Rome, marked E, recorded, that "in 1587 Mr. Holford was apprehended in Gloucestershire, and was arraigned, and condemned, and executed for coming into the realm. The man that caused the priest's apprehension, came to the prison after his condemnation, and on his knees, with tears, asked his forgiveness. He contrived to say Mass even till the day of his execution. So inhuman was his butchery, that the preachers exclaimed in their sermons against it."

Of *William Lampley,* the layman, good Bishop Challoner had not discovered the ensuing details. "He was a glover by trade: for persuading some of his kinsmen to the Catholic religion, one only witness appeared against him; but who was over head and ears in debt, and had basely got his own wife committed to jail for following the dictates of her conscience. Judge Manwood, who tried Mr. Lampley, and passed sentence, offered him openly, that if he would but say that he would go to church, he should have his pardon. Nay, the judge, unwilling that the sentence of death should be carried into effect, appointed his friends, and kindred, and officers, and preachers, to persuade him to promise *that;* but

all in vain. When he was ready to go to execution, they caused the passing bell to be tolled for him, thinking that the terror thereof would make him to acquiesce. Again and again, at the place of execution, they made him the same offer; but all in vain. With fervent constancy he yielded himself most willingly to his tormentors, and therefore they ended him as butcherly and bloodily as ever they did any."

He suffered at Gloucester in the course of the year 1588.

John Pybush, a native of Yorkshire, ordained at Rheims in 1587, reached the mission two years later; in July, 1593, he was apprehended at Morton Henmarsh, co. Gloucester, and was conducted before the Lord Giles Chandos, now dead, says my author. "His lordship often offered him the oath of the Queen's supremacy; then sent him up to the Privy Council, when the Lord Treasurer, understanding him to be a seminary priest, bade him show his crown. The holy confessor bowed down his head, and told him, he had none, and that his lordship could easily guess at the reason. 'Oh,' said my lord, 'you think yourselves wiser than all the world. Will you stand to the law?' 'I must whether I will or no,' said the priest. 'Then have him,' quoth my Lord Treasurer to Topcliffe, the noted persecutor, showing all this while great anger. Topcliffe put him close prisoner in the Gatehouse at Westminster, and never returned to him till the year's end; and then he examined him, what preparation of wars he knew when he came into England; and so sent him to Gloucester jail, there to be tried, where he was taken. The last summer assize, which was 1594, the holy priest was arraigned for high treason, who, before he would answer, Guilty, or Not guilty, asked the judge, who was Mr. Clench, whether the treason they laid to his charge was anything else but his priesthood, and the exercise of his priestly office. The judge answered they had nought else to lay against him. Then the holy man replied, 'If to be a priest be to be a traitor, then am I one. I thank God for it.' But the judge never gave sentence of death on him; but returned him to prison, where he yet remaineth, joyfully and resolutely expecting martyrdom the next assize, which will be ere Easter, 1595, and daily he provideth for that high honour."

Bishop Challoner relates that he escaped from Gloucester jail with some other prisoners, but was recaptured the next day. He was then remanded to the King's Bench, London, where several years' confinement entirely ruined his health. On 17th February, 1601, Lord Chief Justice Popham summoned him to the bar, and pronounced sentence of death

upon him. The next day he was drawn to St. Thomas' Watering, and there suffered his cruel butchery with the constancy of a martyr.

In a "Relation of the present State of England," printed at Rome, in 1590, a 4to. in sixteen pages, of which a copy once existed in the library of the professed house there, it is stated that Roger Wakeman, a priest of Douay College, and sent to the mission in 1576, had died in Newgate prison, on the 16th or 17th, November, 1582, after two years' confinement.*

I am not aware that any others connected with Gloucestershire, suffered death, or died in chains, for their holy profession. But every missionary in those days of persecution could say with St. Paul, "Quotidie morior" (1 Cor. xv. 31). Lewis Barlow, a native of Gloucestershire, and the first missionary in England, for he came over from Douay in 1574, was twice made a prisoner, and twice condemned to perpetual banishment; but rejoicing to suffer for the name of Jesus, he returned to the vineyard. God accepted his good-will; for he died in his bed in 1610, full of days and merits.

During the sanguinary farce and tragedy of Oates's plot,† Sir George Wakeman, Baronet,‡ who had been physician to the queen of Charles II., was arraigned and tried at the Old Bailey for conspiring the death of the King. His innocence was so transparent, that even a jury, influenced by party prejudice, passion, the epidemic terror of an imaginary danger, and the bigoted invectives of Lord Chief Justice Scroggs, could not refuse the verdict of "Not guilty." I cannot deny myself the pleasure of inserting an extract of his speech before the Lord Chancellor and Council on 30th September, 1678, and which he repeated at his public trial, as reported, p. 60:—

"My lord, I come of a loyal family. My father hath suffered very much, to the value of £18,000 and more, for the royal family. My brother raised a troop of horse for the king, and served him from the beginning of the war to the end. He was major to the marquis of Worcester at Worcester fight, and lost his life by the wounds he

* Roger Wakeman Priest, sent from Douay in 1576, died in Newgate 1584: "Pædore carceris extinctus."—See Dr. Bridgewater's Concertatio, fol. 412.

† See APPENDIX No. V.

‡ In Guillim's Display of Heraldry, sixth edit., 1724, p. 202, I read he was created the 609th baronet 15th February, 1660, O.S. The patent, though engrossed, was never sealed. In his *indictment* he is styled baronet.

received in the king's service. As for my own part, I travelled very young, and came over when Ireton was lord mayor, and both by my religion and name was suspected to be a favourer of the royal party; and *therefore* was imprisoned, and did not come out till I had given great security; and the second time I was committed was when I did enter a plot—the only plot I was guilty of. I *conspired* with Captain Lucy and several others to attempt something for *his majesty's restoration*, when few durst appear for him. I was seized on in my bed; there were several arms found in my apothecary's cellar, and we were both committed to prison, and we should both have suffered death certainly if his majesty's happy restoration had not prevented it. And now, my lord, I am under the most foul and false accusation that ever innocent gentleman was, and I expect reparation. There was not a family in England that was so much instrumental in his majesty's restoration as our family and connexions. Colonel Gifford was my near kinsman; so was Colonel Carlos; and the Pendrells were menial servants to the family: and I hope *they* deserve some favour."

No doubt the Council were amazed at his manly boldness, for he spoke as one—

"Who kept a court of honour in his breast;"

but *their* conduct on this occasion reminds one of Dido expiring in the agonies of suicide (Æneid, lib. iv.):—

"Oculis errantibus alto
Quæsivit cœlo lumen, *ingemuitque reperta.*"

What opinion can we form of the moral principle of our governors, statesmen, and senators during this epoch of national delirium, who, knowing well the utter falsehood of the plot, instead of setting their faces to the popular delu-delusion, "civium ardor prava jubentium," actually lent themselves to the cruel sport of worrying the lives of innocent and loyal subjects. King Charles II., from the very beginning, "was confirmed in the belief of its being *all a fiction, never believing one tittle of it.*"—See Clarke's Life of King James II., from the Stuart Papers, vol. i. And Francis North, Lord Guildford, whilst Lord Chief Justice of the Common Pleas, "*whilst he was in secret drawing up a refutation of the whole romance of the Popish plot,* declared *in public* that *the truth of the story was as plain as the sun in heaven,* and was not ashamed to browbeat from the seat of judgment the unfortunate Roman Catholics, who were arraigned before him for their lives."—See Macaulay's "History of England," vol. i. p. 274.*

* To inflame the popular odium against us, medals were struck of a Jesuit murdering Sir Edmundbury Godfrey, whilst the Pope, in his tiara and cross, was standing by and applauding.—See Mudie's English Coins and Medals, &c. A print was issued, "The solemn monk procession of the Pope, Cardinals, Jesuits, &c., exactly taken as they

"Even the House of Commons would sit on the Sunday, November 10th, 1678, to inquire into this Popish plot," as Mr. Hatsell informs us in vol. iii. of "Precedents," p. 59. This profound lawyer in the preceding volume, p. 159, gives it as his opinion that "it can be no longer matter of doubt, that the witnesses, particularly Oates and Bedloe, were most notoriously perjured, and that the stories told by these two men, and several others of the witnesses, were gross and palpable forgeries." So convinced of this was Mr. Elliott, M.P. that in his powerful speech delivered in the House of Commons on the Catholic Petition in 1812, he hesitated not to affirm, "If any man in these days was to venture to declare himself a believer in that Popish plot, he would be laughed at as a visionary, or a bigot."

Oh, that all who are appointed to rule their fellow-men would carefully study, and inwardly digest, the sixth chapter of the Book of Wisdom!

marched through the city of London the 17th of November, 1679." O miseri, quæ tanta insania, cives!—N.B. The pensioned Oates, "inveteratus dierum malorum," died 23rd July, 1705.

CHAPTER XII.

REVIEW OF THE MISSIONS IN GLOUCESTERSHIRE.

1. The first in importance is unquestionably Bristol.

From the so-called Reformation until the accession of George II., in no commercial city of the British empire was Catholic faith and practice more discouraged and depressed than in Bristol. Monsieur Jorevin, as quoted by Mr. Evans in his History of Bristol, vol. ii. p. 306, assures us, that towards the end of King Charles II.'s reign, "no one can hear Mass at Bristol, though it is a port frequented by many Catholics,—Flemish, and French, and Spaniards, and Portuguese." That a priest did venture to exercise his functions here, after King James II. had mounted the throne, is evidenced by the Auto-Biography of Sir John Bramston, recently published by the Camden Society (1845) :—

"On Sunday last, April 25, 1686, at Bristol, information being given to the mayor that Mass was sayinge in a house in that citie, he took with him the sheriffs and some aldermen, and went and apprehended the preist and the conventicle, and committed the preist and some of the company to the gaole, and sent to the bishope, Sir Jonathan Trelawney, notice of it. His lordship carried the letter to the king."—P. 225.

And in p. 229 we read :—

"The priest that was committed by the mayor of Bristoll was brought to the king's barr 10th May ; but owing to the absence of the Lord Chief Justice, Sir Edward Herbert, and of his council, Mr. Brent, he was remanded to to the King's Bench prison."

Mr. Coppinger, a well-qualified teacher, attempted to open a school at Kingsdown, near Clifton ; at first his prospects were favourable, but when it was discovered that he was a *Papist*, every hope of success vanished, and he was compelled to decamp. This occurred about a century ago.

By a letter received from the Rev. Patrick O'Ferrall, dated Bristol, September 19th, 1854, I learn that about 1743 a Bristolian firm (*Query* Champion's, see Evans's History, vol. ii. p. 226,), anxious to introduce spelter or zinc-working from Flanders, could not induce any of the Flemish workmen to come over unless the free exercises of their religion were

secured to them; "and so, in the combat, Bristol cupidity overcame Bristol stupidity, and the men were allowed to practise their religion without molestation."

That the Jesuits were the first to create and serve the Bristol mission, is a fact that I believe no reasonable man can doubt. But the first name that I have met with, is F. John Lallart, who was there soon after the accession of King George II.; but retired to Boulogne, where he died 25th September, 1743, æt. fifty-one. He was succeeded by F. John Scudamore (of the ancient family of Scudamore, co. Hereford, whose father resided at Pembridge Castle, as his great-nephew, Mr. Jones, of Tolcarne, informed me). Mr. Scudamore resided at Bristol about forty years, was much beloved by his little flock for his zeal and piety; and Mr. Jones aforesaid, who resided with him for a time, stated to me "that his manner of living was very plain and moderate." His first place of worship was the upper room of a house at Hook's Mills, behind the small church, near the Orphan Asylum on Ashley Down. He after a time removed the chapel to St. James's Back, where a lady, Mrs. Player, now in her eighty-ninth year, remembers saying her catechism. The death of this venerable pastor occurred at Bristol on 8th April, 1778, aged eighty-two; and the late Rev. James Parker, S.J., who assisted at his funeral, pointed out to me the spot, opposite the porch of St. James's church, where his honoured remains were deposited.

F. John Fontaine, who had arrived in 1777, in attendance on F. Scudamore, was the first to commence a register. He quitted after the riots of 1780, when he was replaced by F. Thomas Brewer. In his time, the want of better accommodation for public worship than the miserable room in St. James's Back afforded was seriously felt; and it was resolved to erect a new one. I copy the following extract from an original letter addressed by the said Rev. James Parker, to the Rev. Joseph Dunn, on 12th April, 1822:— "The first £300, towards purchasing premises, was collected by *me*, in company with the Rev. Thomas Brewer, then resident missionary of Bristol, in the streets of London. The Rev. Charles Neville, S.J., gave £300 also, for house and chapel; the Rev. James Adams, S.J., contributed to the same £200. Many collections were received by the Rev. Robert Plowden (the successor of F. Brewer), from his relations and friends." In a previous letter, the same F. Parker, on 17th January, 1822, calls the Jesuits "the proprietors of that mission."

F. Thomas Brewer died on 18th April, 1787, and in

October, the same year, was succeeded by the Rev. Robert Plowden.

The premises selected for the new Missionary establishment were purchased of Mr. Robert Bayley and Mr. Trotman. The congregation could contribute but little, and even that little, collected by a committee, was unadvisedly placed by its members in the hands of one Fitz-Henry, an Irish merchant, and was irrecoverably lost by his bankruptcy. Bishop Walmesley, and his coadjutor Bishop Sharrock, charmed with the active and disinterested zeal of these ex-Jesuits, engaged, on 16th September, 1789, to admit a member of the Academy at Liege as an incumbent of the chapel to be erected, provided the person presented to them, or their successors, should appear duly qualified to promote the good of religion in general, and the welfare of the congregation at Bristol. This compact was further subscribed by their successor, Bishop Collingridge, on 20th March, 1812.

F. Robert Plowden had opened St. Joseph's chapel, in Trenchard-street, on 27th June, 1790, he had provided a convenient and roomy house for the incumbent; nay, had succeeded in purchasing premises at the west end of the chapel to build his poor schools, at an expense of more than £1,000. It would be folly to deny that he was a man of indefatigable zeal and industry; very exemplary, most self-denying and disinterested, and deserving the character of "father of the poor." During a residence of nearly thirty years in Bristol, he conciliated the respect, esteem, and favour of the public; but unfortunately he marred his usefulness by departing from that spirit of submission to episcopal authority which is characteristic of the Society of Jesus. In the first place, he refused to publish, on 5th December, 1813, Bishop Collingridge's Pastoral Letter, under pretence of his having discovered in it some erroneous doctrine. Secondly, he attacked from the pulpit the same bishop's Lenten Mandement, dated from Taunton, 1st February, 1815. This wrong-headed course was visited with the bishop's severest indignation. His lordship peremptorily demanded his removal from Bristol *instanter*, though the venerable man was now in his seventy-sixth year. His old friend, Bishop Milner, however, graciously offered him an asylum in the midland district,—placed him first at Swynnerton, and subsequently at Wapenbury, where he rested from all his mortal labours and trials on 17th June, 1823, aged eighty-three.

Stonyhurst, since the emigration from Liege in 1794, had

become the representative and heir of the Academy above mentioned. On F. Plowden's application for assistance in the discharge of the increasing duties of the ministry at Bristol, its superior supplied two associates successively,— first, John Power, *alias* Reeve, who arrived in July, 1811, and at the end of sixteen months was transferred to Lullworth. The second was the Rev. Joseph Tate, who had served the English mission for nine years before, and was a much more efficient person. He was appointed to Bristol in November, 1812, and within three years succeeded to the sole pastoral charge, void by the dismissal of the Rev. Robert Plowden. At length the bishop assigned him an able assistant in the Rev. Henry Riley, not connected with Stonyhurst, who joined him on 21st November, 1821. Late in the same year, some business of a most delicate and complicated nature at Falmouth, required the temporary visit and presence of a discreet clergyman; and his lordship could think of no one so competent to accomplish it as Mr. Tate. I know that *most* would have shirked the commission; but he kindly undertook it, and he executed it with so much tact and credit, that Bishop Collingridge, in a letter which I saw, dated Bristol, 20th March, 1822, awarded to him "the just tribute of my sincere thanks." During Mr. Tate's absence on this intricate affair, the Rev. John Williams, recently ordained (25th November, 1821, at Ushaw), arrived at Bristol on 1st January, 1822, on his route to supersede L'Abbé Grezille, *alias* Hoche, at Falmouth. He preached at Bristol, and the bishop, who heard him, was so pleased with his delivery, that he decided on keeping him at Bristol, in conjunction with Mr. Riley, and detaining Mr. Tate at Falmouth. A friend (Miss Lane) communicated the plan to Mr. Tate, who instantly started homewards, before the bishop's missive could be delivered by the post. His lordship was disconcerted by this rapid movement,—he felt himself out-generalled; and on coming to an explanation, Mr. Tate charged him with a clandestine attempt to supplant him, and demanded an open investigation. His lordship then offered him any other place in the diocese; but announced, that he was so satisfied with the efficiency of the zeal and abilities of those two young missionaries for Bristol, that he must *prohibit* Mr. Tate from exercising any longer parochial faculties there. It should be observed, however, that Bishop Collingridge did apply to Stonyhurst for a more suitable person for Bristol than Mr. Tate; and that on receiving in reply, that they had no person more efficient to replace him, Mr. Williams received his final appointment.

As soon as Mr. Tate could realize the sale of his furniture, &c., he bade adieu to the western district altogether.

After nearly a year and a half's valuable service,—viz., May, 1823,—Mr. Williams was transferred to the easier mission of Chepstow. Bishop Collingridge applied now to Stonyhurst, as F. Glover informed me in his letter, 23rd June, 1823, but no assistant could be spared. An Irish priest, the Rev. John Burke, succeeded Williams at Bristol for a short period; and in the spring of 1825, was replaced by the Rev. Francis Edgeworth, O.S.F.

Bishop Collingridge died at Cannington on 3rd March, 1829. He had experienced some uneasiness of mind for taking possession of the Jesuits' premises; and he applied again for one of their body to resume the pastoral office here. The Rev. William Rowe, S.J., was at once deputed, and arrived for the purpose on 7th August, 1828; and on the 29th of the same month and year, the worthy Mr. Riley was transferred to Axminster; but Mr. Edgeworth was continued at Trenchard-street chapel.

The Right Rev. Dr. Baines succeeded, on the death of Dr. Collingridge, to the charge of the Western District. It was known that as early as 1822, whilst incumbent of the Bath mission, he had expressed himself as opposed to the right of the Jesuits to their premises; and he soon came to a misunderstanding with F. Rowe, and insisted on his removal before Christmas. The reverend gentleman quitted on 23rd December, 1830, and on the next day the Rev. Patrick O'Ferrall, O.S.F., was substituted. Unquestionably these two religious distinguished themselves by their zeal and talents; during the frightful riots in Bristol in the beginning of November, 1831, they had most arduous duties to perform; and Mr. Edgeworth so signalized himself, by his humanity and heroism on that occasion, as to deserve a civic crown. To meet the rapid increase of Catholicity, the latter gentleman purchased a large spot of ground at Clifton for the erection of a spacious church. The ground was first broken 11th August, 1834, and on 4th October he laid its foundation-stone, and great preparations of materials were made. Within the area purchased, he erected a small chapel in honour of St. Augustine, where Mass was first said in 1842, and he removed thither from Trenchard-street on 9th November of that year. But the enterprise of the contemplated church* was far too gigantic for his limited

* The ground was first purchased in the spring of 1831, but lay unoccupied for more than three years, as Bishop Baines apprehended it would interfere with his new establishment at Prior Park; but at

means. He became involved in such inextricable difficulties, as to be gazetted a bankrupt; but he sought refuge on the Continent from the importunities of his creditors, and died suddenly at Antwerp, 16th November, 1850, æt. fifty-one.

His early friend and confrère, F. O'Ferrall, had adopted a much more judicious course. He contrived to purchase the already well-built and graceful church of the Irvingites, now St. Mary's-on-the-Quay, at Bristol. It was solemnly dedicated by Bishop Baines on 5th July, 1843, and the zealous founder was properly installed its first incumbent.

As for St. Joseph's, Trenchard-street, it continued to be served by the secular clergy. The Rev. James Dawson succeeded Mr. Edgeworth, but for four months only. The Rev. Thomas Rooker followed him in the Lent of 1843. In July, 1843, the Rev. William Cullinson took the place of F. O'Ferrall, removed to St. Mary's; and the Rev. Edward Metcalf was stationed here in 1844-5. On Septuagesima Sunday, 1847, the Rev. William Joseph Vaughan was sent thither, and remained till 6th November, 1848, when he passed to the church of the Twelve Apostles, at Clifton.

Dr. Baggs reached Prior Park, as successor to Bishop Baines, on 30th May, 1844, and in July following divided the original Bristol mission into three separate ones; viz. Clifton, Trenchard-street, and St. Mary's. He had contemplated, from what he told me, the restoration of Trenchard-street to its rightful owners; but death snatched him away 16th October, 1845. His successor, Bishop Ullathorne, hastened to do justice. He wrote to the provincial, F. R. Lythgoe, that he desired the body should resume possession of Trenchard-street House and Chapel, for Sunday, 31st October, 1847; and F. George Bampton, S.J., received orders

last the foundation-stone was laid on 4th October, 1834. For several years the edifice appeared as a pile of ruins. At length, in the autumn of 1847, Bishop Ullathorne contracted for the purchase of the site for £2,500, and took possession on 4th November that year. Some progress was made in the works, when nine months later he was translated to Birmingham. His successor, Bishop Hendren, directed the interior of the edifice to be completed at once; and this Church of the Twelve Apostles was solemnly opened on 21st September, 1848. On 8th April, 1850, a suitable house for the bishop and clergy of the church was commenced, and was so energetically pushed on by the architect, Mr. Charles Hansom, and the pastor, Canon Vaughan, that it was habitable by the 8th of October following.

And here we may be permitted to acknowledge the great obligations which religion owes to J. Spencer Northcote, Esq., for editing "The Clifton Tracts," which wonderfully enlightened the public mind, and disarmed prejudice.

to proceed thither for the purpose, F. Thomas Speakman being assigned for his assistant. The latter was replaced in March following by F. Henry Mahon. On 6th December, 1849, F. Bampton was called away to serve the new church in Farm-street, London, when F. William Johnston was appointed to the mission; and on F. Mahon's departure, the Rev. William Knight was sent to be the companion of his apostolic labours.

The present state of religion in Bristol and its environs, compared with what I remember it in 1807, forces me to lift up my heart in thanksgiving to Almighty God, for lavishing the riches of salvation on immortal souls. F. Robert Plowden was *then the sole incumbent* of the city (and obliged to visit Swansea even), though he derived occasional help from some visiting brother, but especially from two French abbés, Le Villain and Montier, professors of the French language in the highest circles, and whose exemplary character must have contributed not a little to soften down prejudice. Their biography will be given in Part the Second.

Now, blessed be God, we behold a large and respectable congregation worshipping in the church of the Twelve Apostles; we possess the commanding church of St. Mary's-on-the-Quay, the fruit of the energetic zeal of F. O'Ferrall, who deserves much better support. We retain the original church of St. Joseph, that joyful mother of children, and having fully 2,000 communicants attached. We have the beautiful convent of the Dominicanesses of St. Catherine, under the shade of the Twelve Apostles. Again, we have seen the Augustinian Church of St. Nicholas rising to open its gates for divine worship on 21st September, 1850, on the Stapleton-road—the precious community of the Good Shepherd at Arno (Notre Dame de Charité, a filiation from the mother house of Angers),* in full activity since 22nd July, 1851—and their elder sisters, those tutelary angels of mercy, in Dighton-street. It is delightful also to witness the proportionate increase of poor schools, and the progress of their improvement in useful and scientific information. Where I remember but *one* priest, I can count nearly a dozen to meet the demands of the faithful. The public services of the Church are well and efficiently performed, to say nothing of Clifton possessing its bishop and chapter since 29th September, 1850.† Oh! let us all magnify the Lord, and exult in

* The Convent at Hammersmith, founded in 1841.

† I say nothing at present of the Visitation Convent at Westbury-on-Trim, as I have to make my report of it in Chapter XIV. But I may notice here their beautiful chapel, the foundation-stone of

God the Saviour; let every fibre of party spirit be extirpated from our breasts; and let us ever act on the recommendation of the Apostle—Heb. x. 24: "Consideremus invicem in provocationem charitatis et bonorum operum."

Beckford, at the foot of the Bredon Hills, is five miles from Tewkesbury. The original name of the manor was Beccanford, where was an alien Augustinian Priory, attached to Ste. Barbe-en-Auge, on the Dive. At the suppression of alien houses, King Henry VI. annexed it to his foundation of Eton College. It was then valued at £53. 6*s.* 8*d.* per annum. King Edward IV. transferred the gift to Fotheringay Collegiate Church, shortly after the dissolution of which, King Edward VI., in 1547, granted the manor to Sir Richard Lee, Knight, of whose family it was purchased by Richard Wakeman, Esq., in 1586. This gentleman had acquired, seven years before, possession of the Muythe, or Mythe.

In general, I believe, a chaplain was to be found attached to this Catholic family, but few names have come to light. An anonymous Benedictine was here in 1717. F. Isaac Gibson, S.J., died here 10th November, 1738, æt. sixty-four. The Hon. and Rev. Robert Dormer, S.J., resided here for a time. F. Placid Bennett, O.S.B., was certainly here in 1783. L'Abbé Louvelle, the Rev. Thomas Kenyon, and the Rev. J. Harrison, were the last incumbents. After the death of William Wakeman, Esq., 1st January, 1836, the remnants of this Catholic congregation were in the habit of repairing, at the eight Plenary Indulgences, to Overbury, where Mrs. Eyston had a small oratory fitted up in her mansion; but these driblets, with the handful of Catholics in Tewkesbury and the Mythe, are now amalgamated in the Kemerton mission.

II. *Horton.*—The reader will not confound this manor with the Horton in Pimpern Deanery, Dorset, which was consolidated with Sherborne Abbey. Ours is in the deanery of Hawkesbury, and annexed as a prebend to Salisbury Cathedral until the Reformation, when it was detached and secularized, and granted to that voracious Lord Protector, Edward Seymour duke of Somerset. On his attainder in 1553, King Edward VI. bestowed it on Clement Paston, of Norfolk, Esq. Until the family mansion of Appleton, in that county, was destroyed by fire in 1708, and John Paston, Esq.,* came in

which was laid on 25th September, 1834, and which was opened on 8th December, 1835. Every spectator must be gratified with the sight of its graceful altar.

* Was he not nephew of Dr. Edward Paston, who died President of Douay College 21st July, 1714, æt. seventy-four?

consequence to reside in the Court House at Horton, I understand no chaplain was maintained here. A few years after the death of his son, William Paston, Esq., on 1st January, 1769, the mission was discontinued, viz. at the retirement of the Rev. Placid Waters, O.S.B., in 1777, and the estate sold.

From my kind friend, the Rev. R. M. Cooper, of the same venerable order, I learn that from the year 1795 until 1815, FF. Pembridge and Ainsworth attended the few remaining Catholics at Horton during the eight Indulgences, from Bath, a distance of fifteen miles; and that F. Birdsall, in 1815, continued to perform the same charitable office from Cheltenham. "He said Mass at Horton in the upper chamber of a poor cottage; the room was ten feet long by nine, with scarcely head-room between him and the thatch. I met him at that cottage and served his Mass. A deal table was used for the altar, and the wind blew through the broken panes of the window; about nine or ten persons assembled. In 1823 I was appointed to the Bath mission and to this office. I succeeded in procuring a cheese-room in a farm-house the same year; it was fifteen feet by twelve, where I attended eight times a year from Bath." The same rev. gentleman, in another letter, furnished me with the following particulars about old Horton:—"There is an old man still living [1855] who remembers Mass being said in the chapel at the Manor House at Horton, in the time of William Paston, Esq. In 1833 I went to see this chapel with Sir Henry and Lady Paston Bedingfeld, from Bath. The Manor House was not inhabited. We gave 5*s.* to an old woman, who kept the key of the old hall-door, to let us in. The chapel-door was barred; but finding an opening in a lath-and-plaster wall, we crept in all covered with cobwebs, dust, and lime. Here we stood in the old chapel sanctuary, with its moth-eaten green baize carpet, a well-carved oak altar, a mahogany tabernacle, two old candlesticks, and a little bell on the altar steps, on the epistle side, with AVE MARIA round the rim. The tabernacle was locked. I shook it; but evidently it was empty. A beautiful framed triangle adorned the sanctuary, circling with rays of glory. The communion-rails were quite perfect, as also the family pews. A Gothic window terminated the west end of the chapel, with beautiful tracery. Oh! quantum mutatus! The beautiful window was torn down in 1849. The chapel itself is turned into the village school, and every remnant is gone except the triangle, to tell its melancholy story of bygone days!"

Horton is now merged in the mission of Chipping Sodbury.

III. *Hartpury*.—This valuable manor, before the suppression of monasteries, belonged to St. Peter's Abbey, Gloucester. The Crown then coming into legal possession, disposed of the manor to the knightly family of Compton. The last Sir William Compton left no male issue, but two daughters co-heiresses; one married Mr. Bearcroft, and had no issue; the other married John Berkeley, of Hendlip, Esq. Mr. Berkeley also left two daughters, one, Catherine, married to Mr. Canning, of Foxcote, Warwickshire; the other, Jane, married, in May, 1799, Thomas Viscount Southwell.

At Hartpury a priest was kept. I meet two Benedictines, F. Butler *alias* Berry, in 1769, and F. Bernard Young; but regret to add that I have not recovered the names of other chaplains previous to the arrival of the Dominicanesses in 1794. But more of Hartpury in the two next chapters. Since the nuns aforesaid removed to Atherstone, in Warwickshire, September, 1839, Hartpury has been an appendage to the Gloucester mission.

IV. *Hatherop*.—By the marriage of Mary, the heiress of the Bloomer family, to Sir John Webb, this property was acquired; and within my memory has passed away by the marriage of the heiress of the Webbs to the Ponsonby family. All has been effected within two centuries.

I am credibly informed that the Rev. Robert Bowes, *alias* Lane, author of the "Practical Reflections," had long resided here; but died at Bath on 17th December, 1735. I know of no other chaplain at Hatherop before the arrival of the Rev. John Lee. After a few years, he was appointed to the Bavarian chapel, London, and died 13th July, 1839, aged seventy-one.

V. *Gloucester*.—Comparatively speaking, this a modern mission. The Webb family can claim the principal merit of its foundation; but especially Miss Mary Webb, daughter of Sir John Webb, Bart., by his wife Mary (Salvin). This zealous young lady died at Clifton, on 30th September, 1787. By a letter of the said Sir John Webb, addressed, on 9th August, 1788, to Bishop Walmesley, I ascertain that the wish of his family was that the nomination of the incumbent of Gloucester should be vested in the Vicar-Apostolic of the London District.

1. The first resident priest, I believe, was the *Rev. George Thomas Gildart;* but his stay was not long, for he quitted 13th May, 1789.

He was educated at Valladolid. On returning a priest to England, he was employed for a time in London, thence at Stonor, co. Oxford, and thence at Gloucester. For a certain

period he lived with the Rev. Edward Wright at Holywell. During the twenty years that he served Monmouth, he was enabled to erect its public chapel. Infirmities increasing upon him, he retired to Usk, then to Brecon, and ended his mortal course at Swansea; in St. Mary's churchyard may be seen his gravestone, at the east end, thus inscribed,—

✠
I. H. S.
Sacred
To the memory of
The Rev. George Thomas Gildart,
Who after many years of severe bodily affliction
Calmly expired on Monday, Feb. 17, 1827,
Aged 63.
May he rest in peace.

2. The *Rev. John Jones,* who supplied for a brief interval after Mr. Gildart's retirement, and again for the three first years of the present century, after the death of the *Rev. John Greenway,** the third pastor, when he returned to the Monmouth mission. This venerable Douay priest died at Manchester on 11th March, 1810, æt. eighty-one, and was interred in St. Patrick's churchyard.

4. *L'Abbé Duchemin* was admitted pastor by Bishop Douglass, on the strong recommendation of the Rev. John Jones. He continued his efficient services from January, 1804, until 1816, and in the course of the summer of that year returned to France. In a letter I received from Caen, dated 5th January, 1845, I read that he died at Bayeux a model of edification, deeply regretted, nearly ten years ago: "il y a peu près dix ans."

5. *Bernard Giraud* succeeded his countryman, and had the charge of the congregation until his death, 4th November, 1825, æt. sixty-four. His remains were deposited in the cemetery of St. John the Baptist's parish.

6. *John Burke,* a native of Tipperary, educated in St. John's College, Waterford, after serving Bristol for about a twelvemonth, was sent here. He remained about two years, then left for Usk; whence he winged his flight to America, unmindful of his vocation. His sad fall reminds us of the text, Matt. v. 13, "Vos estis sal terræ," &c.

7. *Augustin L'Josse.* This respectable abbé accepted the charge of the mission in February, 1828, and held it until three days before his lamented death, which occurred on

* Of this reverend pastor, who removed the chapel from a back lane, purchased the present premises, and erected St. Peter's Chapel, I shall treat fully in the second part. Obiit 29th November, 1800, æt. fifty.

28th January, 1841, æt. seventy-eight. He was buried in the vault of his quondam friend and predecessor, l'Abbé Giraud.

8. *Peter Hartley.* Of this laborious ecclesiastic I shall treat amply in the biographical part. Suffice it to say at present, that after six years and a half's service, he caught a contagious fever from his attending a poor Irish traveller, that on 29th July, 1847, he received all the rites of the Church, and died on 3rd August, æt. fifty-five.

9. *Henry Godwin,* born near Liverpool, 14th December, 1821, studied at Lisbon, and was there ordained priest on Saturday, the Ember week of Advent, 1846. After Mr. Hartley's death he was appointed his successor; but seven months later was transferred to St. Mary's, Stonehouse, which he left in January, 1850.

10. *Michael Carroll,* born in Tipperary, A.D. 1808, succeeded the Rev. H. Godwin at Gloucester late in March, 1848, on whose removal to Falmouth,

11. *Thomas Michael McDonnell,* an experienced and talented missioner, accepted the charge, and zealously performed it for two years, when Bishop Hendren transferred him, in July, 1850, to the wider and more important vineyard at St. Mary's, Stonehouse. I shall have to treat largely of this able veteran in the second part of this work.

12. *Henry Jones* next supplied for nearly four months; viz., from 12th July to 9th November, 1850, when *Leonard Calderbank* was appointed the thirteenth incumbent at Gloucester.

VI. *Cheltenham.*—In p. 57 I have mentioned that the Rev. John Augustine Birdsall, O.S.B., after assisting at Bath for three years and a half, quitted, in October, 1809, to commence a new mission at Cheltenham. He had received encouragement from the late Richard Rawe, Esq., to originate this enterprise, and he bravely triumphed over every difficulty. On 3rd June, 1810, he opened a chapel in honour of St. Gregory the Great; and such was the progress of religion in consequence of his apostolical zeal, seconded by his coadjutors and successors, FF. Shann and Dowding, from April 1835 to 1841, Henry F. Paillet, from 1843 to 1849, and other sons of St. Benedict, that several times the chapel required to be extended; and now, under FF. Cotham and Blount, of the same venerable order, a spacious church is soon to be opened to receive the increasing numbers of the faithful.

During the disgraceful riots in November, 1850, organized under pretence of our new hierarchy, the chapel of St. Gre-

gory and the incumbent's premises were outrageously attacked by the mob, and would probably have been demolished, if the civil authorities had not come to the rescue. All damages were made good by the Hundred, instead of being settled by private arbitration, as the instigators of the mischief had proposed and expected. This exposure, I trust, will serve for a caution to the workers of iniquity. As a mark of improved good feeling amongst the better classes, I was pleased to hear that my friend George Arthur Williams was elected, in November, 1847, High Bailiff of Cheltenham,—the first Catholic so honoured since the days of Queen Elizabeth.

VII. *Chipping Sodbury.*—Here Mrs. Neve,* who realized the character given of Dorcas, Acts ix. 36,—"Hæc erat plena operibus bonis et eleemosynis quas faciebat,"—founded a mission for the Benedictines. For this purpose she bought convenient premises at the expense of £1,300, and added an endowment of £50 per annum. The Rev. Thomas Rolling (see the biographical part of this work) arrived here as the first pastor on 26th October, 1838, and celebrated Mass in the new chapel, which is 50 feet long by 25 broad, on Sunday, two days later. Within four years later he was succeeded by the Rev. Henry Ignatius Sutton. In p. 59 I have stated that the Rev. Ralph Maurus Cooper, after rendering invaluable service at Bath for twenty-three years and a half, was allowed to retire to this comparatively easy mission in 1846. Here his attention to the beauty of God's house, and his affectionate and disinterested zeal for souls in the scattered population around him, must make him an instrument of blessings. But I must reserve for the second part of this compilation the details of his meritorious life.

VIII. *Kemerton, near Tewkesbury.*—This mission possesses the beautiful gem of St. Bennet's church, with its painted windows. The design was furnished by Mr. Hadfield, of Sheffield. Dr. Barber, the president of the Benedictines, sung the High Mass at its opening, 18th July, 1843; Bishop Brown, of the same order, preached, and twelve monks assisted at the ceremony. I understand that the Eyston family has the merit of this foundation, and that the Throgmortons and Tidmarshes are great benefactors. The Rev. Samuel Day was the first pastor, and was efficiently suc-

* She died in her house at Cheltenham in 1840. Her name was Sarah Lunn before her marriage to the Rev. Egerton Neve, whom she survived many years. By the death of her sister, relict of Philip St. Martin, comte de Front (the Sardinian ambassador, who died 4th November, 1812), she received an increase to her fortune.

ceeded, in 1848, by the Rev. Peter Ridgeway, of the same venerable order.

IX. *Fairford.**

X. *Woodchester.*—William Leigh, Esq., a recent convert to the Catholic faith, purchased, in November, 1845, the extensive estate of the Ducie family in Gloucestershire. In gratitude to Heaven for his singular vocation to the one true religion, he determined to erect on his property a large church in honour of our Blessed Lady of the Annunciation, which should be served by a community of Regulars. Here the name of a Catholic was hardly known. In the *Tablet* of 28th March, 1846, it was stated that F. Dominic, superior of the Passionists, had left Aston, in Staffordshire, to establish a temporary monastery at Northfield, in Avening parish. This was a house which Mr. Leigh had hired of a Dissenting minister for two years, who little suspected that his place was to be a receptacle for the professors of Popery. In this house Mass was first said on 25th March,—a blessed day for that vicinity,—in 1846. In the mean time active preparations were making to commence a church and monastery at Woodchester after a design of Mr. Charles Hansom, of Clifton. The foundation-stone of the present commanding church was laid by Bishop Ullathorne on 26th November, 1846. It was solemnly consecrated on Wednesday, 10th October, 1849, by Bishop Hendren, V.A. of the Western District, assisted by Bishop Ullathorne, who had been translated to the vicariat of the Middle District. On the following day the noble church was opened with unusual splendour. This, as the day before, was ushered in with the joyful pealing of the church bells, called St. Gabriel's, St. Elizabeth's, and St. Mary's.† Soon after eleven o'clock the procession moved from the sacristy: first

The Thurifer.
A Passionist Father, as Cross-bearer.
Acolyths, William Leigh, Jun., Esq., and H. Doyle, Esq.
Twelve boys in cassock and surplice.
The Clergy, two and two, in great numbers.
Bishop Wiseman with his Chaplain.
Rev. F. Ignatius Spencer, as Superior of the Passionists.
Bishop Ullathorne, with his Deacon and Subdeacon,
And Rev. W. J. Vaughan, as assistant Priest.
Bishop Hendren, with his two attendant Priests,
And F. Bonomi, as Master of Ceremonies.

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* The parish church is celebrated for its twenty-five windows, executed in Flanders, and captured in 1492 in a Spanish vessel on her way from a Flemish port to South America.—See Archæol. Jour. No. 48, p. 359.

† They had been blessed by Bishop Hendren 9th August, 1849, St. Gabriel's, weight 5 cwt.; St. Elizabeth's, 4 cwt.; St. Mary's, 3 cwt.

After passing up the north aisle, and down the nave, they entered the gorgeous sanctuary, when the High Mass commenced. The dazzling beauty of the pontifical and clerical robes,—the gravity of the assistants,—the melody of the vocal and instrumental music,—the dignified eloquence of Bishop Wiseman,—and the silent attention of the immense multitude, inspired awe and devotional feeling.

In the evening, the joyful ringing of bells summoned the faithful to Vespers. After they had been chanted, Bishop Ullathorne addressed the multitude in a strain of impassioned eloquence; after which, solemn benediction of the sacrament was given. All must have retired with the impression, "We have seen wonders on this day:"—"Quia vidimus mirabilia hodie;" and we believe the groundwork was laid for several conversions.

The Passionists, on 7th October, 1850, quitted Woodchester to establish themselves at Broadway, in Worcestershire, and the next day F. Proctor, ex-provincial of the Dominicans, was put into possession of the premises by the founder, William Leigh, Esq. But the spacious and convenient monastery was not fully opened before 11th August, 1853, which, as a spectator I can truly affirm, was a day of glorious triumph for religion.

XI. *Nympsfield.*—The apostolical zeal of the Dominicans, who are by profession preachers of the Word of Life, has induced them, with encouragement, to open a mission in this parish under the patronage of St. Joseph. A room has been licensed and registered for Catholic worship. Mass was for the first time celebrated here on Sunday, 21st March, 1852.

XII. *Cirencester.*—The Rev. Anselm Glassbrook, O.S.B., who had taken the habit as early as 1823, after serving Cheltenham for a time, was appointed to the charge of the congregation at Fairford. Having succeeded in obtaining some desirable premises in the town of Cirencester, he fitted up a neat little chapel, capable of holding 100 persons, which he opened for divine worship on 23rd January, 1855. F. Thomas M'Donnel, of Shortwood, who preached on this occasion, informs me, that no such attempt had been made in Cirencester since the reign of Queen Elizabeth. A correspondent, in a letter dated 24th October, 1855, writes that this zealous and laborious monk has "now removed into Cirencester, and that Mass is said but once a month at Fairford."

Lord de Mauley for a time allowed £40 per annum to the incumbent at Fairford.

In addition to the above, I find two Benedictine chaplains at Stoke, in Gloucestershire; viz., F. Laurence Lodwick, who

died there 3rd October, 1633; F. Gregory Bacon, who died there 4th April, 1663; and a few also at Marlborough, with the Hyde family.

XIII. *Stroud.*—A new mission was commenced here in February, 1856, by the good Dominicans of Woodchester, and promises well. On Tuesday, 27th May, 1856, the first stone of its new church of the Immaculate Conception of our Lady was laid by Archbishop Errington, as administrator of the vacant diocese of Clifton. *Florescat!*

CHAPTER XIII.

CATHOLIC FAMILIES IN GLOUCESTERSHIRE.

I APPREHEND that the *Wakemans* may take precedence of the Catholic families, established residents in the county. In page 115 I have briefly alluded to their mission.

John Wych, *alias* Wakeman, abbot of Tewkesbury, after about eight years' government, surrendered his house to the Royal Commissioners on 7th November, 1539, and for such subserviency was assigned a pension of £266. 10*s*. 4*d*. per annum. Of course this ceased on his promotion to the new see of Gloucester, to which he was consecrated on the 25th September, 1541, at Croydon, and which he held for about the same period that he had presided over the abbey of Tewkesbury, dying early in December, 1549. Whilst abbot he had prepared his tomb in a chapel of the conventual church; but he was buried at Worthington.

To follow up successively the generations of the family, I fear is impracticable; for by a letter of Thomas Wakeman, Esq., dated Craig, 7th June, 1843, I find that "every paper during the civil wars in the reigns of Kings Charles I. and Charles II. appears to have been carefully destroyed." But is it not a reflection on the family that none were found to follow up the biography of the Sir George Wakeman, Bart.,—the ornament and gem of their pedigree, whom I have mentioned in p. 105. He was the second son of Edward Wakeman, Esq., by his wife Mary Cotton. This honoured father, after spending a fortune in support of the royal cause, died in 1659. His elder brother, Edward, married Ann, daughter of Benedict Hall, of High Meadow, Esq., and died in consequence of wounds received in the king's service, on 31st August, 1662: "in ipsa ætatis meridie," as his monument states in Beckford church. I suspect that their sister Theresa was the Teresian nun at Antwerp, who went, in August, 1678, to organize the new colony at Hoogstraet. After presiding over her sisters there for six years, she returned to the mother house at Antwerp, where, in the words of St. Maximus, "Sanctam perfectamque vitam mors Deo devota conducit."

Where Sir George graduated as physician, I cannot discover; certainly not in either of our Universities, nor was he a member of our Royal College of Physicians; but it is manifest, from p. 46 of his Trial, published by authority in 1679, that he was physician to Queen Catharine "for nine years." Quitting his ungrateful country, he retired to Paris, where he practised his profession with *éclat;* but Dodd, who might have continued his biography after his trial, makes no farther mention of him.

The late William Wakeman, of Beckford, Esq., died at Beckford, on 1st January, 1836, at the patriarchal age of ninety-six.

Of the *Halls*, of High Meadow, it is painful to say that I can glean but few particulars.

Cecily Hall died, 3rd March, 1651, a religious in the Benedictine convent of our Lady of Consolation at Cambray. Mrs. Ann Hall, descended of the Somersets, marquesses of Worcester, and relict of Benedict Hall, of High Meadow, retired to this nunnery, of which her daughter Catharine was abbess, and there died 20th March, 1676, æt. seventy-nine. Her reverend daughter died in office on 17th March, 1692, and was buried near her mother. By the marriage of Benedicta Maria Theresa, only daughter and heiress of Benedict Hall, Esq., to Thomas Gage, the High-Meadow estates passed into that family. The fruit of this marriage, William Hall Gage, born 1st January, 1718, was subsequently created Baron Gage, of Firle, in the co. of Sussex, having renounced the religion of his forefathers.

The *Pastons*.—In page 115 I have shown how the Pastons, of Norfolk, came into the possession of the Horton estate in co. Gloucester.

William Paston, Esq., of Appleton, co. Norfolk, died on 24th March, 1673; his wife, Mary (Lawson), survived till 23rd September, 1679.

John was the first who settled at Horton. He married thrice: 1st, Frances (Tichborne); she gave him three sons, —William, Clement,* and James, and two daughters,—Mary and Frances; and died 10th April, 1712.

Secondly, the Honourable Ann, daughter of Charles Lord Baltimore, and relict of Edward Somerset. She died 10th February, 1731.

Thirdly, Catharine Bostock.

* Is this the Clement Paston, Esq., who, dying at Worcester 17th May, 1788, at an advanced age, was buried at St. Oswald's cemetery there? His widow, Mrs. Mary Isabella Paston, died 11th December, 1794, and was buried in the same vault.

This John Paston died 7th October, 1737, æt. sixty-eight, and was succeeded by his eldest son William.

In the parish register of Arlington I read,—"1751. William Paston, Esq., and Mary Chichester, were married." But this was his second wife, for his first lady was Mary, daughter of John Courtenay, of Molland, Esq., by his wife Amy, daughter of Thomas, Lord Clifford, baron of Chudleigh. His first wife left him an only child, Anna Maria Paston, who married, as I find in the said parish register, on 21st June, 1748, George Throgmorton, Esq., only son of Sir Robert Throgmorton, Bart. Their sole issue was Ann Throgmorton, who dying at Calverleigh Court on 6th November, 1783, was buried in the Nagle vault of the adjoining parish church.

In the north aisle of Horton church may be seen a memorial thus inscribed.

"Sacred to the memory of William Paston, late of Horton, Esq.
A man enriched by Nature and by Art
With what could please and interest each heart.
In upper life, by all who saw, approved,
In lower life, by all who knew him, loved.
No epitaph his virtues need proclaim,
His actions ever will endear his name,
An upright, generous, open-hearted friend.
Horton, deplore thy loss, lament his end! *

He was twice married. His first wife was Mary, daughter of John Courtenay, of Molland, in the county of Devon, one of the co-heiresses of her brother
John Courtenay, of the same place, Esq.
She died Oct. the 29th, A.D. 1747.

His second wife was Mary, daughter of Giles Chichester, of Arlington, in that county, Esq., who, as a grateful testimony of her sincere love and affection,
Caused this monument to be erected to the deceased.

By his first wife he had issue one daughter, Anna Maria, married to George, the only son of Sir Robert Throgmorton, of Weston Underwood, in the county of Berks, Bart.
By his second wife he had no issue.
He died January the 11th, Anno Dom. 1769,
Ætatis suæ 69.
Requiescat in Pace."

Of the influential family of *Webb* I have had frequent occasion to speak.

Major-Gen. Webb was dreadfully wounded at Newbery by case-shot; but whether in the first battle fought there on

* He lost his life through the carelessness of a sempstress leaving a needle in the sleeve of his shirt. His widow died at Weston 17th June, 1772.

20th September, 1643, or in the second, on 27th October, 1644, I am not prepared to say.

King Charles I. created John Webb, of Odstock, co. Wilts, Esq., a baronet, 2nd April, 1644, in consideration of the sacrifices made by the family for the royal cause.

A branch of the *Jerningham* family was established at Painswick, in Bisley hundred. Sir Henry Jerningham, the second baronet of his family, married Mary, daughter of Benedict Hall, of High Meadow, Esq.

The *Trinder* family of Burton-on-the-Water was Catholic. Charles Trinder, serjeant-at-law, was made recorder of Gloucester, 8th January, 1687, O.S. We have met as chaplains there, F. Placid Nelson, who left in 1717, and F. Bennet Rigmaiden, both Benedictines.

The *Theyers*, of Cowper's Hill, became Catholic about 1643. John Theyer, Esq., died there, 25th August, 1673.

A branch of the Berkeleys was settled at Beverston, in Gloucestershire. Jane, daughter of Sir Richard Berkeley, Knt., taking the religious habit of St. Benedict, was very instrumental in the establishment of the first English nunnery abroad, viz., at Brussels. She was blest as its first abbess on 4th November, 1599. There she ended her pious course on 2nd August, 1616, æt. sixty-one, rel. thirty-five; abbess seventeen years. This invaluable community has been happily located in Winchester since the first French Revolution.

Whilst satisfactory information concerning some other Catholic families,—the Bartletts, Brents, Kemps, Nevilles, &c., eludes my humble researches, still it rejoices the heart to contemplate the growing congregations of the faithful in the country,—to witness the improved style and enlarged scale of the churches and chapels, schools and missionary premises,—and to enumerate the splendid acquisitions of landed property by Catholic converts. To William Leigh, Esq., the purchaser of the extensive domain of Woodchester Park, religion owes a debt of gratitude for his generous protection and encouragement of practical piety by his purse and by his example. May the Giver of all good Gifts bless him and his saintly family with health and all desired prosperity! When I lately visited that monument of his piety, the noble church of Our Lady of the Annunciation, and said Mass in the exquisite chantry of the Forty Martyrs, I felt indeed for the sacrifice that God had recently demanded of him of his eldest daughter Caroline Blanche. She was the effigy of her parents' piety, and was called away to

receive its reward on 15th September, 1852. On a brass plate was engraved the following inscription :—

"Hic jacet ad dextrum latus sub ara Quadraginta Martyrum
Quod mortale habuit Carolina Blanche Leigh, filia dilecta Gulielmi
Leigh de Woodchester Park, Armigeri ; et Carolinæ
Uxoris ejus. Pie obiit xv Sept. Anno Dni. MDCCCLII.
Ætatis suæ vigesimo secundo : cujus animæ propitietur Deus."

And this lover of hospitality and patron of the clergy, after entertaining with the most affectionate care the Most Rev. Francis Joseph Nicholson, archbishop of Corfu, during his long illness at Woodchester, where he expired on Monday night, the 30th of April, 1855, provided all the expenses of his grace's funeral in the church of the Annunciation 10th of May following, and is preparing to perpetuate the memory of the illustrious departed by his recumbent statue dressed in his pontificals, on an elevated altar-tomb, to be surrounded with brass railings.

The worthy Dominican fathers of the monastery of the Annunciation at Woodchester gratefully dedicated their first theses of philosophy and divinity, defended on the 3rd of August, 1855,—

"Optimo ac præstantissimo Viro
Gulielmo Leigh
Ordinis Sancti Gregorii Magni, Equiti, ornatissimo
Ecclesiæ hujusce Fundatori
Cœnobii etiam Benefactori munificentessimo
Grati Animi ergo."

May they long be enabled to compliment their generous patron, and proclaim his merits and increasing honours.

CHAPTER XIV.

HISTORICAL REPORT OF ALL THE RELIGIOUS ESTABLISHMENTS IN THESE SIX WESTERN COUNTIES SINCE THE FRENCH REVOLUTION.

1. *Lanherne, in the Deanery of Pydre, Cornwall.*

HERE was the seat of the Arundells, certainly from the time of King Henry III., and the manor was held of the see of Exeter by military service.—(See Bishop Stapeldon's Register, folios 102, 115, 116, A.D. 1315.) To Lady Jane de Arundell, Bishop Brantyngham, on 14th February, 1376, granted the license of having divine service performed in the chapel or oratory there.—(See p. 29 of the third chapter.)

The English Theresian nuns have, by God's blessing, been settled here since August, 1794. This convent was founded at Antwerp on 1st May, 1619, by Lady Ann Lovel. The series of the prioresses of this community from the beginning may interest the reader.

1. *Ann Worsley*, who continued in office until her pious death in December, 1644. During her government, she gave the habit to fifty ladies, and sent a filiation of her religious to Dusseldorf.

2. *Ann Wright* succeeded early in 1645, but died two years later, aged thirty-seven.

3. *Theresa Ward* died in the second year of her government, having first established a colony at Lierre in 1648, which at the French Revolution removed to Auckland, St. Helen's, near Durham.

4. *Lucy Bedingfeld.*—She died of the small-pox on 6th January, 1650, aged thirty-six. Thus in five years the community sustained the loss of three prioresses. This fourth was one of many sisters who devoted themselves to God in the religious state.

5. *Ann Keynes.*—She continued in office nine years, and was very instrumental in founding a Carmelite house at Munsterfeld.

6. *Ann Harcourt* was elected in 1659, and governed the convent six years. Whilst sub-prioress, she exerted herself most zealously in the establishment of a colony at Hoogstraet,*

* At the French Revolution, settled at Canford, co. Dorset.

and was elected their first prioress; but she died three weeks after, viz. 11th September, 1678.

7. *Margaret Wake de Angelis* was elected in 1665. After presiding for six years, she obtained a respite from superiority, but in 1677 was summoned again to resume office, which she held until her death, on 21st June, 1678. Her body was found entire and flexible on 13th August, 1716, and so continued until the beginning of the French Revolution, when it was translated from the conventual church to be deposited in the episcopal vault within Antwerp cathedral.

8. *Mary Wigmore* was elected in 1671, and remained prioress for six years; re-elected in 1687; ob. 1697.

9. *Frances Turner* succeeded in 1678, filled the office for six years, and died in 1693.

10. *Mary Sonias*, a native of Antwerp, supplied the office for three years.

11. *Mary Burton* was elected in 1687, and held the reins of government for fifteen years.

12. *Mary Birkbeck* was elected in 1702, and, according to my correspondent, "was many years prioress off and on."

13. *Delphina Smith*, who did not survive her election much more than a twelvemonth.

14. *Theresa Bond* was chosen her successor in 1732, and died in the third year of office.

15. *Theresa Howard* governed the community for fifteen years.

16. *Mary Howard*, elected in 1750, resigned at the end of thirteen years.

17. *Ann Homes* succeeded in January, 1763, and died in October, 1764.

18. *Theresa Mary Howard* was elected in 1764, and died in office 26th July, 1775.

19. *Frances Maddocks* was now called upon to assume the reins of government for the three next years, and was re-elected on the death of her successor in October, 1784. Within twelve years later she was forced, with her twelve nuns and three lay sisters, to abandon their beloved convent on 29th June, 1794, and hurrying from French rapacity to Rotterdam, took shipping there, and reached London on 12th July. In the ensuing month they were comfortably settled at Lanherne. This venerable superior laid down her office, which had tried her constitution severely, in 1797, and on 19th January was called to receive the reward of her meritorious life in the sixty-ninth year of her age, and forty-seventh of her religious profession.

20. *Mary Brent*, who had been elected in 1778, died in office 18th October, 1784.

21. *Mary Wright*, a very superior person, succeeded in 1797, and continued in office until her death, 11th February, 1814, æt. sixty-one.

22. *Mary Charlotte Stewart*. — This amiable reverend mother was elected in 1814, and after presiding for six years, was re-elected for another triennium in March, 1829. Obiit 9th August, 1832.

23. *Mary Theresa Tolozan* entered upon office 11th March, 1820, and filled it for nine years successively; was re-elected in March, 1835, but resigned about five years later.

24. *Mary Magdalen Done* was elected in March, 1832.

25. *Mary Aloysia Anian* was elected in March, 1840, and served the office for six years.

26. *Elizabeth Theresa Dumbell* governed the community for three years, from 1849.

27. *Mary Joseph Pegg* was elected 3rd March, 1849.

N.B. The above reverend mother, Elizabeth Theresa Dumbell, was re-elected 3rd March, 1852, and on 14th March, 1855, for another triennium, was re-elected Mary Joseph Pegg.

2. *Clare House, Plymouth.*

The English Convent of Poor Clares, at Gravelines,* was the mother house to the religious establishments of the order, first, at Aire, in 1629; secondly, at Rouen, in 1644, and at Dunkirk, in 1655.

Some of the ladies who commenced the house at Gravelines had made their profession in the Franciscan Convent, called Nazareth, near Veere, in Walcheren. The community had flourished there for nearly a century, when the rapid successes of the Huguenots compelled the inmates to quit on 24th April, 1572, and to take refuge from the advancing enemy in Veere itself. On 11th of the following month they had to endure the indescribable affliction of beholding, from the town walls, the conflagration of their beloved monastery. Leaving Veere on 17th July, they

* The community was providentially preserved in their persons, though not in their buildings, from the explosion of the royal magazines in the centre of the town, between ten and eleven o'clock of the morning of 28th May, 1654. But I collect, that as early as 3rd November, 1626, the convent was nearly burnt to the ground. According to the Thurloe State Papers, vol. ii. p. 306, they sustained injury in July, 1658, when the town was besieged and taken by the combined forces of England and France.

wandered during the next four days in great misery, and perpetual fear of falling into the hands of the Huguenots; but by God's blessing safely reached the city of Antwerp. After nine years' residence with the Poor Clares there, the growing ascendancy of the Calvinists in the town compelled them to abandon these happy cloisters; and on 20th July, 1581, they took shipping for St. Omer's. In this city they experienced every charitable attention from the English Jesuits, who procured for them quarters in the "Archers' House," then belonging to the Government; and at the expiration of thirteen years, the use of all those premises. But as these were found inconvenient, their friends, Count de Gournerall and Edward Gage, of Bentley, Esq., especially, aided Mrs. Mary Ward to obtain an eligible site in Gravelines for a new convent in 1607. With the approbation of the bishop of St. Omer's, sister Mary Stephana Goudge, with four religious, left St. Omer's for Gravelines on 7th November, 1608, to commence this new house of Nazareth; and on 3rd of May following, all the community was installed in it, and Mary Stephana Goudge was declared its first abbess. During the five years of her superiority, she is thus described, "Non tam imperio præfuit, quam exemplo profuit." Ob. 23rd November, 1613, æt. thirty-six.

But to confine our attention to the house at Aire, in Artois, which was founded in 1629, their first abbess was,

1. *Margaret Radcliffe*, a lady of great experience in spiritual life. She held her rank for seven years. She died 26th July, 1654, æt. seventy-two, rel. forty-four.

2. *Catharine Clare Keynes* governed the house for eight years. Ob. 20th November, 1646, æt. twenty-seven, rel. thirty-four.

3. *Frances Golding* served for one triennium. She survived until 17th October, 1658, æt. thirty-nine, rel. nineteen.

4. *Elizabeth Eveling* for upwards of twenty years was superioress. Ob. 23rd September, 1669, æt. seventy-two, rel. fifty.

5. *Mary Giffard* held the office but eight months, dying 6th September, 1670, æt. forty-eight, rel. thirty-three.

6. *Martha Wilford* presided for eight years. Obiit 14th August, 1678, æt. sixty-two, rel. thirty-nine.

7. *Etheldred Audry Randolph* was abbess for the next twenty years. Ob. 24th February, 1698, æt. sixty-seven, rel. thirty.

8. *Winefred Orrell* succeeded; but died 8th December, 1702.

9. *Margaret Dodd* was permitted to resign her dignity

27th April, 1719, from old age and deafness. She died 3rd May, 1726, æt. eighty-five, rel. fifty nine.

10. *Jane Metcalfe* for the next twenty years continued in office. Ob. 26th February, 1743, æt. seventy-one, rel. fifty-one.

11. *Magdalen Clare Hales* held superiority eight years, and died 7th September, 1748, æt. seventy-seven, rel. fifty-one.

12. *Elizabeth Theresa Sykes* was abbess for thirteen months only, when she was hurried to the tomb.

13. *Jane Pye* governed the house for six years. Ob. 21st April, 1756, æt. sixty-six, rel. forty-two.

14. *Agnes Warner* died two years after her election, viz. 4th July, 1759, æt. forty-five, rel. nineteen.

15. *Bridget Clare Blundell* supplied the next triennium, and died 2nd February, 1763, æt. seventy-five, rel. forty-two.

16. *Mary Frances Dickinson.*—This venerable mother, after presiding for twenty-one years, died on 6th January, 1780, aged eighty-two, rel. sixty-two, jubilarian twelve.

17. *Mary Catherine Hodgson,* elected in 1780, and hers was truly a painful pre-eminence. After her community had lived in peace and comfort, she had to experience the desolating hurricane of the French Revolution. They were confined and guarded as prisoners in their own convent; their confessor, F. Pacificus Kingston, was torn from them, and thrown into a dungeon preparatory to his execution, as expected the next morning; this would have taken place, if the news had not reached Aire the night before that Robespierre had been executed on 28th July, 1794.* But these ladies were doomed to strict confinement for a lengthened period, and were denied permission to proceed to England until the autumn of 1799. In the late Thomas Weld, of Lullworth, they met a soothing comforter and generous protector. His only sister, Mary Euphrasia,†

* In page 14 of the Directory of 1795, I read, "Their chaplain, the Rev. Mr. Kington, is reported to have been guillotined for having ventured to exercise his spiritual functions." The truth is, he providentially escaped the fate prepared for him, as I have heard him relate the story. More of him in the Second Part. He died at Osmundley, corruptly called Osmotherley, co. York, 18th February, 1727, æt. seventy-three. As for Robespierre, the following epitaph was made for him:—

"Passant, ne pleure pas son sort;
Car, s'il vivait, tu serais mort."

† This venerable lady died at Clare House, Plymouth, on 12th March, 1823, aged sixty-nine.

who had long been a religious of this monastery, was, with her community, complimented with the free use of his seat at Britwell, in Oxfordshire; and here they remained until 1813, when they were transferred to their abode at Coxside, near Plymouth, which they denominated Clare House.

On 4th September, 1812, obtaining permission to resign her office, the venerable ex-abbess quitted Britwell House with her sisters, for Plymouth, and died at Clare House on 19th November, 1813, at the age of seventy-three, and fifty-sixth of her religious profession.

18. *Susannah Mills* was elected abbess on the resignation of the Reverend Mother Hodgson. She also obtained permission to resign her dignity on 2nd July, 1818. She died on 8th March, 1823.

19. *Clare Conyers*, who had been professed at Aire, on 13th September, 1770, æt. twenty-one, was elected abbess on the resignation of the Reverend Mother Mills.

20. *Mary Lucy Crump*, elected abbess 5th June, 1830, and served the office for three years. Her death occurred on 11th June, 1835, æt. forty-six.

21. *Josephine Simmons* was elected 6th May, 1833. To the regret of numerous friends, and whilst in the enjoyment of many comforts, and several advantages, this abbess determined to quit Clare House for Gravelines. Accordingly, with her community, she bade adieu to Plymouth on 28th May, 1834; and after an unusually tedious passage, reached Gravelines on 6th June. There she died four months later, on 24th October, 1834, æt. fifty-three, rel. twenty-four. The community, naturally enough, grew very dissatisfied with their new quarters, and made arrangements with the nuns at Scorton, in Yorkshire, to admit them into their convent. These Poor Clarists, a filiation also from Gravelines monastery, had resided at Dunkirk from 1655, respected and honoured, for nearly a century and a half, when they were driven away by the terrors of the French Revolution. In May, 1794, they fortunately found a refuge at Churchill Wood, near Worcester, where they tarried until 1807, when they removed to Scorton aforesaid.

In conclusion I may add, that during the residence of the worthy community at Clare House, Plymouth, eleven of their members died; also two Franciscan Friars, FF. William Casemore and James Summers, were buried in their conventual cemetery. It may also be proper to notice, that a few children of their gardener, Mr. Collins, were interred there by permission.

3. *The Lodge at Taunton.*

This convent is of the third order of St. Francis of Assisium,—a rule originally (1221) intended for persons of either sex, single or married, who desired to lead a life of particular devotion and penance in the world. Within a century later, from a mere confraternity, it was raised to the rank of a religious order in the Church.

I compiled the history of this English convent of St. Elizabeth for "Dolman's Magazine," and refer the reader to it for detailed information. Suffice it to relate here, that two English widows, Mrs. Lucy Sleford and Mrs. Petronilla Kemp, under the direction of F. John Gennings, the reviver of the English Province of Friars Minors,* had assumed the habit of this third order at Brussels, in 1619, under the firm resolve to erect a monastery of this order for the English nation,—that they made their solemn profession 29th May, 1620,—that Isabella Kemp was summoned over to England by F. William Stanney, and returned to Brussels with Mrs. Wilcox (*olim* Greenbury), the widow of Rowland Wilcox, a silk-merchant, and citizen of London; and shortly after, she was sent back to escort six young ladies from England; amongst whom were the two Misses Hockley, whose mother, Dorothy, was niece to the Venerable Richard Whiting, last abbot of Glastonbury, so revengefully and iniquitously executed by Henry VIII. on 15th November, 1539.

With this accession of numbers and means, they were enabled to purchase, for £750 sterling, a house in Brussels, in a street called "Buckbuere Straet," and on 9th August, 1621, F. Andrew à Soto, the Commissary-General, residing at Brussels, duly sanctioned this establishment, and, *ad interim*, deputed Margaret de Castro, a nun of St. James's Convent at Ghent, and Beatrix Raminas, of Valenciennes, to superintend. This arrangement continued until the year following, when two English sisters of the convent at Gravelines, Margaret and Elizabeth Radcliffe, were directed to undertake the government and direction of this interesting community. These excellent ladies, after deeply implanting the spirit of their seraphic founder in the hearts of their precious charge, returned to their convent at Gravelines,

* This venerable patriarch, the restorer and first provincial of his brethren, died in St. Bonaventure's Convent at Douay, according to the inscribed slab in its church, 12th November, 1660, æt. ninety; Miss. 60, Prof. 44.

loaded with the blessings and homage of the grateful children in Jesus Christ. During their four years' stay at Brussels thirty-nine had taken the veil, and thirty-two were professed.

The community was now enabled to choose a superior from their own members, and their election fell on Catharine Frances Wilcox (*olim* Greenbury, above mentioned), about Michaelmas, 1626. Everything promised well, and the numbers increased; yet such is the uncertainty of all earthly affairs, such the intermixture of prosperity and tribulation in human life, that during her government it was deemed indispensable to remove their residence from Brussels to Nieuport, near Ostend. This measure was adopted in 1637, on account of the difficulty of subsistence in so dear a place as Brussels, and the confined limits there of their conventual premises. Yet what they gained for the next quarter of a century in cheapness and room, they lost in the unwholesomeness of the climate. No less than thirty-seven of the community fell victims to its influence. Add to this, in consequence of the troublesome times in England, their resources from that quarter sensibly diminished; and then the wars between Spain and France added greatly to their anxieties and miseries. But that loving providence of God, who permits all the trials of His servants (as St. Paul so beautifully sets it forth in his Epistle to the Hebrews) for their greater good, and has pledged Himself never to leave and abandon them, now visibly appeared in their rescue. At the restoration of monarchy in England, their hopes revived; friends and benefactors generously came forward,* and purchased for them the large antiquated palace once inhabited by the dukes of Burgundy, and in which Philip I. of Spain was born. It was called Princenhoff, in the city of Bruges.

On 13th June, 1662, the vicaress, the Rev. Mother Eyston, was sent to Bruges with eleven nuns, and, *pro tempore*, took up their lodgings in the house of Mr. Ford, an English merchant, James-street. In November the Rev. Mother Abbess Brenkurst joined them with the rest of the community; and on 1st March, all repairs being completed, they joyfully entered the very capacious and convenient monastery of Princenhoff. Their church of our Blessed Lady of Dolors was solemnly blessed and dedicated by the bishop of Bruges on 18th May, 1664. Here the convent, with the excel-

* Amongst them we may specify Henry, duke of Norfolk; the Oneate family; Henry, earl of Dover, who gave them £500 and the beautiful plate of his private chapel; the Ravenscroft family, &c. Lady Mary Tenyham (*olim* Englefield) gave them the Remonstrance.

lent school for a limited number of young ladies, continued to flourish, with God's blessing, for more than 130 years, when the successes of the French arms and the advance of the revolutionary troops compelled them, on 15th June, 1794, to bid adieu to their peaceful, happy abode, and look for safety in old England.

But we will briefly supply the list of abbesses. Considering that the elections are triennial, and that the nuns are at liberty to re-elect the old, or substitute a new superior, it is pleasing to observe how few changes, comparatively, have taken place within the last 230 years. I may also add, that this community dates its commencement from the date of the profession of Mrs. Wilcox and her six companions, viz., 10th August, 1621.

The first abbess, *Catharine Frances Wilcox*, elected in 1626, governed the house with deserved commendation. In the eleventh year of her presidency (1637) she had to remove with her charge to Nieuport. Resigning her dignity in November, 1640, she meekly departed to our Lord on 17th February, 1642, æt. forty-seven.

2. *Margaret Clare West* succeeded, and died in office in 1653, æt. fifty-two.

3. *Barbara Paul Perkins* presided from the last-mentioned year until her happy death in October, 1661, æt. fifty-one. And thus the three first abbesses were, in great measure, early victims to the insalubrious atmosphere of Nieuport.

4. *Susan Gabriel Brinkhurst* was unanimously elected abbess late in 1661. Soon after her appointment, the transmigration took place to Bruges. During her lengthened term of government, she endeared herself to her subjects by her patience and courage under every difficulty. The venerable lady resigned her office in 1694, and died at Princenhoff in the following February, æt. seventy-four.

5. *Elizabeth Mary Walton* was elected in 1674, but after a short illness, two years later, was summoned to a better world, and her predecessor was re-elected to the office.

6. *Mary Magdalen Smith*, on the retirement of the fourth abbess in 1694, succeeded; and at the end of a triennium, obiit 1713.

7. *Henrietta Maria Moore*, a very accomplished and talented religious, served the office for the next three years. Obiit 1704.

8. *Margaret Clare Roper*, distinguished by birth and abilities; she governed the house with admirable discretion for nineteen years, and died in office in 1719, æt. sixty-four.

9. *Alethea Helen Metham.*—After nine years of superiority,

she prevailed on her children to release her from her charge, in consideration of her precarious health, in 1728. She survived two years after her retirement.

10. *Frances Theresa Hill* was elected abbess at the age of sixty-two; but she was wonderfully vigorous in mind and body. At the age of eighty she could hardly obtain her provincial's consent to retire from active duty. This venerable lady survived till 1st May, 1757, æt. ninety-two, rel. seventy-two, jub. twelve.

11. *Mary Ignatia Lawson* was judged the fittest person to succeed the Abbess Hill in the eventful year of 1745, and held the reins of government for thirty-seven years, when she was reluctantly permitted to resign her dignity; and gently slept in our Lord on the eve of Holy Innocents, 1783, aged seventy-two, rel. fifty-five.

12. *Mary Gertrude Simeon Weld*, the only child of Thomas Simeon Weld, of Aston Hall, Staffordshire, Esq., and Mary Fitzherbert his wife, who had been great benefactors to the convent,* was the very image of their piety and goodness. In her seventeenth year she consecrated herself to God; in due time she was appointed vicaress, in 1774, and in 1779 was placed at the head of the scholars, winning the hearts of all under her charge. In October, 1782, she was called to fill the office of abbess. The growing discontents in the Low Countries, the progress of revolutionary principles, and the subsequent successes of the French armies, excited her acute solicitude for the safety of her dear community, and demanded the exercise of all her energies. Though it must have gone to her heart to think of bidding a final adieu to their charming convent, where lay the remains of her honoured parents, she clearly foresaw the sacrifice must be made; but she meekly bowed to the holy will of her God, and her self-possession and tranquillity of soul kept alive the courage and confidence of her attached subjects. On Trinity Sunday, 15th June, 1794, after an early Mass and Communion, and their last looks of their sweet convent taken, they proceeded to Delft, waiting there for a passage to England. On 7th August they reached Greenwich. Her cousin-german, Thomas Weld, of Lullworth,

* The father died at Brussels in 1764, but his remains were brought to Princenhoff for interment. His widowed lady, who had been educated there, now petitioned to be received as a novice, and after a twelvemonth's probation made her religious vows. Almighty God accepted her self-sacrifice, and in October, 1766, called her up to receive her retribution in her forty-ninth year, leaving the legacy of the best example to this edifying community.

Esq., came forward as a protector and father. Already he had secured the Abbey House in Winchester for their reception. About the middle of August, the mother abbess, and a few of her thirty-five subjects, were enabled to take possession of the premises, and by the 28th, all had been collected together, besides three French nuns, O.S.A., to whom this charitable abbess had afforded hospitality during the reign of terror. But here another tribulation awaited her. The very first person she professed at Winchester, the eldest daughter of her generous kinsman and benefactor, Mr. Weld, Juliana Frances de Sales Weld, a most promising and edifying religious, was called away to her eternal recompense on 27th October, 1800, æt. twenty-seven, rel. eight. She shortly survived this severe trial, and died on 12th May following, æt. sixty-four.

13. *Jane Frances de Chantal Howse*, whom to know was to venerate, was unanimously elected to supply the loss of the late beloved abbess.

Within very few years after her appointment, it was found indispensable either to build considerably, or to remove elsewhere. The latter was resolved on. Their friends were on the look-out, and recommended at last the site intended for a general hospital, near Taunton, the foundation-stone of which had been laid, on a gentle and healthy eminence, by Lord North, 29th September, 1772. After covering in the buildings, the design, in consequence of the failure of funds, was laid aside, and the premises were sold to defray expenses, and purchased by the Cole family, who called it the Lodge. With this family a satisfactory bargain was concluded in May, 1807. All friends agreed that a more eligible situation could not be desired for convenience, for health, for the respectability of the neighbourhood, and the superiority of the markets. The abbess, with a colony of nuns, and the young ladies of the school, were the first arrivals at the Lodge; the remainder by 2nd June, 1808, were all safely and happily reunited in this very cheerful and roomy mansion. They were thirty-five in community when they quitted Winchester.

This reverend mother had cause to rejoice in this change of locality, and the progressive prosperity of her establishment, the visible benediction of Heaven resting upon it. Having now presided for thirty years, she obtained permission to resign. Seven years later she resigned her precious soul into the hands of her Creator on 11th October, 1838, æt. eighty-six, rel. sixty-nine.*

* See Appendix No. VI.

14. *Winefred Theresa Berington*, elder sister to the prioress of Spetisburg, born 25th October, 1773, was elected in 1831. After gaining all hearts by her gentle virtues, at the end of sixteen years' faithful administration she was permitted to resign her dignity, but continued to benefit the community by her wisdom and luminous example until her happy death on 27th January, 1855, æt. eighty-two, rel. sixty-five.

15. *Frances Agnes Jerningham*, daughter of William Jerningham, Esq., who took the religious habit in 1828, and made her profession a twelvemonth later, on the anniversary of the foundation of the convent (10th August), was elected abbess on 4th May, 1847, and does honour to her station.

4. *Canford.*

This Carmelite community was settled for thirty years at Canford House, near Poole, in Dorsetshire. It was originally a filiation from the Theresians of Antwerp (see p. 129), and was founded at Hoogstraet on 18th August, 1678, under the title of "Domus B. Teresiæ à Jesu," by the Lady Gabriel de la Laing, born Countess of Hoogstraet and Renenbourg, widow of Charles Florentine Wild Rheingrave, count of Salm, &c., Lieutenant-General of the infantry of the United Provinces, and Governor of Breda. There these holy recluses flourished in peace and comfort until the French anarchists lighted up the torch of war, and spread consternation and panic around them. Quitting their happy home on 7th July, 1794, they reached England on the 13th, and took up their residence at Friars-place, Acton, until December, when Sir John Webb and his only daughter and heiress, Lady Barbara, fifth countess of Shaftesbury, afforded them a much better asylum at Canford House. I proceed to offer the succession of the prioresses.

1. *Ann Harcourt*, who held office but for three weeks, dying on 11th September, 1678.

2. *Aloysia Wright* succeeded for the next three years. She died in 1694, æt. fifty-seven.

3. *Theresa Wakeman*, after presiding for six years, returned to the mother house at Antwerp, whence she passed to eternity.

4. *Mary Howard*, elected 20th September, 1687, and served a triennium. Ob. 8th April, 1728.

5. *Margaret Burlan* was prioress for six years successively; after an interval of another six years she was re-elected prioress, and died in office an. 1713.

6. *Mary Theresa Rheingrave*, daughter of the pious foun-

dress. She took the habit 15th October, 1679, and was professed in the following year. On 22nd September, 1696, she was elected prioress, and governed the house for six years. On the death of Prioress Burlan she was reinstated, and died in office 6th February, 1715, æt. fifty-four.

7. *Theresa Stepney* succeeded in 1715, and filled the place of superioress for three years.

8. *Seraphina Busby* followed in 1722, and remained in office for a triennium.

9. *Agnes Frances Burton,* formerly prioress of Lierre convent, was elected in 1725.

10. *Mary Burnett* was the next superioress, but died within a twelvemonth.

11. *Mary York,* who died in office 21st September, 1742.

12. *Isabella Burnett,* after presiding for fourteen years, died also in office in 1756.

13. *Mary Ann Hunter* was elected 28th July, 1756, and held her rank until her happy death 25th April, 1765.

14. *Mary Parkinson,* elected 23rd May, 1765, died prioress, on Lady-day, 1774.

15. *Bernardine Theresa Matthews,* elected 13th April, 1774. After governing her house for sixteen years with much commendation, with episcopal sanction she departed with two other members to establish a Carmelite nunnery in Maryland, on 19th April, 1790. There she died 12th June, 1800, æt. sixty-seven.

16. *Ann Hill,* elected 24th April, 1790, had to experience the miseries of emigration from her convent. She ended her days at Canford House on 29th October, 1813, æt. seventy-nine, rel. fifty-nine.

17. *Mary Errington* (in religion, Magdalen of St. Theresa) was elected at Canford on 2nd February, 1795, and continued her superiority until her lamented death on 14th December, 1810, æt. sixty-two, rel. forty-six.

18. *Mary Oswaldine Errington* succeeded 14th January, 1811, and died in office on 9th May, 1813, æt. seventy-one, rel. fifty-three.

19. *Mary Jessop,* elected 13th May, 1813.

20. *Mary Theresa Duck.*—Lady Barbara (the only child of Anthony Ashley, fifth earl of Shaftesbury, by his wife Barbara,* *olim* Webb), having married the Hon. William Francis Spenser Ponsonby on 5th August, 1814, created Lord De Mauley, and they requiring ten years to take possession of

* The earl died in 1811, and allowed his Catholic wife to retain her private chaplain at St. Giles's, Dorset. Her ladyship lived till 5th October, 1815. Lady De Mauley died on 5th June, 1844.

Canford House, the nuns had to provide for themselves another residence. Under the direction of their excellent friend and chaplain, l'Abbé Marêst, they quitted Canford in September, 1825, and sailing on 14th, arrived on 24th at Torigni, on the opposite coast of France, between Cherbourg and Coutance. After full five years' settlement there, they moved to a more convenient seat at Valognes in September, 1830, where I hope they proceed prosperously. *Quod faxit Deus!*

5. *Cannington.*

The Benedictine Dames of Paris, in the Champ de l'Alouette (Lark Field), were a filiation from that English convent at Cambray, founded in December, 1623, and which was also a colony from the mother house at Brussels, the first of all our continental nunneries, for it dates its origin from the year 1587.

From the chapter archives and other documents I will condense my historical synopsis of this interesting convent at Paris.

In consequence of the failure of both interest and principal of considerable funds during the civil wars in England, and likewise the impoverished state of our English Catholic families during that calamitous epoch of persecution, the monastery at Cambray was reduced to such extremity, that the very rev. president of the English Benedictines, F. Placid Gascoigne, decided on drafting off several, and placing them at Paris. With this view, he selected Dame Clementia Cary, and her sister Mary, with a lay sister, as harbingers, to begin with. Accompanied by the Rev. F. Serenus Cressy, O.S.B., they were lodged at the convent of the Austin Nuns on their arrival at Paris. Their first appeal was to Henrietta Maria, the queen-mother of King Charles II., who had been well acquainted formerly with Dame Clementia Cary at the English court. This lady and her sister Mary could not be the *daughters* "of the great and gallant Lord Viscount Falkland, so celebrated for his life and his death in the time of Charles I." (as Dr. Milner asserted in the Directory of 1796, p. 10), but his *sisters*.* The kind reception they met with from her majesty and suite, and

* Their father, Henry Cary, was created Lord Falkland 10th November, 1620, and within two years was made Viceroy of Ireland. He died in September, 1633, leaving a son, Lucius, who fell in the first battle of Newbery, 20th September, 1643, æt. thirty-four. — The queen-dowager above mentioned was privately married to Henry Jermyn, earl of St. Alban's, and died at St. Colombis 10th August, 1669.

from the nobility and gentry of the French court, encouraged the said F. President to send from Cambray four other choir nuns and a lay sister; viz. Dame Bridget Moore, Dame Elizabeth Brent, Dame Justina Gascoigne, Dame Marina Appleton, and sister Gertrude Hodgson. All went into a hired house prepared for them on 20th February, 1652, and Dame Bridget Moore was appointed superioress; for Mother Clementia Cary could never be prevailed upon, from her extraordinary humility, to accept any office of distinction.

"We continued in hired houses," says a correspondent, "until 12th March, 1664, when a gentleman (Monsieur de Touche) waited upon us, and conducted in a coach Mother Clementia, and some of the community, to have our opinion of another residence that he had been looking out for us. On our arrival we were wonderfully surprised at meeting several of our friends there, with lawyers, notaries, architects, and masons. We could not but express how pleased we were with the house and its situation, when the gentleman aforesaid led us into a private room, and thus addressed us: 'My reverend mother, it is not without mystery that I made a particular choice of this day, the festival of St. Gregory the Great, by whose means the whole English nation was converted through the preaching of St. Augustine, of the holy order of St. Bennet. So I, though unworthy, am desirous on this day to be instrumental in beginning a monastery of the same holy order and nation, trusting it will prove a work much to the honour and glory of God; and that this place of solitude may become a dwelling for many souls, and true spouses of Jesus Christ, who will seek and aspire after nothing but Him.' We returned home transported with joy, blessing and praising God for His infinite goodness and providence towards us. This happening on St. Gregory's day, much increased our devotion to this glorious saint; and, conformably to the offering we make of ourselves, immediately after pronouncing our solemn vows, we add,—

"'I, Sister N. N., do further, according to the vocation and holy institute of this convent, offer myself and all my actions for the conversion of England, &c., for which this monastery was particularly instituted.'"

Into their new residence the whole community was enabled to remove on 2nd April, 1664, and it proved to them a terrestrial paradise for nearly 130 years, when they had to pass through the ordeal of persecution.

Before their arrestation on 3rd October, 1793, they had to suffer occasionally from the domiciliary visits of the French

democrats, and others; but they still enjoyed the consolation of remaining alone within their own walls, and pursuing their routine of religious exercises. In the beginning of December their confessor was taken from them, and their convent was filled with prisoners of all classes. This sadly incommoded them; and their feelings were acutely pained at witnessing several of these victims led off to the guillotine, not knowing if their turn would be next, and suffering much during their confinement from cold, and hunger, and destitution of every comfort. On 15th July, 1794, they received their last domestic search, which lasted from late that evening until the following afternoon, and then at night all were consigned to a dark dungeon, which their jailers had prepared for refractory prisoners. Here they waited until the coaches were ready to convey them to the Castle of Vincennes, about three leagues distant from Paris. They arrived at their destination about one o'clock in the morning, and had then to mount to their apartments, which were four rooms at the top of the tower. In these dreary quarters, where they had very little light, they tasted what real poverty was; and what added to their distress was the alarming illness of their reverend mother. It was generally believed that they were marked victims of death; indeed, they fully expected this would be the case; but the death of Robespierre, on 28th July, 1794, prevented this consummation. Still, their miserable confinement here lasted until 7th August, when they were carted off to the convent of the English Austin Dames in the Fosse St. Victor. Those good ladies received them most cordially. They were to be allowed three livres per day for each. Here, comparatively, they were at ease; and by management every member of the community experienced the happiness of confession and communion, of which they had been bereaved since 1st December, 1793. This return of spiritual consolation was effected on 17th January, 1795. At last permission was obtained to have Mass celebrated. The Austin Nuns immediately prepared an altar in their infirmary, and the Rev. Mr. Fitzpatrick, chaplain to the Conceptionists, or Blue Nuns of Paris (who were likewise confined with them), said this first Mass, at which all three English communities assisted with inexpressible joy, reciting the "Veni Creator" and "Te Deum."

The narrative proceeds: "Our bodily sustenance became very sparing,—a pound of meat once in ten days, very little bread, and sometimes an egg. Salad was the only thing we could procure, of which we partook twice a day." The

prioress, seeing her community wasting away, after due consultation, applied for passports to return to England, which, by great interest, and after much hesitation and delay, were finally granted. The first division left Paris on 19th June, 1795. All landed safe at Dover on 3rd July, and recognized a kind benefactress in Mrs. Tunstall, who had prepared a house in London for their reception. They lost no time in obtaining leave to keep the blessed Sacrament in this house, and then resumed their choir duties, rising to Matins at four A.M., which they had been unable to do from 24th November, 1793, till the 9th or 10th July, 1795. Here they continued for fully three months. Lady Arundell, whose tender heart had wept for their distresses, in the mean while was arranging for their reception, Marnhull House,* co. Dorset, into which part of the community was transferred on 30th September, and soon after they became conventually settled. Until a chaplain could be procured, in the person of l'Abbé Pelletier, they were obliged to attend the Sunday Mass at the village chapel; but on the feast of the Presentation of our Lady, the community, with tears of joy, and with grateful hearts to God, resumed their religious habit and observances. In 1807, circumstances rendering it necessary for the Hussey family, the owners of Marnhull, to resume possession, Charles Lord Clifford generously afforded them an asylum in Court House, Cannington. This delightful residence had special charms in their eyes, as having been a priory of Benedictine Dames before the suppression of monasteries in England. Here they flourished greatly, and edified and sanctified the vicinity; here they commenced the perpetual adoration of the blessed sacrament on 2nd February, 1829; and here they opened a large and beautiful chapel on 7th July, 1831. To the regret of the poor, of the neighbourhood, and the diocese, they left Cannington for a freehold property called Mount Pavilion, now St. Benedict, co. Stafford. It was an estate of fifty acres, with a capital mansion, erected, without regard to expense,

* During their twelve years' residence there, a credulous magistrate, of the name of Frampton, waited upon these religious ladies, and informed them that he must search their premises for Napoleon Buonaparte, who he was credibly instructed lay concealed there,—that he had a painful duty to perform,—that resistance was unavailing, as he had abundant force to back him, and demanded their keys and aid to apprehend the king's enemy. The search was rigorously made, but proved abortive. On quitting, the prioress assured him she was not surprised at the result,—that her convent at Paris had been as strictly searched for William Pitt by the French authorities, and with similar success!

by Lord Tamworth; and was purchased on 21st March, 1835, for £5,230. Into this charming residence the community removed early in August, 1836.

During their residence at Cannington, nineteen members were buried.

I may now be permitted to furnish a list of the prioresses from the beginning.

1. *Bridget More,* a descendant in a direct line from the immortal Sir Thomas More. She was elected 20th February, 1652; after governing the house for thirteen and a half years, she was released from superiority. Ob. 12th October, 1692, æt. eighty-three.

2. *Justina Gascoigne,* daughter of Sir Thomas Gascoigne, Bart.,* that venerable confessor, and niece to the president of his brethren, F. Placid Gascoigne, succeeded 6th August, 1665, and after presiding for a quarter of a century, died in office, 17th May, 1690, æt. sixty-seven.

3. *Agnes Temple,* elected 24th May, 1690, and for twenty years successively held the reins of government. In August, 1714, she was re-elected, and served eight years longer. Ob. 3rd July, 1726.

4. *Agatha Gillebrand,* elected 6th August, 1710, and presided for four years. Ob. 10th February, 1726.

5. *Mary Buckingham* succeeded in 1722, and administered for one quadriennium. Ob. 14th March, 1732.

6. *Christina Witham* was prioress from 1726 to 1734. Ob. 3rd September, 1740.

7. *Mary Benedict Dalby* followed for four years. Ob. 16th April, 176–.

8. *Mary Ann Woodman,* elected 6th August, 1738; and continued superioress for twenty-eight years. Ob. 23rd March, 1780, æt. eighty-four.

9. *Mary Magdalen Johnson,* elected 6th August, 1766, and died in office, 13th June, 1784, æt. fifty-nine.

10. *Mary Clare Bond,* elected 14th September, 1784. Ob. 22nd November, 1789, æt. fifty-three.

11. *Theresa Joseph Johnson,* elected 11th January, 1790; whose painful pre-eminence was characterized by the most exemplary resignation to the divine pleasure, and by the most tender charity to all her spiritual children. She died in office 31st August, 1807, æt. fifty-five.

12. *Theresa Catharine McDonald,* elected on Michaelmas-

* He survived his two reverend Benedictine brothers, Placid and Michael, and closed his holy life at Lambspring Abbey in 1686, æt. ninety-three. I hope to see engraved his beautiful portrait at the chapel-house, Cheltenham.

day, 1807; resigned from illness within two years, and died 29th November, 1831.

13. *Mary Bernard Frost*, elected 3rd September, 1809; died in office, 26th April, 1813, æt. thirty-three.

14. *Mary Benedict Hardwidge* succeeded. Ob. 2nd March, 1823.

15. *Mary Clare Knight*, elected 6th May, 1818, and under whose government the house has singularly prospered. To her courtesy, I am proud to acknowledge myself principally indebted for the substance of this article.

6. *Spetisbury.*

This monastery of Austin Nuns was founded at Louvain, in 1609, under the title of the Conception of the Blessed Virgin Mary, St. Michael and St. Monica. At the suppression of religious houses in England, Sister Elizabeth Woodford, a professed nun of the Augustine priory at Dartford,* in Kent, retired abroad, and was admitted into St. Ursula's monastery, of the same order, at Louvain. In process of time, this Flemish community received several English ladies, whose exemplary fervour and religious prudence won for them the general esteem and confidence. One of them, Sister Margaret Clement, aunt to Dr. Clement, dean of St. Gudules, Brussels, grew into such favour as to be elected, in 1569, prioress of the community, then consisting of nearly eighty members. This circumstance induced many other ladies of the English nation to consecrate themselves to God under her government. It was, indeed, edifying to witness, that national distinction caused no difference in their mutual charity; that all were animated but with one heart and one soul; that in the midst of holy poverty, all was content, peace, and happiness.

At the expiration of thirty-eight years, the Rev. Mother Clement was permitted to resign her dignity of abbess, and within two years later, the increasing wants of this numerous community called for a division of the members. After much deliberation, it was agreed to establish a separate English monastery in the place. With the aid of friends, a respectable residence was obtained, into which the reverend

* This convent of St. Margaret, as the common seal showed, was founded by King Edward III. about the year 1355, and was in such repute, according to Dugdale, that "the best and noblest families of the country sent their relatives both for education and as nuns." Bridget, the fourth daughter of King Edward IV., took the veil here. Jane Vane, or Fane, was the last prioress, and was granted a pension of £66. 13s. 4d. Her twenty-three subjects were also pensioned off.

and venerable, and even *learned* * Mother, Margaret Clement, Catherine Allen, niece to the immortal cardinal of that name, Margaret Garnet, sister to F. Henry Garnet, S.J., of happy memory, Elizabeth Shirley, Barbara Wilford, Mary Welsh, and Elizabeth Dunsford, were enabled to remove on 10th February, 1609. Within a few months their numbers were increased from the mother house, and on 19th November that year they proceeded to the election of a prioress, viz. :—

1. *Mary Wiseman.* She was the daughter of Thomas Wiseman, of Broadoak, Essex, by Jane Vaughan, his wife. She died in office on 8th July, 1633, æt. sixty-three. About four years before her death, she had the consolation of settling, on 14th September, 1629, a filiation of nine of her subjects at Bruges, under Mother Frances Stanford. This community still flourishes there in all its integrity.

2. *Mary Magdalen Throgmorton,* of Coughton, was elected 22nd July, 1633. A splendid Remonstrance was presented to her by her family and friends, bearing on its foot this inscription :—

"Ex liberalitate Amicorum Margaritæ Magdalenæ Throgmorton, Priorissæ per 20 annos Monasterii S. Monicæ, Religiosarum Anglarum Lovaniæ, Anno 1660."

Her end was peace on 26th October, 1668, rel. fifty-six, æt. seventy-eight.

3. *Mary Winifred Thimelby,* of Irnham, succeeded. Her death occurred 31st August, 1690, æt. seventy-two, rel. fifty-five.

4. *Marina Plowden,* of a family fruitful of religious of both sexes. After twenty-five years of superiority, she rested in our Lord, 1st November, 1715, æt. seventy-eight, rel. sixty.

5. *Mary Delphina Sheldon* was the next prioress, and died in office, 23rd February, 1727, æt. sixty-six.

6. *Mary Genevieve Worthington* governed the house for seven years, when God called her to her recompense on 20th November, 1734.

7. *Mary Cecilia More,* who retained her dignity until her happy death on the feast of St. George, 1755.

8. *Mary Aurelia Crathorne,* of Ness, co. York, professed 12th June, 1701, was elected prioress in the seventy-first

* Towards the decline of life she was afflicted with blindness. Her death occurred in the New Convent, 25th May, 1612 ; Rel. 43. The MS. history of her life relates that she had received a superior education, and was well versed in the Greek and Latin languages.

year of her age, and died 19th April, 1762, æt. seventy-eight.

9. *Marina Smith,* elected prioress the same spring, and died in office 20th February, 1784, æt. eighty-two.

10. *Mary Benedict Stonor* (sister to Frances, who married, first, Thomas Gifford, of Chillington, Esq.; second, George Cary, Esq., fourth possessor of Tor Abbey, and died 1st August, 1808, æt. sixty-three) was professed 5th May, 1755, and elected to govern her house in critical times. Forced at last to abandon her beloved convent with her dear community on 28th June, 1794, they took ship at Rotterdam on 5th July, and on the 17th reached Greenwich. Bishop Douglass found them an asylum in Hammersmith for the next five months, when they removed into the abbey-house, Amesbury, the last day of the same year; and on the first day of the new one resumed their choral services. At the expiration of their term of five years they were enabled to take possession of their present convenient mansion-house and premises at Spetisbury, near Blandford, and on Christmas-day, 1799, resumed their former conventual observances. This venerable prioress resigned her office two years before her death, which took place amidst the regrets of her attached sisters on 13th May, 1814, æt. seventy-eight, rel. fifty-eight.

11. *Mary Frances Tancred* was elected prioress 14th April, 1812, and died in office 6th October, 1818, æt. seventy-seven, rel. fifty-four.

12. *Aloysius Joseph Tuite* professed at Louvain 24th October, 1793, being then twenty-one years old. Her merits occasioned her election; but she resigned in her tenth year of office, and died a few months later, on 10th May, 1828; æt. fifty-six, rel. thirty-five.

13. *Catherine Berington* succeeded 11th February, 1826; her kind attention to my inquiries and researches I can never forget. Under her government the school greatly prospered, and the convenient and spacious chapel was opened on 8th September, 1830. In the midst of a most useful life, she was attacked with influenza accompanied with inflammation, and was carried off most rapidly on the night of the 6th February, 1848. But she met death with the same serenity as she had ever lived, æt. fifty-nine. R. I. P.

14. *Elizabeth Poynter* (niece to the truly learned and exemplary Bishop Poynter, whose praise is in all the churches) is the present prioress, and promises to rival all the merits of her worthy predecessors. Her election took place 17th February, 1848.

7. *Stapehill.*

In page 42 I have briefly alluded to the establishment here of the Trappist Nuns. It was first organized in the Valais, Switzerland, in 1795. In 1798 the successes of the French armies compelled them to abandon their monastery of La Sainte Volonté de Dieu, and to retreat for safety into Germany, and afterwards into the Russian dominions. The Emperor Paul I. and his consort received them with every mark of condescension; but, shortly before his majesty's barbarous assassination on 12th March, 1801, they had deemed it expedient to look for refuge in England, which they reached in the course of that year. For ten months they resided at Hammersmith; thence they removed to Burton, near Christchurch. To their superioress, Madame Marie Rosalie Augustine de Chabanne, Henry, the eighth Lord Arundell, generously offered his property of Stapehill, of which she took possession on 13th November, 1802.

On the night of 3rd May, 1818, the monastery was exposed to imminent danger by a fire that broke out in the outhouses. The damage was estimated at £1,400.—(See the abbess's letter in the Catholicon of the time, p. 79.) The confidence of the abbess in God's merciful providence was manifested on this occasion.

Pope Leo XII., who governed the Church from 28th September, 1823, until his saintly death, 10th February, 1829, taking into consideration the awful number of deaths in members of this community, too often the victims of privations and rigours beyond the strength of human nature, authorized a mitigation of their rule. This was adopted under the direction of the late Bishop Collingridge, and the beneficial effects of this altered discipline are apparent in the health and comfort of these children of penance.

The community now consists of eighteen choir nuns and seventeen lay sisters. Their worthy director, Father Andrew Hawkins (of whom more in the second part), has also the charge of the congregation of the mission, which numbers about 180 souls. In page 42 I have mentioned their new and convenient church, opened on 16th July, 1851.*

SUPERIORS.

1. *Madame de Chabanne* before mentioned, born at Lozere, in Gascony, 19th May, 1769, professed in the Cistercian

* When some old walls were pulled down to make room for this new church, hiding-holes were discovered. In one had previously been found a chalice with its paten.

monastery of St. Antoine, at Paris, 3rd June, 1787. Released from prison by the death of Robespierre, she sought refuge in Switzerland, was placed at the head of her religious sisters, accompanied them in all their emigrations, and continued to administer to their comfort, until she was called to her crown 13th June, 1844, æt. seventy-six.

2. *Mary Joseph Troy* succeeded.—N.B. The elections are triennial.

3. *Rev. Mothier Aloysius O'Brien.*

4. *Rev. Mother Josephine Campion* was elected in 1851, and is the present prioress.

8. *Sales House.*

This invaluable institution of Visitation Nuns may be said to be of English growth; its first house was at Acton, near London, a mansion purchased by Mrs. Mary Frances (*olim* Markham), relict of Cuthbert Tunstall, Esq. After six years' residence there they removed to Shepton Mallett in 1810. Their first superioress, Louise Therese Granden, resigning 19th March, 1804, and their second superioress, Theresa Chantal Hurard, returning to France in 1816, they were succeeded by Mary Sales Weld, who took the habit on 27th January, 1805. At the end of three years' government, Sister Mary Francis Den, was elected; and at the expiration of her triennium, the Rev. Mother Weld was recalled to office. On 17th May, 1831, she removed from Shepton Mallett to far more eligible premises for situation, convenience, and salubrity. During their residence there, a period of full twenty years, Dr. Coombes, the pastor of Shepton Mallett mission, was their enlightened director; and in his chapel-vault he allowed the remains of thirteen of the community to be deposited, as also those of their most pious and charitable foundress, Mrs. Tunstall.

I may now subjoin an accurate list of the prioresses of this interesting community:—

1. *Therese Chantal Hurard* was elected at Acton House above mentioned on 19th March, 1804, re-elected in 1807. Seeing the convent rooted and flourishing, she returned to France, and died at Dijon 3rd March, 1829, aged eighty-one, prof. sixty. This good mother had been accompanied to England by Sister Magdalene Angela Heugue for the purpose of organizing this Visitation convent; but the latter died 11th February, 1812, æt. sixty-six, prof. forty-five.

2. *Mary Sales Weld* was elected superioress 7th June, 1810; re-elected 3rd June, 1813; ditto 28th May, 1819; ditto 23rd May, 1822; ditto 22nd May, 1828; ditto 2nd May,

1831; ditto 4th June, 1840; and lastly, 1st June, 1843—altogether presiding twenty-one years.

3. *Mary Francis Den* was elected 30th May, 1816; re-elected 19th May, 1825; ditto 15th May, 1834; and again 11th May, 1837.

4. *Mary Francis Angela Vaughan* was elected 28th May, 1846, re-elected 24th May, 1849.

5. *Mary Francis Sales Weld* (olim *Clare Weld*, and sister to the above-mentioned superioress, who received her profession 25th August, 1813) was elected 27th May, 1852; re-elected 24th May, 1855.

9. *St. Gregory's Monastery at Downside, near Bath.*

In the "Rambler" of December, 1850, I commenced a series of papers on the truly venerable English Benedictine congregation; and the very first chapter was devoted to illustrate the history of the Gregorian Convent and College at Douay, from the year 1608. To that report I must refer the reader of this compilation. Like the rest of the Catholic establishments in France, these good Benedictines had to drink the chalice of Jesus to the very dregs. Forced to emigrate in 1793, they experienced a welcome reception at Acton Burnell, a seat of Sir Edward Smythe, the fifth baronet of his family.* There they continued for twenty years pursuing their conventual and collegiate life, when an eligible opportunity presenting itself of purchasing Downside, they availed themselves of it, and on 25th April, 1814, the community entered into possession. This epoch was duly commemorated a quarter of a century later (25th April, 1839), when the Smythe family generously invited all the Benedictines who had been educated at Acton Burnell to enjoy their hospitality in that ancient mansion. Of the nineteen Benedictines then in England, fifteen attended that happy re-union of friends and brothers. To the generous founders† of that cordial and gratifying festivity, I believe, that recompense will be made at the resurrection of the just.—Luke xiv. 14.

All true English Catholics must rejoice and praise God at witnessing the increasing prosperity and renown of this establishment. In page 62 I have cursorily noticed the services its members are doing to religion, and shall confine my attention to the list of its priors since the French Revolution.

* Ob. 11th April, 1811.

† I regret to learn that Sir Edward Joseph Smythe, this sixth baronet, died on 11th March, 1856, aged sixty-eight.

1. *James* (*Jerome*) *Sharrock.*—He was younger brother of Prior William (Gregory) Sharrock, on whose promotion to the see of Telmessus (of whom more hereafter in the second part), he was by unanimous voice elected in 1780. Like his saintly brother, he had the talent of gaining the hearts of all his subjects. Forced by the iniquity of the times to abandon his monastery, he found an asylum at Acton Burnell. His episcopal brother, anxious to secure such an associate in the government of the Western District, applied to Rome for him. The selection was approved, and I have seen the Bulls expedited on 19th April, 1806, constituting him Bishop of Themiscyra; but the humility of the good prior could not be prevailed on to accept the mitre, and he died at Acton Burnell in the arms of his beloved monks, on 1st April, 1808, æt. fifty-eight.

2. *Richard* (*Peter*) *Kendall,* a priest of great merit. He had hardly completed the purchase of Downside, near Bath, for the present convent and college, when, I believe, he was translated into the eternal Tabernacles, on the 26th March, 1814.

3. *Thomas Lawson* was elected 10th May, 1814, and was the first prior of Downside. He resigned the office on 23rd July, 1818, and ended his useful life at Salford Nunnery* on 23rd April, 1830.

4. *Luke Barber.*—He received the habit from the hand of Prior James Sharrock, and took the religious name of Bernard, 26th April, 1807. During the twelve years of his government St. Gregory's College wonderfully prospered. On 10th July, 1823, he opened its new and elegant church, which, as he truly thought, should be the principal object of attention in every well-regulated community. On the death of F. Lawson his services were required to supply the station at Salford, and Stanbrook subsequently. In 1842 he was, to the joy of his friends, elected president and created D.D.; but to my inexpressible grief he suddenly passed away, God giving sleep to his beloved servant on the 29th of December, 1850, in the sixty-first year of his age, and thirty-sixth of his priesthood.

5. *George Turner.*—After serving the Bellingham mission for thirty years, this experienced clergyman was elected prior on 24th November, 1830. After nearly completing his

* I have given the history of this excellent convent, founded at Cambray 1623, in the "Rambler" of June, 1851. At their emigration in 1795, they went first to Wootton, near Liverpool, thence removed to Abbot's Salford, in Warwickshire, in 1807, but wisely transferred themselves in May, 1838, to their present eligible situation at Stanbrook, near Worcester.

quadriennium, he was appointed director to the convent at Princethorpe, near Coventry, and there the venerable man rested from his labours on 15th February, 1854, aged eighty-four.

6. *Thomas Joseph Brown, D.D.*—Of this eminent luminary of our English Church I shall have to treat largely in the second part. He was chosen prior on F. Turner's retirement, 18th July, 1834, and his six years' government, until his merits summoned him away to become the first Bishop of the new vicariat of Wales (to which he was consecrated 28th October, 1840), greatly redounded to the fame and prosperity of the college.

7. *Joseph Wilson.*—I have briefly referred to this able priest, in page 58. This fit successor to Dr. Brown exerted his characteristic energy for the good of his establishment. He commenced with obtaining the royal charter for enabling its *élèves* to graduate in the London University. During his fourteen years' administration he endeared himself to all by his business-like habits, and considerate attention to the comforts of all under his charge.

8. *James* (*Norbert*) *Sweeney*, since his election in July, 1854, emulates the merits of his able predecessors.

10. *Dominicanesses at Hartpury.*

This English community of the Rosary was first established in 1661, at Vilvorden, seven miles from Brussels, by the Hon. and Rev. Philip Thomas Howard, O.S.D. He began with three ladies trained in the Dominican Nunnery at Temsche, near Bornhem, but on the other side of the Scheldt. His sister Henrietta joined them, with several other persons of distinction; but for the first quarter of a century they had to encounter many inconveniences and difficulties. But their founder, now a cardinal, was enabled to purchase for them a commodious house in Brussels, into which they were transferred in 1690, and here these good religious pursued the even tenor of their way until 22nd June, 1794, when the rapid approach of the French armies compelled them to speed their flight towards their native country. On 16th July they reached the British shore in safety, and on 2nd September found a comfortable asylum in Hartpury Court, near Gloucester, for the next forty-five years. On 19th September, 1839, they removed to their present convenient residence at Atherstone, in the county of Warwick. I proceed to offer a list of the prioresses, after premising that Dr. Milner incorrectly stated in the Directory of 1795, p. 20,

that Henrietta, the founder's sister, ever presided over the convent.

1. *Lucy Hurlock*, one of the three religious taken from the nunnery at Temsche, in 1661, was declared prioress by the founder, and served the office for six years.

2. *Barbara Boyle* for thirty consecutive years governed her sisters, and removed with them from Vilvorden into Brussels. With a short interval for repose, she was called upon to serve the office for two other trienniums.

3. *Mary Crofts* was prioress from 1697 to 1700.

4. *Dorothy Canning*, the first of the convent professed at Brussels, supplied from 1703 to 1706.

5. *Ann Bushby* was elected in 1709.

6. *Agnes Atmore* governed the convent altogether for nine years, but not continuously.

7. *Constantia Mildmay*, elected in 1715.

8. *Mary Rose Howard*, of Norfolk, niece, I apprehend, of the cardinal, succeeded to superiority in 1721 for three years.

9. *Letitia Barber* was elected in 1727.

10. *Julia Brown* followed in 1730.

11. *Mary Ann Chilton* elected in 1733; re-elected in 1736.

12. *Mary Theresa Sarsfield* elected 1739, and died in February, 1740.

13. *Mary Young* was substituted for the deceased prioress.

14. *Margaret Joseph Compton* elected in 1742; re-elected in 1751.

15. *Mary Agnes Short* governed the house for a very long period; but owing to the loss of documents I cannot speak with precision. In all probability she presided from 1745 to 1751; and then from 1754 to 1780. She died 10th December, 1782, æt. eighty-three, prof. fifty-two.

16. *Mary Hyacinth Wilkinson* elected 1780. Ob. 27th December, 1789.

17. *Dominic Brooke* elected 1783; re-elected in 1789. Ob. 8th March, 1816, æt. eighty-seven, rel. sixty.

18. *Mary Ann Calvert*, elected 1786.

19. *Mary Louisa Allgood*, elected in 1792, was under the painful necessity of abandoning her beloved convent, and with her children looking for refuge in England. She resigned in 1803.

20. *Mary Magdalen Bastow* was elected in 1803; re-elected in 1821, again in 1830; died in office.

21. *Catherine Theresa Dartan* elected in 1806 and 1815. Ob. 8th February, 1824, æt. seventy-one, prof. thirty-four.

22. *Mary Theresa Leadbitter* elected in 1809, 1824, 1832. Ob. 21st August, 1848, æt. seventy, rel. fifty-eight.

23. *Mary Rose Stowers,* elected in 1812, again in 1818. Ob. 2nd April, 1847, æt. eighty-five, rel. fifty-eight.

24. *Mary Dominica Stennet* elected in 1827 and 1835. Ob. 5th June, 1848, æt. seventy-five, rel. fifty-four.

25. *Mary Hyacinth Malthouse,* elected in 1838; and the next year conducted her community to Atherstone, viz. 19th September, 1839.

11. *The English Liege Nuns of the Holy Sepulchre.*

This respected community from Liege is entitled to notice in these pages, by having taken up their residence at Dean House, Wiltshire, from the year 1796 until they transferred their establishment to New-hall,* Essex. They had justly acquired the renown of giving a superior education to young ladies of the first distinction; and thus deserved the protection and encouragement of all well-regulated governments. But the vertigo of infidelity had cast to the winds all right principle, and visited with proscription the best benefactors to their fellow-creatures. These ladies found it necessary for their personal safety to retire from the approaching hurricane of the French revolutionists. After incredible privations and fatigues, they reached Greenwich on 18th August, 1794; remained in London two months; thence proceeded to Holme Hall, in Yorkshire; then happily transferred themselves to Dean House, Wilts, in 1796. Here they continued to render incalculable services by their admirable system of education until January, 1799, when they exchanged the locality for New Hall.

In its early days the community experienced in Mrs. Mary Ward a zealous friend and benefactress. This lady was daughter of Marmaduke Ward, Esq., by his wife Ursula Wright. Her death occurred at Heyworth, near York, on 20th January, 1645, æt. sixty; and her funeral in the adjoining churchyard was marked by unusual respect and honour.

I may now offer the regular succession of prioresses.

1. *Susan Hawley* was canonically chosen perpetual prioress

* It appears to have been built by the Butlers, earls of Ormond. King Henry VIII. purchased it of the Boleyns for a royal residence, and erected a noble gateway, inscribed thus :—

> Henricus Rex Octavus, Rex inclytus armis
> Magnificus, struxit hoc opus egregium.

The gateway has been destroyed, but the inscription and escutcheon may be seen in the convent chapel. The famous General Monk resided here.

on 25th November, 1652; she had entered religion at Tongres in 1641. Thence, with some other English ladies of the same order, she had removed with Rev. Mother Margaret, mistress of novices, into Liege, to commence a convent of their nation. When that reverend mother, who had been regarded as superior, returned to Tongres, Mrs. Susan Hawley was appointed *ad interim* to replace her before the above canonical election. She held office forty-seven years, and lived to the advanced age of eighty-four, dying on Christmas-day, 1706.

2. *Marina Doleman* presided for thirty years, and died in office 25th September, 1722.

3. *Susan Roucroit.*—She died 6th October, 1739, æt. seventy-one.

4. *Christina Percy* died 10th January, 1749, æt. fifty-eight.

5. *M. Xaveria Withenbury* died 29th May, 1775, æt. eighty-two, prof. fifty-three, having held her dignity twenty years.

6. *M. Christina Dennett* died 12th July, 1781, æt. fifty-one.

7. *M. Austin Westby* died 3rd March, 1786.

8. *Aloysia Clough,* for thirty eventful years endeared herself to her subjects by her exemplary prudence, condescension, and amiable manners. Almighty God called away the venerable lady on 6th July, 1816, at New-hall, at the age of seventy-nine. She had been a religious fifty-nine years and five months.

9. *Elizabeth Mary Regis Gerard,* eldest daughter of Sir Robert Gerard, Bart., was elected 16th July, 1816, and governed the house until her lamented death, 13th June, 1843, æt. seventy-two.

10. *Ann Mary Clifford,* elected 22nd June, 1843; but was prematurely taken off on 14th January following, æt. seventy-four, prof. fifty.

11. *Theresa Joseph Blount* is the present reverend mother of this flourishing community.

12. *Convent of our Lady of Mercy, Dighton Street, Bristol.*

This establishment was founded on 20th February, 1846.

The first superior was Sister *Mary Jane Frances Beauchamp,* who governed the house to which she had been a principal benefactress. She was succeeded in office by Sister *Mary Stanislaus Savage,* elected 24th May, 1855.

Attached to the convent is a house of refuge, where

servants out of place are received until they can be provided with suitable situations. Part of this house is occupied by a limited number of orphans, who are fed and clothed by the nuns. Is not this pure and undefiled religion before God and the Father?

13. *Monastery of La Trappe, at Lullworth, Dorset.*

The original house of our Lady de la Trappe was an ancient Cistercian monastery, situate in the diocese of Seez, in Normandy. By degrees its inmates had notoriously degenerated from the primitive fervour of their institute, when the Almighty inspired a distinguished ecclesiastic, Armand Jean le Bouthillier de Rancé, to revive the spirit of their founders. This extraordinary man had renounced all his prospects and fortune to embrace a poor and penitential life, and his admirable example and zealous persuasions produced the happiest reformation amongst his brethren and disciples. He lived to see his monastery become the admiration of the Christian world, and so deeply did he sink the foundations of his own religious spirit in the hearts of his subjects, that no appearance of decay was visible when the monastery was swept away in the hurricane of the French Revolution.

That blessed solitude had special attractions for devout souls, and we find many illustrious characters in church and state impatient to visit it, and dwell for a time in the shade of its peaceful cloisters. Here King James II. made his annual retreat, and learned to despise earthly grandeur, and to aspire after that which is eternal. Here Archbishop Beaumont, the Athanasius of France, armed himself with fresh zeal and constancy to combat infidelity, and face the persecution of courts and parliaments. Here that gem of the episcopal order, Monseigneur de la Motte, used joyfully to repair to burnish up his spiritual weapons, and, like the hart, to take in copious draughts of fervour to run the course of the divine commandments.

When we read the rules of La Trappe, nature startles, and is disposed to censure what it has not courage to imitate. But the love of Jesus Christ crucified softens and subdues every difficulty, and makes these victims of penance exult in their multiplied austerities. These devout solitaries have ever present to their mind the moving example of their blessed Redeemer, of St. John the Baptist, of the martyrs, of the fathers of the desert; they treasure up the maxims of self-denial and renunciation recorded in the Gospel,—they are

convinced of the great difficulty of salvation; in the silence of human passions they meditate on the hatred which God bears to sin, and on the eternity of hell's avenging flames. Hence they imbibe a sincere attachment to their happy vocation, and are firmly persuaded, with St. Paul, that all the penitential rigours of this life are much too light for the joys of heaven. Let any one read, "Relation de la Vie et de la Mort de quelques Religieux de La Trappe (Paris, 1755)," and he will be delighted with the cheerful service of these holy penitents,—he will rejoice that the Almighty Father is so much honoured by His children,—his notions of the efficacy of grace cannot fail to be exalted,—he will feel a contempt of all that passes with time, be encouraged to lead a penitential life, and to sanctify himself in his particular calling.

ABBOTS OF OLD LA TRAPPE.

1. *John*, the founder, already mentioned, was professed 26th June, 1662; ob. 27th October, 1700, æt. sixty-five. King Louis XIV. allowed him, five years before his resignation and death, to appoint his successor—

2. *Zozimus*, called in the world Peter Foisel.—He was a native of Bellême, and was professed 19th August, 1681; in the course of 1695 was nominated abbot; but died after a short illness, on 3rd March following.

3. *Gervaise Armand François* succeeded; but at the expiration of eighteen months consented to resign his dignity. He survived till 1751, having attained his ninety-first year.—(See art. Gervaise (Dom. Armand François), Feller's Dict. Historique.)

4. *Jacques de la Cour* was appointed abbot towards the close of 1698, abdicated his office in 1713, and died 2nd June, 1720. At the petition of the duke of Tuscany, he sent a colony of his religious to the old Cistercian Abbey of Buon Solazzo, near Florence, in 1704.

5. *Isidore Dennetiéres*, professed 25th May, 1698; installed abbot in January, 1714, and died in office 24th June, 1727.

6. *François Augustin Gonche*, professed 9th November, 1716; appointed abbot 5th September, 1727; died 11th September, 1734.

7. *Zozime Hurel*, professed 3rd October, 1707; nominated abbot late in the year 1734; died 7th February, 1747.

8. *Malachy Le Brun* for more than twenty years governed the community with the highest reputation for zeal and wisdom. He was the bosom friend of La Motte, the vene-

rable bishop of Amiens. We learn from the life of that saintly prelate, that a destructive fire took place in the abbey in 1664. The good superior survived this trial about two years, dying 10th June, 1766.

9. *Theodore.*—In him the desert of La Trappe witnessed the becoming successor of so many worthy predecessors in office. He died, I conjecture, in 1783.

10. *Pierre* died at the end of the year 1789, when his authority descended of right to Louis Marie Rocourt, abbot of Clairvaux. Seeing that the revolutionary storm was ready to burst, that the religious would be scattered, and that the conventual houses and estates would be seized, and sold as national property, he authorized Dom. Augustin Lestrange, the master of novices, by letter of 12th May, 1791, to abandon his monastery, and repair to an old Carthusian abbey, called Val-Sainte, within the canton of Friburg. On the 1st of June that year, he entered that asylum with about twenty religious; and shortly after, Pope Pius VI. confirmed Dom. Augustin in the dignity of abbot. For a further account of this persecuted man, see the Address in the Ordo of 1813.

A colony of six monks from this Abbey of Val-Sainte arrived in London during the month of August, 1794. Their superior, Dom. Jean Baptiste de Noyer, had received his appointment the preceding year. Their intention was to proceed forthwith to Canada; but Providence had other designs upon them. The late Thomas Weld, Esq., always ready to assist and harbour the harbourless, invited them to Lulworth, where they arrived in October, 1794, and placed them in the chaplain's house near his castle. Here they remained till March, 1796, when they removed into a new monastery in East Lulworth, which he had provided for them in a dry and sheltered situation,—the very reverse of the old house of La Trappe. It was dedicated under the name of the Holy Trinity and St. Susan, and here they increased and prospered. The first prior was John Baptist, already mentioned. He quitted England in the summer of 1801, when he was succeeded by Dom. Marie Bernard Benoît, who died in July, 1805. Dom. Maur Adam was the third prior; but he was hurried to the tomb in May, 1810. Then was called to the helm a very distinguished character, Dom. Antoine Saulnier de Beaureaund, a quondam canon of Sens Cathedral, and in every sense of the word a superior man. Pope Pius VII., in consideration of his merits, raised him, in May, 1813, to the rank of abbot, and as such he was blessed by Bishop Poynter, in London, in the August

following. Under his direction, La Trappe attracted the attention and wonder of all classes. Every unprejudiced visitor* must have departed from the sight of these holy men, delighted with their indefatigable industry, their admirable frugality, and their cheerful and unaffected piety. And yet persons were found who frightened themselves into the persuasion that their example might contribute to the multiplication of such establishments in Protestant England. Had they reasoned, had they inquired, their terrors must have vanished; for in all Catholic France, before the Revolution, there was but one single convent of La Trappe! Until the beginning of 1816, these good religious had experienced the most profound tranquillity, when they had to feel experimentally the force of Christ's words, "A man's enemies are those of his own household." One James Power,† a native of Waterford, after seven years spent in the order, decamped towards the end of January, 1816, and soon after publicly abjured the Catholic faith in the parish church of Blandford. Not satisfied with this scandal, the heartless man, on 16th March that year, swore to several charges, as may be seen in the Appendix. But the unprincipled apostate was soon after summoned before the tribunal of Heaven, to answer for his hypocrisy, false testimony, and violation of his solemn vows. The result of the business was, that the abbot, with much reluctance, decided on transporting his establishment to France, as soon as circumstances would permit. On application to the French authorities, permission was granted, and Lewis XVIII. assisted the abbot in purchasing the ancient Bernardine Convent and domain of Melleray, in the diocese of Nantes, and sent the *La Revanche* frigate to Weymouth, to take on board their community, as also a lugger to convey their goods and chattles to France. On 7th July, 1817, this band of holy monks, fifty-nine in number, embarked, reached the French coast on the 23rd, and entered their new monastery, with imposing solemnity, on 7th August. There, as at Lullworth, they proved a daily source of benediction to the surrounding

* Having had the comfort and blessing of witnessing their fervid piety and their industrious and penetential life in the years 1810 and 1815, I could not help comparing what I saw and admired with a description of a monastery of penitents, as described by St. John Climacus. It is truly in such places men learn how to live and how to die. The reader will be edified with the account of a visit made here, as detailed in vol. v. of the *Catholicon*, as also with the visit of the lamented Princess Charlotte of Wales, in the same volume, p. 242.

† See Appendix No. VII.

country by their virtues and superabundant charity.* (2 Kings vi.) During their stay at Lullworth, they buried twenty-seven of their brethren; viz. seven priests, thirteen choir-religious, the rest postulants or lay-brothers.

I have remarked, that the abbot quitted his peaceful abode with reluctance. He was a man of deep penetration, and he was far from being at his ease as to the political horizon of France. But he had a precious flock to feed, guide, and protect. How they occupied themselves at Melleray, and what good they rendered to society at large, is set forth in the letter of Monsieur Richer describing his visit; which may be seen in the first volume of the "Catholic Miscellany" of 1822, pp. 108-155, 202-269. But France proved herself unworthy of possessing such meritorious, patriotic, and edifying fathers of the desert. The cancerous, revolutionary spirit of France had extended to the provinces, and though the political authorities were eager, in the early part of 1831, to dissolve the establishment, still the firmness of the abbot, who stood upon his rights as a French citizen, and a proprietor of the house of Melleray, kept them at bay. But, after nine months' annoyance and menace, more than a thousand troops entered the abbey, on 28th September, 1831, with drawn swords, loaded muskets, and fixed bayonets, and commanded the saintly inmates to be driven from this earthly paradise; with difficulty could sixty-four (another account says seventy-eight) of this community that were British subjects obtain license to remain until the British consul at Nantes was able to procure them a passage to their native country. From the 5th of October none of the brethren were suffered to wear their religious habit, or to say Mass, but in their chambers, and no two persons were permitted to pray together! On 12th November the British

* I believe that no individuals with the same amount of means can exercise so much charity as the monks of La Trappe. When France was devastated with famine and epidemy in 1709, the poor and infected of an immense district looked to La Trappe for relief and comfort. In that year more than 80,000 persons received assistance from that single convent! In one day no fewer than 12,000 persons were relieved! The heroic sacrifices of the monks raised them above all praise as men, as citizens, and as Christians.—See the above-quoted work, "Relation de la Vie," &c., vol. v. p. 28. After paying a visit to La Trappe, Monseigneur La Motte, writing to a friend, thus expresses himself: "Je dis à M. le Cardinal Ministre, que je voyais en quatre jours les deux extrémités du monde, la cour d'un grand roi, et le monastère de La Trappe. Je recommandai beaucoup cette Sainte Abbaie, où avec 18,000 livres de rent (£720) on trouve, par les ressources que fournit la frugalité, le secret de nourir 150 personnes et de recevoir jusqu'à deux milles hôtes par an."

Trappists, guarded by an armed escort, were conducted, like so many malefactors, to Nantes, where they arrived the same evening, and were quartered at St. James's Hospital. On 19th November, in spite of their repeated protestations, they were put on board a steamboat, and descended the Loire. At length they embarked on board the *Hébé*, which conveyed them to the cove of Cork, where they landed on St. Andrew's Day. During their voyage, were they not justified in applying to those infidel and inhospitable rulers of France the words of Æneas :—

> "Quod genus hoc hominum? Quem hunc tam barbara morem
> Permittit Patria? Hospitio prohibemur arenæ?"

But they saw the will of God in everything. In reward of their meek submission, God, who holds the hearts of men and is truly wonderful in his holy servants, raised up a host of benefactors. The principal was Sir Richard Keane, a Protestant, who granted to them 560 Irish acres of waste land in the parish of Cappoquin, near Dungarvon, within the county of Waterford. He foresaw that, by their industry and taste and indomitable energy, the land would be reclaimed, and a spirit of enterprise enkindled in the people. The extraordinary change of that bleak country reminds us of the words of Isaiah (chap. xxxv. 1, 2) : Lætabitur deserta et invia, et exultabit solitudo, &c. &c.* The foundation-stone of their new abbey was laid with great solemnity on 22nd August, 1833. I thank Almighty God, the Father of the poor, for having bestowed the blessing of such an establishment on faithful Ireland; as also for having vouchsafed, in his mercy, to *restore* to our own dear country, through the pious generosity of Ambrose Lisle Phillipps, Esq., a monas-

* In the *Dublin Evening Post* of 16th June, 1836, I read that the Right Rev. Abbot Ryan, of this new monastery, had given notice in the *Dublin Gazette* of his having planted 9,012 trees of various kinds around his premises. The reader would be gratified with the report of a "Visit to the Abbey of Mount Melleray, in Ireland," in "Tait's Edinburgh Magazine" of March, 1837.

In the *Sun* of 28th February, 1838, is given the account of a meeting of the directors and proprietors of the Irish waste lands, at Broad-street, London, holden the preceding day, Lord Devon in the chair. Major Beamish, in moving that the report then read be adopted, stated that "the monks at Mount Melleray had obtained a grant of 600 or 700 acres of waste from Sir Richard Keane; and not only had they succeeded in raising fine crops of rye, turnips, potatoes, &c., but an adjacent district of 5,000 acres, which had been an unprofitable waste to the proprietor, was now *tenanted*, and under cultivation. (Cheers.)"

This Abbot Vincent Ryan, such a benefactor to his native country, died 9th December, 1845.

tery of the same institute, near Loughborough, county Leicester. And how it must have revived the heart of their venerable patriarch, Dom Antoine, the old abbot of Melleray, to hear these glad tidings of his children, before God called him to himself! Thus the Lord blessed the latter end of his servant more than his beginning.

14. *The Passionists and Dominicans at Woodchester.*

In pages 121 and 127 I have briefly alluded to this monastery. Having obtained more detailed information, I proceed to submit it to my indulgent readers.

William Leigh, Esq., of Woodchester Park, near Stroud, whose praise is in all the churches, anxious to extend the blessing of Catholic faith in his neighbourhood, decided on establishing a religious community on his property. At the recommendation of Bishop, now Cardinal, Wiseman, he invited F. Dominic, the vice-provincial of the Passionists, to meet him, and to fix on an eligible site for a church and monastery. On 9th February, 1846, F. Dominic reached Woodchester Park, where he was heartily welcomed by Mr. Leigh and his family. A proper selection of a site being concluded on, Mr. Leigh, desirous of losing no time, engaged for the temporary accommodation of the community a mansion called Northfield House, Forest Green Village, near Nailsworth, about a mile distant from the site of the intended monastery. On 24th March, 1846, F. Dominic, in the company of Brother Thomas, took possession of this temporary abode, and on the next day, the feast of the Annunciation of Our Lady, F. Dominic, for the first time, celebrated the holy sacrifice in a room hastily fitted up, in the presence of six Catholics. Four days later two other Passionists joined them, and on the following Sunday they had a public service. F. Dominic delivered a discourse to about twenty Catholics, several of whom had come from distant places. For the holy week they fitted up, for a temporary chapel, a large room, previously occupied as a Dissenting school-room (for these premises belonged to a Dissenting minister), and on Palm Sunday F. Dominic preached three several times. This zealous father, writing at a subsequent period, expresses himself thus :—"The concourse of people to our little chapel from the very first has been great; so much so, that it could not afford sufficient accommodation. Surely all do not attend with good dispositions; some to criticize, some through curiosity, and finally, some to disturb the devotion of this little congregation. However, with patience and perseverance,

we have been enabled to get on. Several Protestants have been received into the bosom of the Catholic Church (the first of whom is already dead and buried where the new church is being erected); many are under instructions, and amongst others, a person of great piety, Mrs. Evans, who, from the first arrival of the religious here, has shown a maternal charity towards us." By the end of the year 1846, the community was increased to *ten;* some were engaged in the affairs of the house—others were occupied in administering to the spiritual concerns of the rising congregation.

In page 121 I have described the laying of the foundation-stone of the new church of the Annunciation of our Lady on 26th November, 1846, the solemn consecration of the sacred edifice on 10th October, 1849, and its glorious opening on the following day. On Sunday, 14th October, Dr. Ullathorne, after assisting at High Mass, preached an admirable sermon. On the same evening, after solemn vespers, F. Ignatius (Spenser) commenced, for the benefit of the congregation, a course of spiritual exercises, which concluded on the following Sunday.

I must not omit to state that on Tuesday, 20th March, 1849, the community had removed from Northfield House to a large cottage, Park-hill, above the new monastery, which Mr. Leigh had fitted up for a temporary residence. But as there was no sufficient room in it to serve as a chapel for the increasing congregation, the spacious room over the sacristies of the new church was prepared for this purpose.

On 7th October, 1850, the Passionists removed from Woodchester to Broadway, in Worcestershire, having several Protestants under instructions. In 1846 they had reconciled 4 to the Catholic faith, 12 in 1847, 11 in 1848, 14 in 1849, and 21 in 1850. Total, 62.

Their first superior at Woodchester, as we have seen, was F. Dominic, a man of superior merit, known in the world as Domenico Barbieri: he was born near Viterbo on 4th August, 1793 (another account states on 22nd June, 1792); took the religious habit of the Passionists on 14th November, 1814, and made his profession on 15th November of the following year. Dr. Wiseman, who had made his acquaintance at Rome, having been consecrated Bishop of Melipotamus 8th June, 1840, and coadjutor to Bishop Walsh, V.A. of the Midland District, invited his zealous friend F. Dominic to come over and establish a congregation of his order in England. He consented, and made two journeys for the purpose. In the second, after staying five months at Oscott College, he was put in possession of Aston Hall, near Stone, on 17th

February, 1842, where his brethren immediately began to follow the regular observances of their institute. From this mother-house he was enabled to colonize Woodchester, and Poplar House, London, since his death removed to the Hyde.

F. Dominic, beloved of God and man, went about doing good to all, like his blessed Master; and like St. John the Baptist, giving knowledge of salvation to his people by the remission of their sins. The following narrative of events, which occurred shortly before his arrival at Woodchester, must edify the reader:—

"On Michaelmas-day, 1845, he received into the church at Aston Hall Mr. Dalgairns, now one of the Oratorians at Birmingham. On 9th October next ensuing he admitted Dr. Newman, under the following circumstances:—Mr. Dalgairns, on his return from Aston to Littlemore, near Oxford, wrote to the rev. father to come thither without delay. He started at once, and arrived as an outside passenger by the coach to Oxford, at ten P.M. on 8th October, completely drenched with rain. He was met at Oxford by Messrs. Dalgairns and St. John, who accompanied him to Littlemore. The first words they uttered were that Dr. Newman, their master and friend, had decided on following their example. This announcement made him forget the fatigue of his journey. Stepping into a conveyance, they reached Littlemore by eleven that night. The rev. priest was introduced into a parlour, and whilst standing by the fire to dry his clothes Dr. Newman entered, and kneeling at his feet and begging his blessing, entreated him to hear his confession, and receive him into the Church of Jesus Christ. F. Dominic was moved to tears; and after a short interval proceeded to hear his general confession. On the following morning Messrs. Bowles and Stanton made their confessions also, and in the evening all read the profession of faith in the private chapel of the house. On the 10th of October F. Dominic celebrated Mass there, and administered the holy communion to Dr. Newman, and Messrs. Dalgairns, St. John, Bowles, and Stanton. He was afterwards introduced by Mr. Dalgairns to Mr. Woodmason, his wife and two daughters, who begged the benefit of his ministry to be reconciled to the Church. All this was accomplished to their mutual comfort. When F. Dominic first saw Dr. Newman, he said, good-humouredly, '*Little more*, and you will be right.'"

The duties of vice-provincial obliging him, in January, 1847, to resign the government of his little community at

Woodchester, he appointed for his successor F. Marcellian, of St. John the Evangelist, an Italian, called in the world John Anthony Pini. He was born on Christmas-eve, 1819, and was admitted to his religious profession as a Passionist on 10th August, 1837. He had been sent by his general to England in the spring of 1845, and within a twelvemonth later was called by F. Dominic to Northfield House. He was certainly a man of great promise; but his constitution was very delicate, and he was prematurely cut off on the morning of 14th March, 1848, and his precious remains were deposited in Mr. Leigh's vault, under the chapel of the Forty Martyrs, which I have mentioned in page 127.

This regretted superior was succeeded by F. Vincent, of St. Joseph, who continued to preside at Woodchester until their removal to Broadway. I conclude this narrative by a brief notice of the end of the saintly F. Dominic, who died, alas! too soon for others, but not for himself, at the Railway Hotel, Reading, on Monday afternoon, 27th August, 1849. He had started that morning from St. Joseph's, Poplar House, in the company of F. Lewis, an Italian Passionist, in order to visit his dear religious at Woodchester. For some time he must have been suffering from ossification of the heart. The travelling brought on such excruciating pain, that he was obliged to be lifted out of the train at the Pangbourn-station. As the cholera was then prevalent in England, and his attack was presumed to be cholera, he was refused accommodation at the inns, and was obliged to lie for an hour on a little straw in a cottage. How this must have reminded him of the suffering babe of Bethlehem. At the arrival of the next train he was lifted in and conveyed to Reading, where, at the Railway Hotel, he experienced every attention. But his complaint was beyond all human succour, and about three P.M. he slept in the Lord. The corpse that evening was removed to London, and thence to Stone, in Staffordshire. On the following Friday, 31st August, the community of Aston, in all fifteen religious, and the Rev. John Harkness, of Swynnerton Park, met at the Catholic chapel at Stone, and after a solemn High Mass started in procession from the chapel to Aston Hall, a distance of two miles, followed by an immense multitude, who conducted themselves with the utmost decency and respect to departed worth. When the procession arrived St. Michael's Church, Aston, the coffin was placed in the centre, and the Rev. John Harkness delivered a most impressive discourse, which drew abundance of tears from the audience and spectators. On the conclusion of

the burial service, the coffin was deposited in a vault prepared on the gospel side of the sanctuary, where it awaits a glorious resurrection.

F. Eugène, of St. Anthony, whom the general of the Passionists had delegated to be his visitor, arrived in England during the month of August, 1850. He much objected to Mr. Leigh's wish, that his community should be charged with the care of a secular congregation, and that the church should also be parochial. It was then amicably arranged that his Passionist brethren should be removed to Broadway. During these negotiations the Dominicans were actually holding their provincial chapter, where the propriety was debated and agreed upon, of establishing a novitiate, where the rule of St. Dominic should be in all things strictly observed. The locality of the novitiate was to form the subject of consideration for the next day. But behold! that very evening Mr. Leigh, who knew nothing of the Dominicans before, having merely seen some of them at the opening of Mr. Haigh's beautiful church at Erdington, co. Warwick, that summer, came and offered the premises at Woodchester for their acceptance. The providence of God appeared so manifest in the transaction, that there was little hesitation in embracing the offer; and accordingly F. Augustine Procter, accompanied by brother Lewis Weldon, on 8th October, 1850, took possession, and was soon after joined by F. Augustine Maltus and some postulants. In the next summer the vicar-general of the Dominicans, the very Rev. F. Vincent Jandel, made a visitation of this province, and shortly after sent over F. Thomas Burke from the convent of Sancta Sabina, as vice-master of novices. I praise and bless Almighty God for the bright prospects opening to religion in this convenient and spacious monastery. Under the presiding genius of the present superior, F. J. Dominic Aylward, I anticipate a host of luminaries, like the Kilwardebys and Trivets of ancient days in England. Will no one attempt to do justice to this noble order, and supply that great *desideratum*—an *Anglia Dominicana?*

CHAPTER XV.

REPORT TO GOVERNMENT OF THE CATHOLIC PROPERTY, IN 1715 AND 1718, IN THESE SIX WESTERN COUNTIES.

Cornwall.

Richard Arundell, Esq.	£737	2	2¼
William Plowden, Esq.*	67	11	7
Richard Rawe, of St. Colombe, Esq.	5	10	0
Thomas Rawe, of St. Cleather	104	5	4
William Couche, of St. Sampson	9	19	10
Nicholas James, of Newlyn			
James Lincolne, of ditto	5	0	0
Richard Rawe, of St. Colombe	241	9	4
John Hanne, of Cardinham	4	15	0
Margaret Hayman's Annuity out of St. Mawgan in Pydre	17	10	0
John Pearse, of St. Mawgan in Pydre	23	0	0
William Rawe, estate in Pillaton, in possession of John Pickard	16	0	0
Mary Evans, estate in Pydre, in possession of William Pearse	17	0	0
John Pearse, of St. Ervan	67	0	0
Julian Pearse, of ditto	22	0	0
John Randal, of St. Mawgan in Pydre	18	0	0
Henry Lord Arundell			
John Hussey, Esq.	97	18	10
Richard Crossman, of Cardinham			

N.B. The blanks had not yet registered their estates.

Devonshire.

Hugh Lord Clifford	£596	7	4½
William Salisbury, of Alwington	17	0	0
Edward Southcote, of Bliboro', co. Lincoln, Esq.	231	13	8
William Thorold, of Little Panton, in co. Lincoln, Esq.	55	0	0

* The property of W. Plowden, I imagine, was partly at Trelask, in Lewanick parish, and partly at Upton, in St. Winnows, and Carhays St. Michael's. It had belonged to the Trevanions.

Wm. Hall, Covent Garden, Middlesex, grocer	£24	0	0
Margaret Green, of Elworthy, spinster	30	4	0
Edward Cary, of Tor Abbey, Esq.	312	17	10
Edward Blount, of Blagdon, Esq.	175	8	7¾
William Culcheth,* of King's Teignton	12	4	10
Henry Lord Arundell	124	6	0
George Arundell, of Croscombe	7	15	3
Giles Chichester, of Arlington, Esq.	124	6	0
Clement Tattershall, of Paignton, Gent.	30	7	9
Jane Tattershall, of King's Kerswell	80	0	0
Henry Tattershall, of Paignton			
Laurence Tattershall, of Berry Pomeroy, Gent.	37	0	0
Thomas Tucker, of Newton St. Cyres	1	0	0
Mary Coughton, of Arlington, widow	33	0	0
John Snow, of Berry Narber	29	0	0
Thomas Rowe, of Staverton	47	0	0
Osmond Mordaunt, of Stoke Fleming	45	0	0
Frances Kirkham, of Newton St. Cyres	220	6	2½
Thomas Cranmer, of W. Teignmouth, cooper	5	5	0

Dorset.

John Hussey, of Marnhull, Esq.	140	0	7
George Arundell, of Benville, Gent.†	94	0	0
John Arundell, of Netherbury, Gent.	45	0	0
Henry Lord Arundell, Baron of Wardour	284	6	4½
Stephen Peck, of Stower Provost, yeoman			
Jeffry Lodder, of ditto	3	15	0
George Penn, of Weston, Esq.	269	0	4
Martin Lodder, of Stower Provost, yeoman			
Rebecca Hussey, of Marnhull, widow	46	0	0

* He was great grandfather of the present Parmenas Pearce, of Teignbridge, Esq. He was of the good old family at Culcheth, co. Lancashire, which estate, by the marriage of Melior, an heiress, passed to the Diconsons and Scarisbricks. By his wife, Clara Giffard, who had died three months before him (he died 10th December, 1739), he left three children,—Thomas, who died cœlebs at Newton Abbot 30th December, 1759; Clara, who married Mr. James Puddicombe; and William, who married, on 21st June, 1764, Jane Coleman, and died 17th September, 1801, æt. eighty-three, leaving Mary, an only child, who married Parmenas Pearce, Esq., 30th November, 1795. Dying 20th December, 1841, in the fortieth year of her widowhood, she is represented by her only surviving son, Parmenas, born 10th February, 1798.

† I observed, in the parochial register of Whitchurch Canonicorum, to which Chidiock is a daughter church, that George Arundell, of Netherbury, had been buried at Chidiock 20th April, 1682, and Mary Arundell, of ditto, gentlewoman, was buried at Chidiock 6th November, 1689.

Bartholomew Keepers, of Langham, yeoman .	£ 8	0	0
Martin Biddlecombe, of Merrytown, Hants .	20	15	0
Alice Petwin, of Watleton, co. Oxford, spinster	18	5	0
John Early, of Mannington, yeoman . .	24	0	0
Mary Strickland, of Canford Magna, widow .	30	0	0
Elizabeth Frampton, of Kingston, widow .	10	0	0
Mary Budden, of Longham, spinster . .	4	8	3
Winifred Wareham, of St. Andrew's, Holborn, estate at Croscombe, occupied by F. Allen .	77	10	0
George Harcourt, of Lake, yeoman . .	7	0	0
Edward Brown, of Bradpole, yeoman . .	2	10	0
Thomas Daniel,* of Chidiock, yeoman . .	46	6	0
John Mullins, charged under Somersetshire .			
John Colmer, of Chidiock, yeoman . .	10	0	0
Anne Freke, of Chidiock, widow . . .	1	0	0
Barbara Develin, of Chidiock . . .	15	0	0
John Wakely, of ditto, yeoman . . .	28	0	0
Elizabeth Copthorne, of ditto . . .	3	0	0
Francis Norris, of ditto, yeoman . . .	39	0	0
Ann Mayrs, of ditto	15	0	0
Edward Matthews, of ditto	2	5	0
Richard Orchard, of Yenbay, yeoman . .	12	0	0
Honourable Charles Stourton . . .	27	6	0
Thomas Knipe, of Sembly, co. Wilts . .	3	9	0
Dorothy Barns, of Stourton, widow . .	30	0	0
Henry Wall	0	4	0
William Lodder, of Stour Provost . . .	11	0	0
Gilbert Lodder, of ditto, blacksmith . .			
Thomas Wilkins, of Tisbury, Gent. . .	4	5	0
James Prim, or Trim, of Moorton . . .	14	0	0
Thomas Champion, of Sutton, Gent. . .	40	0	0
Margaret Lacy	6	10	0
Jane Lacy	10	0	0
Jane Strode, estate of Stoke Abbas . .	82	10	9½
Denny Metch, of Over Moigne, yeoman .	16	10	0
James Browne, of Wells, Mercer . . .	31	15	0
John Brown, of Bothenhampton . . .	8	10	0
Mary Brown	10	0	0
Mary White, of Bradpole, widow . . .	10	0	0
Richard Arundell, of Lanherne, Esq. . .	256	1	0
Henry Wells, of Brambridge, Hants . .	1	6	6

* At the east end of Chidiock churchyard is an altar tomb to the parents of this Thomas Daniel. His father, Thomas Daniel, had died 9th January, 1670, æt. sixty-six; his wife Margaret survived until 30th January, 1689, O.S., æt. eighty-nine. They must have witnessed the siege and dismantling of Chidiock Castle.

Humphry Weld, of Lullworth Castle, Esq.	£846	2	2½
Agatha Morgan, of Stower Provost, widow			
Sir John Webb, of Great Canford, Bart.	1,030	17	6
Mary Long, of Mumphin, co. Wexford, widow	339	2	1
Richard Gold, of Odstock	7	10	0
Elizabeth Clarke, of Motcombe, spinster			
Eleanor Wilson, of Bridzor, widow			
Henry Lacy, of Wardour, Gent.	16	0	0
Isabella Brayne, of Swillets, widow	40	0	0

Somerset.

John Acton, of Kindley, co. Lancaster	37	6	0
Henry Lord Arundell	246	0	0
Mary Barnes, of Stourton, spinster	20	0	0
Walter Barnes, of Rode in Gasper, Gent.	0	4	6
Francis Carne, of Bath, Gent.	103	19	2
Francis Cottington, of Fonthill Gifford, Esq.	60	0	0
Margaret Coffin, of North Cadbury	23	0	0
Thomas Clifford, of Cannington, Esq.	375	17	0
John Cottington, of Goodmanstor, Esq.	120	3	7
Thomas Davies, of Stower Provost, Gent.	3	10	0
Mary Evans, of Wells, spinster	208	2	4
Charles Fairfax, of York, Esq.	60	0	0
William Gillder, of Chidiock, Dorset, Gent.	38	0	0
Dorothy Green, estate at Willet, in the parish of Elworthy	8	0	0
Margaret and Mary Green, of Willet	16	0	0½
Gabriel Green, of Morchard Bishop, Devon	0	19	0
John Hussey, of Marnhull, Dorset, Esq.	31	2	6
Margaret Harvey, of Waves Wotton, co. Warwick, widow	50	0	0
John Horton, of Woolverton, Gent.	209	6	7
Samuel James, of East Harptree	2	11	6
Thomas Knoyle, of Sampford Orias	17	0	0
William Knight, of Cannington	100	0	0
George Kenton, of Shepton Mallett	8	10	0
John Molins, of Bishop's Hull, Gent.	104	5	2
Joseph Pearce, of Wells, inn-holder	20	0	0
Elias Pearce, of Wells, baker	22	0	6
Anne Poyntz, estate at Carhampton	54	0	0
William Richardson, of Gasper	3	0	0
Robert Rowe, of Leighland, Esq.	323	1	8½
Samuel Richard, of Holwell, Esq., and his wife Elizabeth	246	0	0
John Stibbs, of Bath, Gent.	45	2	0

Thomas Stourton, estate at Bonham	£74	3	4
Edward Southcote, Esq., of Bliborough, co. Lincoln, Esq.	55	0	0
Humphry Steere, estate at Sandford	199	4	8
John and Maud Stodden, of Shiverton Stogursey	23	8	0
Joice Shephard, of Weston, juxta Bath, spinster	2	0	0
John Taunton, of West Lydford, mercer	10	19	1
John Taunton, estate of, Bedminster	18	0	0
Thomas Taunton, of West Lydford, yeoman			
Henry Wall, of Stourton	0	2	0
James Lord Waldegrave	380	15	4½
Margaret Woolmer, estate at Burcott, St. Cuthbert's parish	15	0	0
Henry Waldegrave, Esq., annuity	200	0	0

Wiltshire.

Mary Anne (*Q.* Hanne?), of Sutton Mandeville	44	10	0
Henry Lord Arundell, of Wardour	1,396	18	3
Richard Bruning, of Winchester, Gent.	5	16	8
George Brookman, of Ansty, yeoman or weaver	1	12	0
Mary Butt, of Bridzor	3	0	0
Francis Cottington, of Fonthill Gifford, Esq.	795	4	8
Gaynor Cruise, of Wootton Bassett, widow	64	0	0
Edward Cary, of Tor Abbey, Esq.	560	12	6
Elizabeth, Countess Dowager of Castlehaven	537	12	10
Francis Carne, of Bath, Gent.	11	0	0
Anne Cruise, of Greenhill, widow	30	0	0
Mary Coffin, of Stourton, widow	50	0	0
John Cottington, of Goodmanston, co. Somerset, Esq.	110	0	0
Thomas Champion, of Sutton Mandeville, leather-cutter	6	16	0
John Dancastle, of Binfield, Berks, Gent.	94	0	0
William Estcourt, of Burnham, Esq.	224	9	0
Edward Farnhill, of Fonthill Giffard, Gent.	28	0	0
John Hussey, of Marnhull, co. Dorset, Esq.	2	5	4
John Horton, of Woolverton, co. Somerset, Gent.	0	5	4
John Haylock, of Tisbury	20	0	0
Matthew Haylock, of Bridzor	15	10	0
Mary Jenkins, of Wardour Castle, spinster	19	0	0
Susannah Kenyon, of Bath, widow	20	0	0
John King, of Warblington, Hants, yeoman	10	0	0

Thomas Knype, of Semley	£24	0	0
George Knype, of Semley	30	0	0
Abigail Kyngsmill, co. Bucks, widow	100	0	0
Jeffry Lodder, or Lodge, of Stower Provost, yeoman	30	0	0
Richard Lee, of Hasledon	68	10	0
James Morgan, of St. Giles's, annuity out of Ansty mansion	20	0	0
William Moore, of St. Giles's, co. Middlesex, estate of Hedington, in possession of Anthony Brook	130	2	6
Anne Perkins, from Cheesegrove estate, in possession of William Green	7	10	0
Thomas Rippen, or Pippin, of Bridzor, yeoman	13	15	0
Bartholomew Smith, of Winchester, Esq.	12	0	0
Mary Watson, of Bestford, co. Worcester, spinster	20	0	0
Catherine Watson, of ditto	100	0	0
Charles Woolmer, of Fonthill Giffard, Gent.	15	10	0
Thomas Wells, of Brambridge, Hants, Gent.	200	0	0
John Wright, of Kelvedon Hall, Essex, Esq.	12	10	6
Simon White, of Wardour Castle	20	0	0
Cecil Wilson, of Bridzor	52	10	0
Eleanor Wilson, of ditto, widow	12	0	0
Sir John Webbe, of Great Canford, Dorset	405	10	2

Gloucestershire.

Rowland Bartlett	220	0	0
Richard Bartlett	2	13	4
Anne Bartlett	50	0	0
Richard Blore	1	8	0
Mary Bubb	24	0	0
Margaret, Mary, Frances, Conquest, and Elizabeth Brent	457	0	0
Mary Cassy	42	5	0
Francis Canning	50	0	0
Charles Eyston	197	12	4
James Fermour	80	19	4
Richard Fermour	200	0	0
Margaret Greenwood	75	4	8
Charles Greenwood	73	5	0
Giles Harding	10	16	3
Anne Hinde	31	0	0
Matthias Harris	4	7	6
Jane Hynson	1	0	0

Benedict Hall	£630	12	0
John Jernegan	314	1	4
Francis Jernegan	30	0	0
Anthony Kemp	215	19	9
John Latham	18	13	0
Richard Latham	6	0	0
Ann Dame Litcott	91	8	0
John Moore	284	12	0
Robert Needham	8	6	0
Thomas Neville and wife	1,162	14	8
John Paston	727	6	2
William Reeves	25	0	0
Mary Shirman	2	15	0
Edward Sheldon	1	0	8½
Anne Simons	28	0	0
Earl of Stafford *	350	14	0½
Mary Smith	50	0	0
Ann Stafford	140	0	0
Sarah Trinder	26	0	0

* This must have been Henry Howard, son of William, Viscount Stafford, legally murdered for Oates's plot, on 29th December, 1680, æt. sixty-eight. King James II., in consideration of his father's sufferings and noble descent, on 5th October, 1688, created this Henry, earl of Stafford, with remainder, for want of issue male, to his brothers John and Francis, and their issue male respectively. On his death, in April, 1719, *s.p.*, the earldom descended to his nephew William, the son of John, by his wife Ann Holman. This second earl died in France, January, 1734, leaving an only son and heir, William Matthias: he died, *s.p.*, in February, 1751, when the title devolved on his uncle John Paul, at whose death, 1st April, 1762, æt. sixty-two, without issue male,* the viscounty and earldom of Stafford ended with him; but the barony of Stafford was claimed by Sir William Jerningham, of Cossey, Bart., as lineally descended from the Lady Anastasia, the fifth sister of the first earl: and after much unreasonable delay, the House of Lords, on the 6th of July, 1825, resolved, that Sir George Jerningham, son and heir of the late Sir William (who had died 14th August, 1809), had fully made out his claim to the title, dignity, and honour of Baron Stafford. Our readers are aware that the said Lady Anastasia married George Holman, of Warkworth, co. Northampton, Esq.,—that William, the second Earl Stafford, married his first cousin, Anne, daughter to George Holman, Esq., by his wife the Lady Anastasia,—that his sister Mary married Francis Plowden, Esq.,—and that their daughter and heir, Mary Plowden, married in 1733 Sir George Jerningham, Bart., the mother of Sir William and grandmother of Sir George Jerningham, the seventh baronet, who established his claim to the barony of Stafford.

* His lady, Elizabeth, daughter of John St. Albyn, of Alfoxton, co. Somerset, Esq., survived her lord until 25th January, 1783. The reader will be edified and delighted with the account of her conversion in the Memoires of La Motte, Bishop of Amiens, vol. ii. p. 95.

Charles Trinder	£26	9	0
John Talbot	65	0	0
John Vaughan	41	14	8
John Vaughan	171	0	0
John Wright	81	8	10½
Joseph Wakeman	39	0	0
Henry Wall	47	5	0
Benedict Wakeman	375	15	8
Henry Wakeman	40	0	0
John Webster	795	9	6

CHAPTER XVI.

TABLES OF SUCCESSION OF THE INCUMBENTS OF THE PRINCIPAL MISSIONS IN THE COUNTIES AFORESAID.

In the days of persecution, when the pastors were afraid of keeping registers, lest they might furnish evidence of their priesthood, and imperil those who harboured them—when the clergy could have little intercourse with each other, and bishops could but seldom perform their visitations, the wonder ceases, that it is such a difficult task to make out the succession of our Catholic incumbents. Most of the regular and secular clergy were private chaplains; some were itinerant missionaries over a wide extent of country, without any fixed abode—shepherds to use the words of the Prophet Ezekiel (xxxiv. 12) "to seek out the sheep and deliver them out of all places, where they have been scattered in the cloudy and dark day." In vain have I attempted to form out the list of incumbents at Lanherne, Arlington, Stourton, Hatherop, Canford, and several other ancient missions; and for the present must be contented to enrol what disjointed names I can recover, in the *second* and *Biographical part* of this feeble compilation.

1. *Incumbents of Axminster.*

In page 26 I have given the origin of this mission.

1. *Rev. William Sutton,* after thirty-two years' residence, died here 23rd January, 1800. See his Biography in the second part.

2. *Messrs. le Blaise* and *le Mare,* two French *émigrés,* divided the pastoral duty between them, until the treaty of Amiens, 25th March, 1802; soon after which they returned to France.

3. *L'Abbé de la Brecque* succeeded. Ob. 3rd February, 1819, æt. sixty-nine.

4. *Rev. Charles Haly,* from 2nd July, 1819, until his resignation, 5th September, 1821.

5. *Cornelius Magrath,* who left at Midsummer, 1824.

6. *Robert Platt* arrived on 1st October, 1824; was transferred to Lanherne at Christmas, 1826.

7. *Jonathan Furlong* supplied till Michaelmas, 1827.

8. *Robert Gates* followed until August, 1828.

9. *Henry Riley* from 29th August, 1828, until he left, 28th April, 1834, to take charge of the Plymouth mission. He opened the new chapel of St. Mary on the feast of the Assumption, 1831.

10. *John Larkan* arrived on 25th April, 1834; but on 17th July next ensuing was ordered to Torquay.

11. *Charles Fisher,* who had arrived on 17th July, 1834, was off to Lyme in the first week of October following.

12. *Peter O'Loughlin* followed on 8th October, 1834, but from ill health was obliged to leave before Christmas-day that year.

13. *John Aloysius Gregory Swabrick* arrived from Christmas, 1834; but quitted for Lyme, when he was replaced by

14. *Henry Norrington,* on 27th October, 1837. This excellent priest died here on 8th December, 1848, æt. forty.

15. *Patrick Kelly* came to Axminster 2nd January, 1849, and quitted at the end of a twelvemonth for Salisbury.

16. *Francis Keary* served from 22nd March, 1850, until he left, 12th October, 1851.

17. *Charles Cook* arrived 17th July, 1851, and continued for seven months only.

18. *Thomas Lynch,* born at Loughree, Galway, in 1802; was ordained at Maynooth in 1829: after serving Spetisbury and Salisbury, became the incumbent of Axminster on 10th September, 1852, and took *congé* on 26th July, 1855. He returned, however, on 10th November, but quitted on 2nd February, 1856, to settle in his own country, at Shinrone.

19. *Rev. John Toohey,* who had served Bodmin from the Lanherne Convent during a year and eight months, reached Axminster on Saturday 15th March, 1856.

2. *Bath.*

Of this Benedictine Mission *ab initio,* the first, I believe, was—

1. *F. Anselm Williams,* see page 55.

2. *F. Bernard Quin.*

3. *F. William Bannister,* who died 16th May, 1726.

4. *F. Francis Bruning.*

5. *Right Rev. Dr. Laurence York,* I think, from 1732 to 1745.

6. *F. Anselm Bradshaw,* for twelve years.

7. *F. Placid Naylor,* for nineteen years.

8. *Dr. John Bede Brewer,* for five years.

9. *F. Michael Pembridge,* who was allowed an assistant priest by the chapter.

10. *F. Ralph Ainsworth* was chief pastor from 1796 to 1814.

11. *F. James Calderbank,* upwards of three years.

12. *Right Rev. Dr. Augustine Baines,* from July 1817 until his episcopal consecration, 1st May, 1823.

13. *Rev. Thomas Brindle,* for six years.

14. *F. Ralph Maurus Cooper,* from 1830 to 1846.

15. *F. John Jerome Jenkins,* to 1850.

16. *John Clement Worsley,* from 1850.

3. *For the Bristol Mission, see page* 108.

4. *Chidiock.*

1. *F. Thomas Pilchard,* martyred 21st March, 1587.

2. *F. John Cornelius, S.J.,* martyred 4th July, 1594.

3. *F. Hugh Green,* martyred 19th August, 1642.

4. *F.* —— *Higgs.*

5. *F. William Byfleet,* alias *Gildon, O.S.B.* This venerable man, at the age of 100, suffered the amputation of a leg: at the age of 102 he baptized, at Chidiock, the late Thomas Taunton, Esq., born 9th June, 1745. Retiring to Bonham, the patriarchal priest died there 19th October, 1746.

6. *Richard Shimell** died at Chidiock in December, 1763, æt. seventy-six.

7. *Philip Compton* served Chidiock twenty-five years.

8. *Thomas Lewis, S.J.,* altogether twenty-three years, until his death 5th September, 1809, æt. sixty-nine.

9. *Thomas Tilbury,* from 14th November, 1809, till 20th November, 1840.

10. *William Peter Bond* quitted for Hobart Town with Bishop Willson 29th January, 1844.

11. *F. Robert Platt* supplied until October, 1844.

12. *F. John Ryan* succeeded—opened the new chapel at Bridport on 2nd July, 1846; quitted in November, 1850.

13. *F. Henry O'Shea, O.S.F.*

14. *F. J. J. Gallagher.*

15. *F. Basil Thomas, O.S.B.,* reached early in 1853, but died 7th September, 1853, æt. thirty-nine.

16. *F. Wilfrid Price, O.S.B.,* ordained priest at Ampleforth December, 1849.

17. *F. Placidus Sinnett, O.S.B.,* in 1855.

* I am credibly informed that his nephew, the Rev. Charles Shimell, had assisted him, and even succeeded him, but died of a rapid decline at the Bear Inn, Exeter, in April, 1764.

5. *Exeter.*

After the death of F. Richard Norris, S. J. mentioned in page 25, all that I glean is, that the handful of the faithful here were occasionally visited by some zealous itinerant missionary charged with the care of a considerable portion of Devon. One old man of the name of John Flood, a convert in 1745, informed me, fully forty-six years ago, that he remembered the Rev. Messieurs Rigby, Hussey, Williams, Parry, and Sutton, performing divine service. At length, about the year 1763, F. William Gillibrand, S.J., was appointed a *resident incumbent*, and took up his quarters with a Mr. Truscott in the island; the site is now occupied by the gas-works. I have seen a letter of his, dated Exeter, 14th January, 1765. He was still in Exeter in 1768. F. Anthony Carroll, S.J., succeeded him for about two years; then F. Joseph Barron, S.J., who left in 1772 for Arlington, when the Rev. John Edisford followed. Shortly after his arrival he took a lease, at Christmas, 1775, of Mr. Abraham Gibbs' premises in the Mint, which he finally agreed to purchase on 23rd July, 1788. By the aid of public and private subscriptions the purchase money, £400, was paid. A public chapel in the garden was then considered and resolved on. Mr. Edisford assisted at the deliberations of the committee on 19th August, 1788; 2nd September, 1788; 4th May, 1789; but on the 20th November following he was snatched away by death, aged fifty-one, leaving a surplus of about £400, subscribed towards the contemplated chapel.

At the next meeting of the committee, on 3rd March, 1790, at which the Rev. Joseph Reeve of Ugbrooke presided, the Rev. William Poole, S.J., the newly-arrived successor to the late Mr. Edisford, was duly introduced as a member. On 6th May the foundation-stone of the chapel was laid. Mass was first celebrated in it on the feast of the Epiphany, 1792. On Father Poole's quitting Exeter in January, 1807, the Rev. Thomas Lewis was transferred from Chidiock to Exeter. He continued to officiate here until October of that year, when he was relieved by the collector of these memoranda; who, after forty-four years of missionary service, was replaced by the Rev. James Austin Eccles, S.J.

"Benedic, Domine, fortitudini ejus, et opera manuum illius suscipe."—(Deuteron. xxxiii. 11.)

6. *Falmouth,* page 30.

1. *Rev. William Ignatius Casemore, O.S.F.,* arrived in January, 1805, and was incumbent for thirteen years, when he resigned, and retiring to Coxside, Plymouth, there died, 29th November, 1824, æt. seventy-three.

2. *L'Abbé Grezille,* alias *Hoche,* arrived 6th August, 1818, opened the new chapel 24th October, 1821; and dying 17th August, 1822, was buried therein.

3. *Thaddæus O'Meally* arrived to succeed the Abbé, and continued one twelvemonth.

4. *Peter Hartley* followed, coming from Chepstow, and served the place until March, 1827, when he was ordered to Poole.

5. *Robert Gates* resided here from Lady-day, 1827, until 13th September, 1828, when he went to Axminster.

6. *Robert Platt* arrived 8th September, 1827, but left for Swansea in January, 1831.

7. *Maurice O'Connor,* then tried it for a twelvemonth, when F. Robert Platt was appointed again, and remained in possession until Saturday, 17th June, 1843, when the Redemptorists came in to serve the missions; but on 1st September, 1848, they quitted it altogether for Clapham.* Since their departure, there has been a rapid passage of incumbents, as FF. Michael Carrol and John Ryan.

But see the biographical part.

7. *Leighland,* see p. 62.

This ancient mission was certainly served chiefly by Benedictines.

F. Richard King, *alias* Scott, was chaplain to the Poyntz family here at his death, 2nd July, 1664.

F. Bernard Millington ended his days attached to the family, 4th August, 1667.

Other monks, FF. Joseph Berriman, Francis Mildmay Richard Isherwood, Joseph Hanmer, or Starkey, Paul Allanson, Anselm Geary, followed in succession; but I cannot ascertain their length of services. William Anderson, a Jesuit, was certainly stationed there about the year 1750. The venerable monk, F. Bernard Warmoll, was chaplain there in 1754-5, as one who remembered him then informed me. He was followed by his brother Benedictines, Alfred

* It is consoling to find that at Easter, 1856, at their church of Clapham, they had more than 600 communicants, and that their poor-schools were well attended.

Strutt, Anselm Bolton, and Maurus Barrett. Soon after the last-mentioned left, in 1767, George Clarkson, a Jesuit, arrived there; but when he left for Stapehill, and finally for his native place, Southill, near Chorley, I cannot discover.

I remember an old French Abbé, Monsieur Renoult, coming from Leighland, in 1808, to serve Calverleigh, where he died, 14th November, 1810; but he was not a person to afford much information.

8. *Plymouth*, p. 26.

1. *F. Edward Williams*, whose head-quarters were at Bearscombe, the seat of Richard Chester, Esq., in the parish of Buckland Tout Saints, was long in the habit of rendering occasional assistance to the faithful in Plymouth and its vicinity. His death occurred 30th January, 1776.

2. *Rev. George Baudouin* was then appointed to that charge; but he was so alarmed at the Gordon riots in the summer of 1780, that he quitted the neighbourhood altogether.

3. *Rev. Charles Timings*, who had come from St. Alban's College, Valladolid, in March, 1782, paid ministerial visits at Plymouth before the arrival of

4. *F. Thomas Flynn*, a gentleman of Herculean strength and vigour, who became the first resident incumbent. About ten years later he resigned his charge, in February, 1803, to proceed to Bardstown, in Kentucky.

5. *Abbé Jean Louis Guilbert*, an *émigré* from Normandy, arrived from Shepton Mallett, to administer to the spiritual wants of this increasing flock. To his credit be it said, that he boldly undertook to lay the foundation-stone of St. Mary's church at Stonehouse on 28th May, 1806, which was opened for public worship 20th December, 1807; and he erected the priest's house adjoining. Towards the close of 1815, he resigned his pastoral office to return to France, where he died 27th July, 1822, æt. fifty-nine.

6. *Rev. Samuel Spooner* succeeded, 10th December, 1815; but quitted at the end of four years and eight months. After an eccentric life, he died in London 8th August, 1839, and was buried at Moorfields Church.

7. *L'Abbé Alexandre Simon* arrived in August, 1820; but died suddenly of apoplexy on 5th of the ensuing April, in his fifty-first year.

8. *Thomas Costello, B.D.*, was prevailed upon by Bishop Collingridge to accept the charge in April, 1821. He held it until 1st May, 1834, when he resigned it to

9. *Rev. Henry Riley*, under whose efficient management and zeal the numbers so increased, that he obtained a coadjutor, first, in the Rev. George Bampton, who began his missionary career 21st October, 1842, but left to join the Society of Jesus 23rd January, 1845; and, secondly, the Rev. Michael Carroll, who arrived two days later. From declining health, F. Riley bade farewell to Plymouth, 4th March, 1848, and died, universally lamented, at Spetisbury on Maundy Thursday, 5th April, 1849, æt. fifty-five.

9. *Shortwood*, p. 61.

Mr. William James, of East Harptree, was a wealthy grazier, and possessed considerable property in the parishes of East Harptree and Ninton Bluett. He had hired a drover in Salisbury market, and subsequently noticing that he did not attend the parish church, but often engaged in his devotions in the out-buildings, was led by curiosity to examine his books. Their perusal induced him to ask questions, and he became so edified with the example of his faithful Catholic servant, and so satisfied with his explanations and instructions, that he was reconciled to the Church of God. At his death, about the year 1720, he left three children, who were brought up Catholics,—first, William; second, Philip, who died *cælebs;* third, Elizabeth, who left no issue.

William James, jun. married Hannah, daughter of Joseph Beaumont, a good Catholic, residing at Wells, and who had a decent property at Stone Easton. By his wife, a Miss Harding, he had three sons, all of whom took to the Church; John was a Franciscan, William and Joseph became Jesuits, and of them more will be found in the biographical part. Mr. Beaumont, by his will, gave his Stone Easton estate to his grandson, John Hunt, but required that he should assume the name of Beaumont. Letters patent were obtained to this effect on 10th March, 1775.

Mr. William James aforesaid died in March, 1774, leaving, by his wife Hannah (Beaumont), four daughters,—Elizabeth, married to Mr. John Hunt; Hannah, to John Sanders Tudor; Mary, to Mr. Richard Trappel; and Ann, who married the Rev. John Brookes, the rector of Hinton Bluett.

This reverend and liberal-minded gentleman sold the advowson of the church at Hinton Bluett in 1804, and some time after embraced the Catholic faith, and was a special benefactor to St. Michael's mission at Shortwood. His will

bears date 27th April, 1824; his death took place 19th May of that year, æt. eighty-three, and his mortal remains repose in Hinton Bluett churchyard.

I now proceed to give the list of its incumbents; and for their biography must refer the reader chiefly to the second part of this compilation.

The first, I believe, was the *Rev. Joseph Hunt,* verè *Beaumont,* the son of John and Elizabeth Beaumont, after his father had changed the name of Hunt for Beaumont, as already mentioned. He reached England, after his education, and receiving orders, in March, 1795, from Douay, and resided until 1799 among his family connections, until he accepted the mission of Usk, which he served for three years. He was then prevailed upon, by the grand vicar, the Rev. William Coombes, and his relatives, to come and settle among them. On 15th May, 1806, he was enabled to open a chapel, which he continued to serve until old age compelled him to resign his charge in March, 1838; when retiring to Clifton, he finished his earthly course there on 1st December of that year, aged seventy-six. All his successors must hold memory in grateful veneration.

2. *John Aloysius Gregory Swabrick* came and supplied for about a month, and was off in June, 1838.

3. *John Larkan,* after running the gauntlet of missions in the Western District arrived here on 22nd June, 1838, and continued until 19th May, 1841.

4. *James Dawson* came in July, 1841; but left, 19th August, 1842.

5. *Moses Furlong,* who had often supplied from Prior Park during the illness and absence of Mr. Dawson, now succeeded him, and quitted for Lanherne, 12th August, 1842.

6. *Thomas Danson* (alias *Douthwaite*) followed, but left 27th May, 1844.

7. *Thomas Tierney Fergusson, D.D.,* served the place for about three months, when he was ordered to Tawstock, 3rd October.

8. *Patrick Kelly* arrived as his successor, 6th October, 1844, and left within a twelvemonth.

9. *Thomas Francis Rooker* arrived in August, 1845, and quitted 9th March, 1852, for Bridgewater.

10. *Thomas M. McDonnell* arrived 1st April, 1852, whom may God long preserve!

10. *Taunton*, page 61.

1. *Rev. George Baudouin*, died, 14th May, 1818, after a residence of about thirty-six years.

2. *Samuel Fisher*, until 1822.

3. *Adrian Towers* from Christmas, 1822, to July, 1830; and *again* from 1834, until the autumn of 1841.

4. *Pierre Chanteloup* served *between* the first and second incumbency of F. Towers, with the exception of one year, when,

5. *Andrew Byrne* supplied from 1833 to 1834.

6. *John Fanning* arrived 16th October, 1841; after nearly seven years' residence was solicited by the bishop to take charge of Tiverton for two years; but returned to Taunton, his first mission, vacant by the death of Mr. Fogarty, for Christmas, 1850, and quitted for the diocese of Birmingham on 30th January, 1853.

7. *Henry O'Shea*, 1849.

8. *John Fogarty*, who died 3rd November, 1850, æt. twenty-seven.

9. *John Mitchell* succeeded F. Fanning in January, 1853.

11. *Tawstock and Barnstaple*, page 27.

The death of Sir Bourchier Wrey, the seventh baronet of his family, having taken place on 20th November, 1826, æt. seventy, the title and estate descended to his eldest son, Bourchier, by his first wife, Anne, daughter of Sir Robert Palk, Bart. This young gentleman had been born at Hatton House, 10th December, 1788, and was educated for the bar. Having married a Catholic widow, he generously afforded to her, and to his children by her, every facility to exercise their religion; he fitted up a domestic chapel in Tawstock House for their use, kept a chaplain for them, and provided a poor-school for children to be educated in the Catholic faith. Foreseeing that in the event of his death without male issue, the entailed estate must descend to his Protestant heirs, he readily assented to the suggestion of his zealous wife to provide a chapel in Barnstaple itself for the benefit of Catholics in the North of Devon.* This exemplary lady, to whom religion will be ever indebted, was called to the reward of her piety on 23rd July, 1842: R. I. P. Her liberal husband has carried all her wishes into effect; their eldest daughter, Helena Carolina, married at Tawstock, on

* Since the above was written I am happy to record, on the baronet's own authority, that he was received into the Church at Dover, by the Rev. Joseph Savage, on 15th September, 1856.

9th August, 1838, to Edward Joseph Weld, the heir-apparent to Lullworth Castle, has fully entered into her parent's views; and by the blessing of God, and the unceasing exertions of their present chaplain, Canon Brindle, a very handsome church has been dedicated on the 24th October, 1855, and solemnly opened on the ensuing day by Archbishop Errington and Bishop Vaughan, assisted by nine priests, amidst a vast concourse of respectable attendants. Never did Barnstaple witness such a spectacle before. May the word of God increase, and the number of disciples greatly multiply, and many of the ministers become obedient to the faith, as it was in Jerusalem! (Acts vi. 7.)

The first chaplain at Tawstock House was the *Rev. Peter Hartley*, who, after serving Chepstow, Falmouth, and Poole, arrived at Tawstock in July, 1827, and continued his services until 20th November, 1829, when he quitted for Weymouth. But on the subsequent resignation of his successor here, he was prevailed upon to return and resume his pastoral duties, from the latter end of 1832 until the July following.

The 2nd, *William Aloysius O'Meara*, from November, 1829, to July, 1831.

The 3rd was the *Rev. John Williams*, who officiated from 9th July, 1831, to the winter of 1832, when F. Hartley was reinstated. Mr. Williams resumed the charge of this mission on Dr. Fergusson leaving it, early in 1846; but finally left it on 31st May, 1849.

4. *Maurice O'Connor* came in July, 1833; but hurried away in May, 1835, and finished his course in Trinidad, December, 1840.

5. *Leonard Calderbank* was incumbent from 12th June, 1835, to 20th September that year.

6. *Michael Francis Crowe, D.D.*, became the pastor of this mission 20th September, 1835, and so continued till 10th April, 1837. He was the first to commence a register.

7. *Thomas Costello*, then at Tiverton, agreed to supply from April, 1837, until June following. Subsequently, on 22nd May, 1840, at the earnest invitation of his old friend Lady Wrey, whose health was declining, he returned to Tawstock; but after her ladyship's decease went back to Tiverton. See his biography in the second part of this compilation.

8. *Joseph Dwyer* reached Tawstock 21st June, 1837, but three months later was called away to Thurles to assist in the organization of the new college; he returned, however, on 17th April, 1838; but left in the ensuing spring for Bangor.

9. *John Larkan* was sent to supply from 20th September, 1837, to 20th April following.

10. *William Casey* arrived from Marnhull 5th April, 1839, until 18th May, 1840, to return to his former mission.

11. *Patrick Kelly,* who had come from the Clonfert diocese on a visit to the venerable F. Costello, became his assistant, and finally successor. This reverend gentleman quitted on 3rd October, 1844, for Shortwood.

12. *Thomas Tierney Fergusson, D.D.,* replaced from Shortwood the preceding incumbent on 6th October, 1844, and served here for the best part of two years.

13. *John Lynch* supplied for six weeks.

14. *Joseph Kerin* had charge of the faithful from August, 1849, until February, 1850.

15. *Ralph Brindle,* after serving Upton for ten years, took possession on 8th February, 1850, and under his steady guidance the flock has sensibly increased. By his energetic exertions a convenient house for the incumbent has been erected contiguous to his new church, and now there is every prospect that the Lord has opened the door of faith to many, and that Barnstaple will become a permanent and important mission.

12. *Calverleigh and Tiverton,* page 27.

After the defection of John Palmer Chichester, Esq., as mentioned in page 19, the oldest chaplaincy in Devon, Arlington, was closed up, and the incumbent, Rev. Henry Innes, was turned adrift, to the grief of Mary, the mother * of the unfortunate youth. This pious lady interested herself with Joseph Nagle,† of Calverleigh, Esq., to avail himself of the services of her reverend friend, who was the spiritual guide of her other son, Charles Chichester. This young gentleman had fortunately married, on 29th December, 1791, Honora French, the niece of Mr. Nagle, and the arrangement was

* This lady was second daughter to Major Donald Mac Donald, of Ternadrist, co. Inverness. She survived her husband, John Chichester, Esq., thirty-two years. Dying in Queen-square, Bath, 5th December, 1815, aged seventy-seven, she was buried in the chapel vault there, Pierrepoint-street.

† This venerable gentleman, of Bally Griffin, co. Cork, on 2nd July, 1768, had purchased the manor of Calverleigh, the rectory of Bampton, and certain lands in Templeton, from the trustees of Charles Lord Viscount Fane, for 10,000 guineas; but chiefly resided at Bath, until he had fitted up Calverleigh for his abode, about the year 1796, and shortly after engaged the Rev. Philip Compton for a chaplain, who remained there six years. David Nagle, Esq., brother of the purchaser, died here 4th June, 1800, aged eighty-one. Joseph, as I well remember, died at Calverleigh Court 29th January, 1813, æt. eighty-nine. By his will the property descended to his nephew-in-law, Charles Joseph Chichester, Esq., who survived until 17th January, 1837, æt. sixty-seven. His lady had preceded him to the grave 26th September, 1831.

concluded between the reverend gentleman and the family to their mutual satisfaction. At the end of seven years Mr. Innes returned to his native country, Scotland, and died at Ballogie in the winter of 1833, aged eighty-six.

3. *L'Abbé Henri Jacques Marquant* succeeded Mr. Innes in 1802, and left in the spring of 1808.

4. *Monsieur Renoult* came from Leighland; but died at Calverleigh 14th November, 1810, and was buried in the parish church.

5. *Paul Augustin Fournier*, of Vitre, arrived at Calverleigh 15th March, 1811; dying there of apoplexy 18th January, 1819, aged sixty-seven, he was buried in the churchyard.

6. *Jean Marc Romain Moutier* (whose biography will appear in Part II.) served this mission very diligently until his lamented illness in 1831. For the present see page 27.

7. *Barnabé Yraizoz*, of Navarre, succeeded my pious friend, Mr. Moutier, 14th June, 1831; but left, from bad health, 14th October, 1835. Dying in London, 22nd January, 1836, æt. fifty-three, he was buried on the 28th in Moorfields Chapel.

8. *James Joseph Lyons, O.S.D.*, came to Calverleigh from Usk 28th November, 1835; left for Lyme 28th December, 1836.

9. *Thomas Costello* arrived on Sunday, 29th January, 1837, and to the regret of many quitted for Tawstock 22nd May, 1840; he, however, in the sequel re-assumed the charge in the Lent of 1843, and held it until his lamented death, 21st March, 1846. He is buried at St. John's Tiverton.

10. *Rev. Thomas Danson* arrived at St. John's, Tiverton, 21st June, 1842; but finding that Bishop Baines had just before given up on trial the premises to some religious sisters of the Order of Mercy, he left for Shortwood on 8th August following.

11. *Thomas Francis Rooker* reached St. John's 12th August, 1842; but to the regret of his increasing flock was summoned to St. Joseph's, Bristol, in the beginning of Lent, 1843.

12. *Herbert Aubrey Woollett* was placed here 3rd April, 1846, and on 5th August following was drafted to Poole.

13. *Thomas Shattock* succeeded 7th August, 1846; but within two months returned to Prior Park.

14. *Rev. William Sheehy*, an able and active missionary, came in October, 1846, but left on 8th June, 1848.

15. *Rev. Henry Riley* went there on 7th June, 1848, but was obliged by his rapidly-declining health to resign all pastoral duty on 11th July following.

16. *Rev. Henry Keary* succeeded 15th July, 1848, but was necessitated to leave before Christmas, as he could obtain no part of the Moutier funds from Prior Park.

17. *Rev. John Fanning* was then sent by Bishop Hendren from his comfortable situation at Taunton; but after two years' exertion to have justice done to the incumbent in conformity to the terms of the foundation, all to no purpose, he obtained permission to return to Taunton, in the Advent of 1850.

18. *Rev. John Ryan* left Chidiock at the end of November, 1850, and was stationed here for six months, when he was ordered to Falmouth. He was succeeded by the present incumbent, the

19. *Rev. Michael Carroll,* the seventeenth that I have seen in this mission.

I am in possession of the evidences that relate to the foundation, and am not surprised that a prelate, who knows well all the merits of the case, should write to me as follows: —"Hereafter, good people wishing to endow churches, missions, &c., will be induced to employ none but *lay* trustees."

14. *Tor Abbey.*—Pages 20, 24.

The first priest, I believe, was a worthy secular, *Robert Hill,* alias *Turner.* He was of the ancient family of the Hills, of Shilston; but of the term of his pastoral office I cannot recover any precise information: he was certainly living in 1695.

The second, *John Lewis,* alias *Kemys,* related to the Tynte family. I have met with him at the abbey in 1685, and probably is the priest referred to by the fanatical Whittie, p. 21. On 26th August, 1708, he made his will, which was proved in the Bishop's Court, Exeter, on 9th May, 1709, and was a special benefactor to his successors.

The third that I can learn (though some others must have intervened—I think *Mr. Vincent,* who went to Sparkwell) was *John Beaumont,* of Stone Easton, O.S.F. I am told that he served six years. He died a Jubilarian at St. Bonaventure's convent, Douay, 1774.

The fourth was *Charles Needham,* of Hilston, co. Monmouth. This gifted *élève* of Douay College and polished gentleman arrived at Tor Abbey 10th December, 1745, where until the autumn of 1788 he continued his invaluable services to religion and to the family. Retiring from the charge of the flock, he took up his quarters in the village of Tor Mohun until 22nd February, 1798, when he left for London, where he died 10th September, 1802, at the patriarchal age of eighty-eight.

5. *John Halford,* another talented and exemplary alumnus of Douay College, succeeded the venerable Mr. Needham at

Michaelmas, 1788, and resided with the family for seventeen years. Declining health compelled him to resign his charge. He died at Henley-on-Thames 8th December, 1805.

6. *L'Abbé Thibault,* followed for a short time, when he removed to Sidmouth, where he was universally esteemed. Returning, at the restoration of the Bourbons, to Avranches, he there ended his days 14th July, 1823, æt. sixty.

7. *L'Abbé Moriland* succeeded, but quitted late in 1807 for Wappenburg, co. Warwick.

8. *L'Abbé Michel* supplied, but for a short period.

9. *Mons. Gabriel François Le Hericy,* a priest of great merit, commenced his mission here 2nd June, 1808, and for eight years made himself universally beloved. He then returned to France, and died at Bayeux 25th November, 1844, æt. eighty-seven. I shall enlarge on this good man in the biographical part.

10. *L'Abbé Normand,* born 1st January, 1760, was a *bouche-trou* here for some time, then retreated to Spetisbury, and finally to Stapehill, where he rested from his labours 14th January, 1842.

11. *L'Abbé Jean Coupé.* For the history of this dear friend see the second part. After serving the place efficiently the best part of four years, he left 15th June, 1820, to visit France. On my recommendation he accepted the Poole mission at Christmas, 1820, which he left at Michaelmas, 1825, to return to his native country. He died at Rennes 31st December, 1842, æt. seventy-seven.

12. *William Pursell, O.S.F.,* reached Tor Abbey in bad health, 23rd September, 1820. Dying on 29th July following, he was buried in Tor Mohun churchyard, æt. fifty-seven.

13. *John McEnery,* a very able and kind-hearted ecclesiastic, of whom I shall treat fully in the second part. The hope of recovering his impaired health induced him to travel much abroad. Indeed, we all missed him much. He had arrived here on 9th March, 1822, and for several years rendered important services to religion. Returning to his post in 1840, we hoped against hope that his constitution would have been recruited; but no,—on Thursday evening, 18th February, he died quietly in his chair at the abbey, aged forty-five. During his absence and sickness several priests attended.

14. *Rev. John Williams,* from 3rd April, 1830, till 9th July, 1831.

15. *John Larkan* supplied from 19th July, 1834, to the April following, when he was ordered to Follaton.

16. *John McDonnell,* hastily ordained at the age of thirty-

eight, in the advent of 1834, reached the abbey 15th April, 1835; abruptly quitted 12th May, 1836; died at Trinidad in February, 1839.

17. *Rev.* —— *Griffiths* supplied for about ten weeks.

18. *L'Abbé Signole* took charge of the flock 1st September, 1836, but shortly after Mr. McEnery's return, embarked for France 15th April, 1839.

19. *Charles Fisher* assisted my invalided friend for several months.

20. *Rev. Patrick Woods* arrived on 18th July, 1841, and left it 15th September following.

21. *Thomas Michael Macdonnell* succeeded Mr. Woods, and did good service until Midsummer, 1844, when Bishop Baggs called him to Clifton.

22. *William Sheehy* replaced F. Macdonell, but was transferred to Tiverton in October, 1846.

23. *Rev. Thomas Danson* made but an apparition in the place.

24. *Rev. Maurice Power* was transferred from Penzance to Torquay in October, 1846; and religion must ever be indebted to his successful zeal in undertaking and completing a church, amidst many difficulties, to the glory of God and the benefit of many souls.

15. *Ugbrooke.*—Pages 22, 25.

I have mentioned before, that Thomas, the first Lord Clifford, had erected at Ugbrooke a domestic chapel and cemetery in honour of St. Cyprian, the consecration of which was performed on 17th July, 1671, by Dr. Anthony Sparrow, Lord Bishop of Exeter. About a twelvemonth later the founder was reconciled to the Catholic Church. From the following bill for plate to be used for this chapel it appears, that he wished it to be furnished most becomingly. On 11th January, 1673, Mr. John Lindsay sent the articles according to order, and the bill was paid 28th June following:—

	£.	s.	d.
2 Gilt Candlesticks, weight, 253 oz. 5 dwt., at 9*s.* per oz.	113	19	5
1 Gilt Chalice, weight, 41 oz. 15 dwt. 12 gr., at 9*s.* per oz.	18	6	0
1 Gilt Bason, 105 oz. 17 dwt., at 8*s.* 6*d.* per oz.	44	19	0
1 Gilt Paten, 32 oz. 19 dwt. 12 gr., at 8*s.* 6*d.* per oz.	13	16	3
1 Gilt Flagon, 64 oz. 19 dwt. at 8*s.* 6*d.* per oz.	27	12	0
The Engraving of Gilt Plate	1	4	0
For Cases of the said Gilt Plate	8	0	0
	£227	7	4

Perhaps he never saw it unpacked. Towards the end of August, 1673, he left London: he must have suffered much on the journey from his disorder the stone. He begins his will on the 7th October, professing that he was "weak in body;" and had ceased to live ten days later.

Chaplains and Incumbents.

1. *Thomas Risdon* alias *Blewett, S.J.* The first time I meet with him in these parts is in the year 1701, and again in 1710. He occurs in the will of Dame Gratiana Carew, relict of Sir Henry Carew, Baronet, made 24th May, 1728-9, and proved 3rd December, 1730, thus:—

"I give unto Mr. Thomas Risdon, of Ugbroke, the charge and care of all such things as shall be in the upper closet of Bickleigh, if he be living at the time of my decease, otherways to such parsone who shall have the care of my soul at the time of my departure hence, to fitt itt for its eternal abode." Lady Ann Clifford (*olim* Preston) in her will, dated Ugbrooke, 13th September, 1733, bequeaths "to Mr. Risdon, who lives with me, twenty pounds." Her ladyship died 5th July following. Soon after the reverend gentleman retired to Watten, where he died 12th February, 1744, æt. eighty-two.

2. *Dominic Derbyshire, O.S.D.*, succeeded in February, 1735. He was called away twelve years later to fill the office of sixteenth prior of Bornhem; but as soon as the triennial term of government expired, he returned to Ugbrooke, where he ended his days, as I found written in the Prayer-book of one who knew him, on Friday, 7th January, 1757, and was buried in the cemetery behind the chapel. The Bornhem Rolls testify that, at the time of his death, he was sixty-eight years of age, professed forty-six, and priest forty-four. But I never could learn who was his substitute during his absence at Bornhem Convent of the Holy Cross.

3. *James Price, O.S.B.*, who had been superior of St. Edmund's at Paris, reached Ugbrooke about Michaelmas, 1757, in a confirmed dropsy, and died three months' later. His remains lie in the chancel of Chudleigh Church, where he was buried, according to the parish register, 4th January, 1758.

4. *Frost, James, O.S.F.* (in religion, Peter). This amiable priest resided at Ugbrooke from 1758 until June 1766, when he was ordered by his superiors to take charge of their school at Edgbaston, near Birmingham. In July, 1770, he was elected guardian of St. Bonaventure's Convent at Douay,

and provincial of his brethren, 30th August, 1782. He had hardly completed his triennial period of government, when he died at Wootton, 3rd October, 1785, æt. fifty-four.

5. *William Strickland, S.J.*, after some time was appointed to supply at Ugbrooke until the Rev. Joseph Reeve could arrive from the Continent. See the second part.

6. *Joseph Reeve, S.J.*, a man of extraordinary merit, who arrived at Ugbrooke on 5th August, 1767, and there ended his days 2nd May, 1820, aged eighty-seven. I shall dwell on his merits at length in the second part.

7. *Felix Vauquelin.* This learned friend, who had, from the first French Revolution, enjoyed an asylum at Ugbrooke, undertook the charge of the congregation when Mr. Reeve's sight began to fail him, and returned to his native city, Rouen, in September, 1816. Its archbishop, acquainted with his distinguished merits, soon appointed him a grand vicaire. There he died, universally respected and esteemed, 7th February, 1840, æt. eighty-three.

8. *James Laurenson, S.J.*, succeeded 27th September, 1816, and continued his zealous services until 10th January, 1831, when he was transferred to Lincoln.

9. *James Brownbill, S.J.*—This worthy succcessor to F. Laurenson had arrived on Saturday, 27th November, 1830. To his great comfort and joy, he removed from Ugbrooke House to Ashwell within the Park, on Wednesday, 26th June, 1832; but to the deep regret of his congregation and numerous friends of all denominations of religion, he was forced to retire on 27th September, 1835. See the Appendix, No. VIII.; and also Part II.

10. *William Cotham, S.J.*—He had been ordained priest at Stonyhurst in the Ember week of Advent, 1834, and reached Ugbrooke 24th September following, to succeed F. Brownbill. After ten years of indefatigable labour, obedience calling him away to the arduous mission of Wigan, he bade adieu to Ugbrooke on 4th November, 1845.

11. *Charles Lomax, S.J.*, arrived at Ugbrooke on 16th October, 1845, where, I trust, he has found a resting-place. In page 29 I have briefly alluded to his zeal for souls.

12. *Henry Brigham, S.J.*, succeeded 28th February, 1856.

15. *Wardour Mission.*

1. *William Smith, S.J.*—Obiit 13th September, 1658, æt. sixty-four.

2. *Richard Mason, O.S.F.*—See second part.

3. *John Weldon, S.J.*—See second part.

4. *Thomas Fairfax,* alias *Beckett, S.J.*—Ob. 2nd March, 1716, æt. sixty.

5. *Richard Holland, S.J.*—He left in July, 1734.

6. *Hubert Hacon, S.J.,* succeeded; but must have resigned the charge of the congregation some time before his death, which occurred at Wardour 9th May, 1751, æt. seventy-three.

*7. *Michael Poole, S.J.,* was pastor for some years. Obiit in Angliâ 23rd April, 1748, æt. sixty-one, soc. forty-one.

8. *Robert Constable, S.J.,* served the family and mission from 1746 to 1759.

9. *John Jenison, S.J.,* from 1759 to 1774.

10. *Augustine Jenison, S.J.,* who after three years and a few months, in October, 1774, abandoned all!

11. *Charles Forrester,* verè *Fleuri,* arrived at Wardour 19th February, 1775. This reverend gentleman, accompanying the eighth Lord Arundell and family during a residence of two years on the Continent,—

12. *Joseph Clossette, S.J.,* was sent at Michaelmas, 1781, to supply; but melancholy to relate, on 23rd October of that year he was thrown from his horse at Ludwell, near Wardour, and killed on the spot, in his thirtieth year.

13. *Edward Wheble,* who had lived as private chaplain in the family, now undertook the charge of the congregation until F. Forrester could resume his post. This eloquent man, dying at Wardour 29th January, 1788, æt. sixty-three, was buried at the entrance of the chapel.

14. *Edward Nichell, S.J.,* on F. Forrester's resigning the incumbency for the post of domestic chaplain. After discharging his pastoral office, with an affectionate zeal that must ever endear his memory to the Wardour congregation, during fourteen years, he left for Trinidad, where, on 4th November, 1806, he fell a victim of charity in attending the poor negroes, æt. fifty-four.

15. *Jean Baptiste Marêst* succeeded F. Nichell, and for sixteen years discharged the duties of a good shepherd. On his retirement to Canford, 1817,—

16. *F. Joseph Postlewhite* served Wardour from March, 1817, until October, 1820.

17. *F. Richard Parker, S.J.,* from 6th October, 1820, until March, 1832.

* I am at fault where to place F. Edward Withie, S.J.; but after serving at Wardour he died at Liege 22nd November, 1769, æt. eighty. According to the Provincial's book, he was succeeded at Wardour by F. Joseph Wright, who died in England 14th March, 1760, æt. sixty-one.

18. *F. James Carr, S.J.*, supplied from March until 20th June, 1832. He was born at Preston 4th June, 1795; was educated at Stonyhurst; succeeded F. Brice Bridge at Norwich, in August, 1822; transferred to Worcester, vice F. Richard Norris, in 1826; quitted the Society in the summer of 1827; re-admitted in December, 1829; but withdrew again after his departure from Wardour at the end of three months. He is still living.

19. *F. James Laurenson, S.J.*—Of this very old and dear friend, I shall have to treat at large in the second part. The late Everard Lord Arundell had witnessed at Ugbrooke, during his long ministry, his undeviating example of propriety and enlightened zeal, and earnestly petitioned his superiors that Wardour might be privileged with obtaining such a pastor. His request was granted, and F. Laurenson arrived at Wardour on the 23rd June, 1832, in the place of F. Carr. I can hardly trust myself to speak of his meritorious services to the family, and to the increasing congregation. By his active industry, he succeeded in creating the spacious and most convenient Catholic cemetery, which was first opened with imposing solemnity on the occasion of the first interment of an infant (Elias Peter Burton) on 1st January, 1836. Owing to the rapid progress of the cause of religion in this extensive mission, he was at length allowed an assistant, first, in F. Henry Mahon; second, F. Walter Clifford; third, F. William Lomax, who arrived 14th October, 1843; fourth, F. William Waterton (of all whom I shall report in the biographical part); and fifth, of F. James Clough, who arrived in July, 1848, and died 3rd November following, æt. forty-five. But from 1st November, 1848, until 2nd September, 1853, he was left to perform double duty; and then abruptly transferred to Worcester, where he is now pursuing his apostolic labours, æt. seventy-four.

20. *F. John Grimstone, S.J.*, arrived 30th June, 1853. He was allowed an assistant, first, in F. Edward Hood, for about a year and a half; second, in F. George Lambert; and since 20th October, 1855, in F. Henry Walmesley, of whom more in Part II.

21. *F. Ralph Cooper, S.J.*, formerly at Worcester, is the present incumbent at Wardour, in consequence of F. Grimstone being obliged to retire by reason of bad health.

It may not be amiss to observe, that a small community of Carthusians from Gallion, near Rouen, emigrated into this country at the French Revolution, and that through the generosity of the Arundell family, they found an asylum at Coomb, near Shaftesbury. They were eight in number;

their prior died there, and was buried at Donhead, St. Mary, with the following inscription :—

✠
D. O. M.
Dom. Anthelm. Guillemet,
A Carthusian Monk,
Of the Convent of Bourbon, in Normandy.
Banished from his native country for his religion.
Died at Coomb April 21st, 1798,
In the 84th of his age, and 55th of his profession.
May he rest in peace.
Amen.
"He died in a good old age, full of days."
Gen. xxv. 8.

In the "Catholic Magazine" of January, 1835, is an interesting report of a visit to the Grande Chartreuse, made in October, 1833. Père Antoine Latarre, æt. eighty-four, who had been afforded shelter and protection at Coomb, was then living, and retained the warmest sense of gratitude towards the Arundell family. He made numberless inquiries concerning its surviving members, and declared that he never passed a day without earnestly recommending these his ancient benefactors to Almighty God.

APPENDIX.

No. I.

Referable to page 3.

In page 3 I have stated that the Petre family had derived their origin, and had acquired considerable property, in the diocese of Exeter. Though they ceased, for the most part, to reside on it, it may be desirable to give a brief synopsis of the family.

The founder of this family was William, son of John Petre, by his wife Alice Colin. At Tor Newton, a very small estate in Tor Brian parish, Devon, he first saw the light of day. In process of time, he got admission into Exeter College, Oxford, and was early introduced at court, where we meet him as a *protégé* of that unprincipled minister Thomas Cromwell, on 24th November, 1535. By his obsequious acquiescence to four successive sovereigns,—viz. Henry VIII., Edward VI., Mary, and Queen Elizabeth,—he succeeded in retaining their confidence, and largely sharing in their bounty. The estate that he acquired by crown grants was truly immense; in Devonshire alone the property amounted to 36,000 acres, and, which is singular, he obtained of Pope Paul IV. a confirmation of this strangely-acquired property. The Bull, dated 28th November, 1555, may be seen in vol. vi. of the Monasticon Anglicanum, p. 1645. It must, however, be said in his commendation, that he was a generous benefactor to Exeter College, Oxford, and that he handsomely endowed an almshouse for twenty poor persons at Ingatestone, Essex. He died on 13th January, 1572, and was buried in the parish church of Ingatestone.

A younger brother of his, *Richard*, was installed precentor of Exeter Cathedral, 28th December, 1557, and was certainly averse to Queen Elizabeth's change of the national religion (see Alley's Register, p. 62); but still retained his office until December, 1571 (see Bradbridge's Register, fol. 67), when he resigned it during his knightly brother's last illness. I can discover nothing in the Acts of our bishops of Exeter to warrant Dodd's assertion (Church History, vol. ii. p. 127), that he was deprived for opposing the Reformation in the beginning of Queen Elizabeth's reign.

Sir William Petre left an only son, *John*, whom King James I., on 21st July, 1603, created Lord Petre, baron of Writtle, in

co. Essex. He married Mary, eldest daughter of Sir Edward Waldegrave, who had died a confessor of the Catholic faith in the Tower of London, 1st September, 1561. There is cause for believing that he made conscience too subservient to his political interests. Dying, 11th October, 1613, he was buried near his father. Exeter College honoured his memory by a thin 4to. of Epicedia, entitled, "Threni Exoniensium in obitum illustrissimi Viri D. Johannis Petrei, Baronis de Writtle, Filii D. Gul. Petrei." Oxon, 1613, pp. 48. These poems are in Hebrew, Greek, Latin, and other languages. It should be remembered that Dorothy, his lordship's sister, and wife of Sir Nicholas Wadham, so heartily concurred with her husband, whom she long survived, in the foundation of Wadham College, Oxford, as to be called "foundresse," in her monument at Ilminster. Ob. 16th May, 1618, æt. eighty-four.

2. *William*, the eldest son of the first Lord Petre, succeeded to the title and estates. He married Catherine, second daughter of Edward Somerset, earl of Worcester. Her ladyship died on 31st October, 1625. Her noble Lord had much annoyance and persecution to endure for his attachment to the old religion. Dr. George Abbot, the puritanical archbishop of Canterbury, summoned him before the Ecclesiastical Court in consequence. His name was struck out from the list of magistrates. He seems to have taken a delight in forming a collection of armoury; but it was seized by the Government, which still was mean enough to saddle him with the cost of keeping it in proper order. At Thorndon he died piously on 5th May, 1627; and his last words, says F. Henry More (Hist. Prov. Angl. S.J., p. 467), were, "I am now going where I shall never offend God any more."

3. *Robert Lord Petre*, was the eldest son of the last-mentioned peer. Seven years before his accession to the title, he had contracted marriage with Mary, daughter of Anthony, Lord Viscount Montague; and it is worthy of remark that their three sons, William, John, and Thomas, were successively Barons Petre.

In the Diary of Walter Yonge, Esq., from 1604 to 1628, printed for the Camden Society in 1848, I read, in page 108: "July 21st, 1627.—About two months since, the Lord Petre's two sons were taken, going to the University in Spain; and were this week, together with the Lord Harbert's son, committed to the custody of the bishop of London" (George Montague). According to one account, the noble lord died 23rd October, 1637; but probably on 23rd October, 1638. That he proved a distinguished benefactor to the English Jesuits, is evident from the following letter of the provincial, F. Richard Blount, dated London, 27th August, 1632, to the sixth general of their Society, Mutius Vitelleschi:—

"Admodum Revde. in Christo Pater Noster—Pax Christi.

"Illustrissimus Dominus Baro Cephalini (sic enim vocari cupit Hospes Henrici More), Baro Petri, zelo fidei ac religionis

Catholicæ propagandæ accensus, cum liberis suis omnibus jam providerit, excepto natu maximo, pietatis in patriam suam monumentum quoque aliquod relinquere post se optat. Collegium itaque Societatis nostræ fundare in animo habet, cui dotando præter redditum annuum perpetuum quasi mille scutorum, summam capitalem sexdecim millium scutorum in paratâ pecuniâ seposuit, quæ si ad nummum duntaxat decimum quintum exponatur, ad alendos viginti quinque personas omnino sufficiet. Quod si Divinæ Bonitati vitam ipsi ad aliquot annos prorogare visum fuerit, paratis quæ filio natu minimo sufficiant, dotem etiam collegii aucturum se sperat. Dignabitur Paternitas Vestra hanc optimi sane viri, et Societatis nostræ studiosissimi, piam voluntatem gratam habere, et collegium sic dotandum ad majus Dei obsequium et animarum auxilium admittere, quod ipse Chelmsfordii (hoc præcipuum illius comitatus est oppidum et nostris ministeriis percommodum) sub nuncupatione Sanctorum Apostolorum collocandum censet. Quod eo etiam nomine libentius concessura spero Paternitatem Vestram, quia idem illustrissimus Dominus ab obitu parentis per complures jam annos insignis benefactor extitit, donatis Societati in singulos annos mille scutis, quam eleemosynam hodieque dat, et ad obitum usque daturus est.

"Et quidem est Oxonii Collegium quod ab ejus majoribus fundatum, ob conditiones in ejus traditione pactas, sed jam manifestè ruptas, secundum jura ad ipsum devolutum censetur; cujus possessionem haud dubio jam adiisset, si per temporum iniquitatem jus suum prosequi licuisset. Itaque, lite pendente, sed non adjudicatâ, Collegium illud (Exoniense) si quando a posteris recuperabitur, Societati nostræ per codicillum donandum ordinabit; quæ sanè res eximiam ejus in nos benevolentiam satis ostendit. Ceterum ubi perlatum fuerit responsum Paternitatis Vestræ, si collegium admittendum videbitur, pecunia supradicta cum redditu annuo mihi statim legitime consignabitur. Simul vero, si placet P.V., mittatur diploma, quò hujusmodi collegium a se ritè admissum testetur; cujusmodi diploma missurum etiam se promisit D. Carolo Shirebundo, quod tamen hactenus non suscepi. Quod reliquum est, sanctis me P.V. sacrificiis et orationibus humillime commendo. Londini, 27 Augusti, 1632.

"Adm. R.P.V. indignus in Christo filius et servus,

"Ricardus Blondus."

The regular diploma duly reached his lordship, which he acknowledged to the said General Vitelleschi by letter, dated London, 3rd April, 1635.

4. *William*, the eldest son of Lord Robert, succeeded to the peerage, and had to encounter most difficult times in consequence of his loyal and religious principles. When a regiment refused to march until it received its arrears of pay, amounting to £3,000, the Puritanical Parliament (Journals, vi. 519) ordered the sum to be raised by the sale of his lordship's woods in Essex. In the State-Paper Office is a "certificate, according to order, of 9th

May, 1650, upon petition of Edward Beston and Edward White, gentlemen, trustees for the younger children of the late Robert Lord Petre, desiring allowance of a deed for raising portions, &c."

"That the said Robert Lord Petre had been seized of the manor of S. Brent, Devon, of the value of £411. 15*s.* 1*d.*, and of about £300 old rents.

"Of the manor of Patworth, co. Somerset, £14. 18*s.* 9*d.*

"Of the manor of Writtle, in Essex, and other lands in the same county, £1,034. 11*s.* 4*d.* value, did by deed, dated 11th October, 1638, bargain and sell to petitioners for a term of thirty years the abovesaid manors and lands under the yearly rent of £100 per annum, to the heirs of the same Lord Petre, upon trust to raise £35,000 for the advancement of Mary, John, Francis, Thomas, Dorothy, and Anthony, his children, in shares following: to Mary six, John ten, Francis five, Thomas five, Dorothy four, and Anthony five, to be paid at their attaining the age of twenty-one. Proviso for avoiding payment of the portions of such as should prove dissolute and ungoverned either in course of life, or in marriage without the consent of parents. That the portion of Mary had been paid on her marriage with Edward Stourton, Esq.; that Francis and Anthony had died before the age of twenty-one; that trustees had received further in this charge of their trust £5,930. 10*s.*; and petitioners were in possession, by virtue of the order of commissioners for sequestration, dated 7th April, 1647, until hindered by the new commissioners in the several counties."

Particulars of the estates in Devon.

		£	s.	d.
The manor of	South Brent	142	0	0
—	Churchstowe	64	11	11
—	Kingsbridge	18	12	7
—	Shute	55	2	4
—	Southleigh	16	5	8
—	Northleigh	11	15	7
—	Werrington	5	16	0
—	Hitway	2	14	2
—	Uphay	9	8	4
—	Humfraville	10	9	0
—	Axminster	61	6	8
—	Dowleshays	8	6	4
—	Haccombe Fee	4	18	2
—	Challenger	5	17	0
—	Combpyne	17	5	6
—	Dounehumfraville	15	12	5
—	Lands called Sparkhays	2	13	4
—	Littlecombe	4	10	6
—	Laggesmore, *alias* Ruxmore	2	5	3
—	Deane and Brannomb	2	0	4
	Carried forward	461	11	1

	Brought forward	£461	11	1
The Manor of	Borcombe	4	13	4
—	Hunthayes	2	1	1
—	East Membury.....	2	10	0
—	Kellene	1	13	10
—	Sidford, Sidbury, and Hartcombe .	2	10	4
	Total of rents.....	£474	19	8

Though King Charles II. did not possess a more loyal subject, yet during the national delirium excited by Oates's plot,—"which plot his Majesty was satisfied was all a fiction, never believing one tittle of it" (Life of James II. vol. i.),—this illustrious peer, on 29th November, 1678, was consigned to the Tower, and was suffered to remain there and die a prisoner without trial on 3rd January, 1683. Just before his death he addressed the following letter to his ungrateful sovereign. I may premise, however, that this excellent nobleman had been committed to jail by the usurper Cromwell (for his *loyalty* had made him *suspected*) on 30th June, 1655. On 8th August he solicited Secretary Thurloe's interest with the Protector, "that in regard of certain great business, which lies gasping by reason of my restraint, he would be pleased either to grant me a full liberty, or fredom upon my own engagement, to follow my said occasions." The usurper, I believe, was more lenient than his legitimate sovereign:—

"May it please your Majesty,—I give myself the hopes that your Majesty will pardon this presumption of a dying but dutiful subject, in giving you the trouble of this short account and declaration of myself, by which, in the first place, I offer to God my hearty prayers for your Majesty's long life and happy reign, with all the blessings of this life, and eternal happiness in the next.

"I having been now above five years in prison, and what is more grievous to me, lain so long under a false and injurious calumny of a horrid plot and design against your Majesty's person and Government, and am now, by the disposition of God's providence, called into another world before I could, by a public trial make my innocence appear, I conceived it necessary for me, as an incumbent duty I owe to truth and my own innocence, to make this ensuing protestation to your Majesty and the whole world.

"That whereas one Titus Oates hath maliciously and falsely sworn, that he saw me receive a commission directed to me from Joannes Paulus de Oliva constituting me lieutenant-general of an army which he pretended was to come to England, I declare in the presence of the all-seeing God, before whose just tribunal I am shortly to appear, that I never saw any such commission directed to me, or any other person whatsoever, and do firmly believe there never was any such. But of the folly as well as the

falsehood of the information, the sober part of mankind, as I conceive, sufficiently ere this are convinced.

"And as for those aspersions which the ignorant and malicious have thrown upon the Roman Catholic Church (of which I am, and by the grace of God do die a member), as if murdering of kings and taking up arms against our sovereigns was an authorized principle of that religion, I do knowingly affirm, there is nothing with more horror detested by the Catholic Church, as being expressly contrary to the command of our Saviour and to Christian doctrine; and, as such, I renounce and detest it, as I do all plots and conspiracies against your sacred person.

"Having thus briefly, and with all sincerity of a dying man, discharged my conscience, I shall end where I began, and with my last breath beg of God to defend your Majesty from all your enemies, and to forgive those who by their perjuries have endeavoured to make me appear to be one, who, living and dying, am as in duty bound, &c.

"Your most obedient and loyal subject,
"W. Petre."

Thus died this much-injured nobleman, leaving a bright example of innocence and charity, as well as of inviolable loyalty. His brother *John, fifth Lord Petre,* succeeded, but survived his lamented predecessor but one twelvemonth.

6. *Thomas,* the third brother, was the next peer. King James II. highly esteemed and favoured him, as well on account of his own merits, as for the distinguished virtues of his persecuted brother, the Lord William. At the Revolution he was consequently subjected to much vexation; but he lived to a good old age, dying 4th June, 1707. By his lady, Mary, daughter of Sir Thomas Clifton, Bart., he left an only son to inherit his honours, viz.,

7. *Robert.*—This is the "adventurous baron" in Pope's "Rape of the Lock." The young nobleman, shortly after marrying that great heiress Miss Catherine Walmesley,* of Dunkenhalgh, Lancashire, was rapidly carried off by small-pox. His will was timely made on 21st March, 1713. His posthumous son,

8. *Robert James,* now became the eighth Lord Petre. The family chaplain, the Rev. Robert Manning, a consummate theologian, paid extraordinary attention to the cultivation of his mind and understanding. From Nichol's Illustrations, vol. i. p. 327, it appears that his lordship was an eminent florist, and fellow of the Royal and Antiquarian Societies. On 25th April, 1732, he married at St. Paul's, London, the Lady Mary, daughter of James Earl of Derwentwater. He died 2nd July, 1742, and was succeeded by his only son,

9. *Robert Edward.*—His family must be ever indebted to him for building his princely mansion of Thorndon. That he possessed

* She afterwards married Charles, 14th Lord Stourton, and surviving him fifty-two years, died 31 January, 1785, æt. eighty-eight.

many estimable qualities, was a munificent encourager of men of letters, and very charitable, is undeniable; but unfortunately he became a tool in the hands of some designing members of the Cisalpine Committee, and was betrayed in consequence into indiscretions. His letter to Dr. Horsley, Bishop of St. David's, dated 17th February, 1789, would better have remained unpublished. But before his death, the noble lord expressed his deep sorrow for every act and writing inconsistent with his faith and religious duty into which he had fallen in the management of Catholic affairs; and he caused all the papers of that nature in his possession to be burnt in his presence. See Dr. Milner's Supplementary Memoirs, p. 333. Ob. 2nd July, 1801, æt. sixty. He was succeeded by his eldest son,

10. *Robert Edward*, who enjoyed his honours but a short time, dying 29th March, 1809, æt. forty-six.

11. *William Francis Henry.*—This nobleman parted with the remainder of the family property in Devon. Ob. 3rd July, 1850, aged fifty-seven.

12. *William Henry Francis*, his eldest son, and now twelfth Lord Petre, married on 26th September, 1843, Maria Theresa, eldest daughter of Hon. Charles Thomas Clifford.

"Stet fortuna Domus et avi numerentur avorum."

No. II.

Referable to pages 2 *and* 9.

Ex vitâ D. Francisci Tregian, Authore Francisco Plunketto, Nepote ejus Paterno, Ulissipone impressâ. Anno 1655 in 12°.

"Aulam Elizabethæ adit (ingruente persecutione) ut Catholicis opem aliquam ferret, ductâ jam in conjugem Mariâ, Baronis Sturtoniæ filiâ. Regina per pedissequam illum invitat ad cubiculum intempestâ nocte; recusantem adit, lectoque assidens ad impudica provocat, recusantem increpat. Castitatis suæ curam gerens, ex Aulâ se proripuit insalutatâ Reginâ; quæ idcirco furit et in carcerem detrudi jubet. Factum id 8 Junii, 1577."

"16 Septembris, ad tribunal ductus est Cuthbert Manus, sacerdos ejus, cum quindecim famulis; hi perpetuo carceri mancipati; sacerdos condemnatus, et postea more proditorum suspensus."

Page 13.—"Franciscus perpetuo carceri damnatus; bona omnia fisco adjudicata."

Page 17.—"Triennio et amplius crudelissime tractatur in carcere Londinensi, ad quem pro magno favore translatus fuerat ex alio, ubi tribus mensibus non minus inhumaniter habitus fuerat."

Page 32.—"Viginti septem annos in vinculis transegit; tum liber fugit Madritum, ubi a Philippo III° humanissime tractatum, sexaginta aureis illi in menses singulos assignatis. Valetudinis causâ Olissiponem migravit, ubi sanctè obiit 25 Septembris, 1608; 17 post annos corpus repertum incorruptum, et plurima

per reliquias patrata miracula, quæ recensentur ab ordinario approbata."

N.B. The style of the work is obscure and unclassical. In the Epistle to the Reader he relates the miserable deaths of the persecutors of Sir Francis Tregian.

Cornelius a Lapide, in his Commentary on St. Paul's Epistle to the Hebrews (chap. x.), says:—"Ferunt D. Franciscum Tregianum cum sententia de amissione bonorum et perpetuis carceribus ferenda esset, bysso candidâ vestitum comparuisse, et post latam sententiam dixisse: Pereant bona, quæ si non periissent, fortassis Dominum perdidissent."

In the "Catholic Miscellany" of June, 1823, I inserted an unpublished letter, written from Lisbon by F. Ignatius Stafford, S.J., to Francis Forcer, of the same society, at Madrid, bearing date 26th April, 1625. Dodd, in his Church Hist. vol. ii. p. 171, had lost sight of this great confessor after his visit to Douay College in July, 1606.

"Reverend Father,—I will rehearse unto you the sequent case which happened *yesterday*, the 25th of this present, by reason of a certain grave was then opened, wherein an English knight had been formerly buried, as in the book of the Prefect of the Church is found briefly set down as follows:—

"'Nesta cava esta enterrado Don Francisco Tregian, Cavallero Ingles, qui estuve preso em Inglaterra por la sancta Fe 28 anos; sendo Snor principal de multos vasallos con chez tomarem tota sua fazenda; em fim desterrado de Inglaterra neo para esta ciudad de Lisboa, com entretenimento que o Rey che deo de 60 cruzados cada mes; e sendo da idade de 60 anos; e levado a nosto Senr em Paraiso 25 de Setembro, 1608.'*

"This is *verbatim* that which is found in the prefect's book, which some three weeks agone I read; by chance finding the book open in the same place, and then understood what this gentleman was, and found in the house by fathers who knew him great testimonies of his sanctity. His grave being yesterday opened, his body was found incorrupt and entire, without corruption in any part, so much as in nose, ears, or stomach, or any other part most subject unto corruption; yea, even his bowels were whole; neither

* Mr. Madden discovered recently in this church of St. Rock the sepulchral stone and epitaph of this illustrious confessor of Catholic faith; but I much regret his inattention to dates. He has recorded, however, the daily form of prayer of this victim of Elizabeth's remorseless vengeance, during his long captivity.

"Deus Immortalis! Solamen peccatorum! abige à me procul omnem pusillanimitatis speciem, nec me obruat servilis metus. Amen."

It reminds one of the prayer of that other victim, Mary Queen of Scots.

"O Domine Deus, confido in Te:
O care mi Jesu, nunc libera me:
In durâ catenâ, in miserâ pœnâ, speravi in Te;
Languendo, gemendo, et genuflectendo,
Adoro, imploro, ut liberes me."

did any evil savour or smell proceed from it. His hair is upon his head and beard; his nails upon his hands and feet; and, as I said, all whole and entire; his flesh soft, and being pressed down, riseth up again; his arms, fingers, and legs, flexible. Finally, all that have resorted hither, physicians and others, judge the matter to be miraculous. For it is seventeen years since he was buried; and some five years ago there was buried in the same grave a young youth (though not laid so deep as this body), which is altogether consumed. Moreover, in this our church, we find by experience that all such persons as are buried therein are soon corrupted. Some have confessed they endeavoured to pull off his fingers and nails, but could not. Also another particular circumstance happened to be found, and was that all the Franciscan habit wherein he was buried was consumed, save only so much as was sufficient to cover his members about a span length and breadth, which was found entire. This is the present case briefly (hereafter we shall have more to write) which hath so sounded in this city, that although we do not show the body in public, until the matter be juridically examined and allowed by the archbishop; yet the concourse of people of all sorts both yesternight and this day is so extreme, that both the street, church, and courts are thronged in such sort, that we cannot resort to the gate to speak with such as come to visit and with business; and whether we will or no, many, especially gentlemen and religious, enter. This is all for the present. Thus I rest this 26th of April, 1625, Lisbon.

"Vestræ Reverentiæ in Christo,

"Ignatius Stafford." *

The reader may see prefixed to the Rev. Richard Verstegan's "Restitution of Decayed Intelligence," a complimentary sonnet to the author by this F. Tregian.

In the "Catholic Miscellany" of 1823, p. 193, may be seen a life of this honoured confessor; but it has many strange mistakes.

No. III.

Referable to page 20.

In the chancel of the parish church of Marldon, near Paignton, Devon, I copied from the gravestone the following epitaph:—

"Sub hoc tumulo jacent Eduardus Caræus, Auratorum Equitum insigne Decus, et uxor ejus Margeria, senile admodum Par, singulari Numinis favore tam in exitu, quam in decursu vitæ, donatum. Cum enim annos ultra quinquaginta conjugali federe traduxissent, octogenariam animam reddente Eduardo, corripitur et morbo haud invitè Margeria ceditque mox consimili fato,

* This reverend father died at Lisbon on 11th February, 1642, aged forty-three. F. Forcer survived until 5th March, 1655, æt. seventy-two.

superesse Viro nescia: sic uterque vixit, sic uterque moritur: difficile dixeris, num vivos magis coluerit Patria an mortuos luxerit. Quid plura? Hoc uno tantum infelices extitêre, quod infelicem Patriam suâ morte reddidisse videantur.

"Obiit uterque Ann. Dom. 1654: ille 14 Junii, ætatis suæ 80: illa vero 19 ejusdem Junii, ætatis suæ 85."

N.B. She was of the Blackhurst family in Lancashire.

No. IV.

Referable to page 86.

The following document I copied from the handwriting of John Arundell, and dated "Lanherne, the 8th day of November, 1697," throws light on his family. The writer died in 1701.

"My grandfather, or rather my grandmother who governed all his affairs, had so great an apprehension, or at least pretended to have, of my father's consuming all the estate after them, that they tied him up with such an entail, as that, if he had kept up to the strict letter of it, he would scarce have had a very bare subsistence out of it. As it was, what with my grandmother's funeral, whom he brought out of Wales into Cornwall, and cost him, as I have been informed, £800—my education abroad, which came to a great deal—his repairing my mother's house, Longwood, in which, as his servant has told me, he laid out £600, and some other accidents, forced him to leave a considerable debt, somewhat above £3,000, which I have not only faithfully paid, but even his very legacies to the last farthing, although, by the known law of England, I was not liable to either. It lay always heavy upon me to consider how open to question many of those estates were, his necessities forced him to grant; and resolved, whensoever I could find an expedient for it, to make them good, which by all the advice I could take, there was no other way, than when my son should come to be of age, to cut off the entail. It pleased God that both my sons died before they came to be of age; so I was forced to have recourse unto my brother, to join me in the docking of the entail, of which I had as good advice as was to be had in England, and for the which I gave him one way or other, £4,000, and after certain conditions agreed to, the estate resettled upon him and his heirs male, which I did, as greatly apprehending the credit his wife had with him (who was able to persuade him to anything was in her power). There was in this new settlement, provision for my two daughters, and for his daughter; and as much as was then due, has been accordingly paid, and what remains, secured. After this there is a proviso, that in case I outlived him, and he left no issue male, it should be in my power to dispose of the estate as I pleased, either by any writing under my hand and seal, or by my last will and testament. Now it hath pleased Almighty God, that I have outlived my brother

(who left no heir male) these many years; wherefore, finding myself absolutely free to dispose of my estate as I think best, I have given it to my daughter, Dame Frances Belling, for the reasons here following:—1st, because my own child is nearer and dearer to me than any other relation, she being no less nearer in nature, or dearer to me than if she were a son, and I think it a barbarity not to prefer my own child before any relation. And tell me not of perpetuating a family; it is a vanity and pride displeasing to the Great Disposer of all things, to think to make *that* for ever durable, that he has determined shall be subject to the common mutability of all earthly things. Next, I have stipulated, that her children, who I hope will live to succeed her, shall take the name of Arundell, and so maintain it as long as it shall please God to permit, I have not (although my youngest daughter has left children) divided the estate, as it is too little to bear that. To one, it will give a fair subsistence: betwixt two, it will signify little: besides that, I have given a very considerable portion to my youngest daughter, £4,000 at present, and £4,000 more is secured to her husband, after my decease.

"Notwithstanding the many difficulties I have run through the whole course of my life, yet it has pleased Almighty God to preserve me to a great old age without want, and when I consider what I have gone through, I cannot but with the highest sense of gratitude and thanks acknowledge the infinite bounty of God to me. I came to my estate almost in the midst of the civil war. I have paid for my father's debts and legacies £3,300 and odd pounds. I underwent many years sequestration, I know not well how many myself. It cost me very near £3,000 to get off at last. I have married my two daughters and given them £4,000 apiece. I have paid to my brother's daughter £2,000, and secured to her husband £1,000 more after my decease. I have given and paid £5,000 to my granddaughter Hales. I have bought an estate for my grandson Dick Belling, which cost me near £3,000, and I hope to leave him and his brother John, and his little sister, some further remembrance of my kindness, notwithstanding the infidelity of a servant I too much trusted in my troubles, by whom I have suffered, one way or other, to well near the value of £4,000.

"JOHN ARUNDELL."

No. V.

Referable to page 105.

In page 105 I have spoken of the sanguinary farce and tragedy of Oates's plot, but to show the system pursued by the English cabinet from Queen Elizabeth's reign I copy part of a letter written by Anthony Windsor, who died in the year 1697. He was son of Sir Edmund Windsor, Knight, and great-grandson of Sir Anthony Windsor, Knight, brother of the Andrew Windsor who was created Baron of Stanwell, and summoned to Parlia-

ment 3rd November, anno 21 Henry VIII. The learned and pious Pacificus Baker, O.S.F., who died 16th March, 1774, æt. 80, copied it from the original.

"Sir,—Being now in the 75th year of my age, and thinking it proper to leave you some memoirs of the transactions of my time, I shall in the first place set down as a key to all the rest, a remarkable passage that happened some time before the restoration of the late King Charles II. In the time of Oliver's usurpation the reputed delinquents and recusants were necessitated to endeavour to make their compositions as well as they could; and for that purpose to attend upon the several committees, both at London and in the country, as their different circumstances required, and make what interest they could for the mitigation of the high impositions laid upon them. On this troublesome occasion Sir William Pershall, a gentleman of my acquaintance, who had been cotemporary student and fellow-reveller with the great Bradshaw at Gray's Inn, and by that means had contracted a great friendship with him, found himself obliged to apply to him for assistance. Many years had intervened since they had lived together; but yet, upon Sir William's first address to Bradshaw, he assured him of the continuance of *his* friendship, and that he would confirm it by any favours he would do him, or any friend of his. And I have heard Sir William affirm it to the gentlemen, his friends, at the club or meeting then held in Hen and Chickens Court, near St. Dunstan's Church in Fleet Street (where Sir William constantly resorted), that he had experienced his favour both to himself and others, and that he gave him freedom of access to him at any time since upon his occasions. And I remember he told us, that he had waited upon him once at his closet, in or near to the council chamber; and being thus alone, Bradshaw, after his free and familiar way, asked him, 'Sir William, what do you think I am doing?'

"Sir William answered he could not guess, no otherwise than that he was busy about the affairs of his great employ.

"'*Sir*,' said Bradshaw, '*I am studying politicks. They have made me president of their council; and I am reading Mr. Secretary Cecil's instructions left them: and pray you, see how you Papists are to be dealt with. For this, I assure you, is the Secretary's own hand*,' giving him a loose sheet of paper, out of many others. Sir William read it carefully; and, I remember, told us of the club, that the substance of it was—

"That the ministry should by no means be ever induced to take off the penal laws; but that when they perceived that by their connivance and forbearing to put them in execution, the Papists began to be too popular and agreeable both to their neighbours in the country and to their relations and friends at court, as by their moral and charitable way of living they would not fail to do, and even to be thought to deserve the privileges and freedom of other subjects, and not the severity of persecution,

merely for their conscience; then to obviate and allay this good opinion of their relations and neighbours, the ministry must be sure to fix *some odious design* upon them, which would never fail to be believed by the generality of the common people, and then they might put the penal laws in execution to what degree they should think necessary against them; and people would think them kind and favourable to let the Papists live. But they must never permit or suffer themselves to be prevailed with, to take off the penal laws; but reserve them as a bridle, to keep the Papists out of all public employ in their country, and to depress them, whenever they should think it necessary, or find them grow more numerous, or in greater favour and esteem with their neighbours."

This, sir, I remember very well was the substance of what Sir William told us he had read in that paper. And I give you this account of it the rather, because as I heard him speak it and attest it as a matter of fact and a real truth, so I have often reflected upon it, finding our modern state ministers pursuing the said method exactly. For upon the restauration of King Charles II., when the poor Catholics, to a man almost able to bear arms, had either fought or suffered for his father, addressed his first Parliament, and petitioned, that in consideration of what they had done and suffered in his service, and of their having been so signally instrumental (as it had pleased God to make them) in securing his then present Majesty's person from falling into his enemies' hands, after the battle of Worcester, they might be favourably looked upon and admitted into the rank and privileges of his other subjects, by removing those heavy penal laws so long kept hanging over their heads, and debarring them from all the privileges of their birthright, and even enjoyed by those that had been in that long rebellion against his father and himself; it was opposed by a great statesman and could not be obtained. A toleration and connivance, however, was thought fit to be permitted them, with a cessation from the execution of those penal laws during their pleasure. And this the Catholics very contentedly acquiesced unto, till about the middle of King Charles II.'s reign, as being no ways ambitious of bearing any public offices. About that time the restless Presbyterian humour began again to work; and it was urged in Parliament, that the exemption granted to the Papists was a greater benefit and advantage than the rest of the Dissenting subjects enjoyed, and therefore it was thought fit that they ought at least to bear a double share of the taxes. But the king, being very well satisfied of the loyal principles and practices of his Catholic subjects, took off that pretence by setting forth his proclamation for a general toleration and indulgence to all his subjects in the exercise of their religion, that should not by their preaching and practices disturb the peace of the kingdom. But this gave so great a disgust to some of our principal ministers of state, that Prince Rupert and some of the king's chief court favourites were employed to solicit and press

him to recal that proclamation, and to suggest to him that it would be resented by his Parliament at their next session—that they would give him no aids nor taxes till he had recalled it, and perhaps would vote him incapable of doing it without them. This moved the king, whose profuse expenses made him always wanting of money, to recal the proclamation; and thereby he encouraged our discontented cunning statesmen, and gave them an occasion to forge and foment that execrable pretended Popish plot, which was set on foot soon after, to the destruction of divers honest, innocent gentlemen and others, and to the hazard of ruining the whole body of them throughout the nation. But that being blown over with time, and the Government grown weary of shedding so much innocent blood merely upon the oaths of a pack of perjured villains and gaol-birds (indemnified and pensioned for that end) as having found by all the strictest searches, imprisonments, secret usage, examinations, and executions, and even by the dying speeches of those that suffered, they could not discover the least tendency to or footsteps of such a horrid design as the infamous Oates, his tutors and accomplices, had suggested and sworn against the Catholicks (they all at their deaths protesting their innocence, and the inconsistency of such damnable designs with their faith and religion). However, the late memory of it served our malicious Presbyterians to screen their own wicked and real plot to destroy the king and duke of York, and then (had it not pleased God to prevent them in the very execution of it) to lay it upon the Catholics and spread the report of it through the whole nation, in order to their destruction. This was confessed by some of the chief actors, who were condemned and executed, and by others who were convicted of that cursed design, and had their pardon. The king dying some few years after, &c. Here, the *fait accompli* of the revolution suggested caution to Anthony Windsor, the writer.

"Periculosæ plenum opus aleæ
Tractas; et incedis per ignes
Suppositos cineri doloso."

No. VI.

Referable to page 139.

I have seen a letter of the Abbess *Howse* addressed to Thomas Weld, of Lullworth, Esq., detailing the wonderful cure wrought on a lay sister of her convent at Taunton, 29th August, 1809. Dr. Woodford, who had attended the patient from March that year, and had given his decided opinion on the impossibility of a cure, on witnessing this extraordinary event, "burst into tears, and declared he must acknowledge it was an evident miracle, and a wonderful interposition of divine Providence to show the efficacy

of faith and prayer." I subjoin a certificate of this supernatural event, *in perpetuam rei memoriam.*

"Attestation and account of a miraculous cure of the arm of sister Mary Ann Wood, one of our community, in the year 1809.

"On the 15th of March, 1809, she went to open a sash-window in the washhouse, to let out the steam, and in doing so ran her hand and arm through a pane of glass, by which her arm was cut transversely to a great depth. The surgeon declared the muscles and nearly the whole of the tendons to be divided; she suffered for above four months the most acute pain. Though the wound itself was (outwardly) healed in three weeks after the accident, the swelling continued much longer; but in proportion as it abated the mischief done became more apparent. The hand and arm remained entirely useless; and the surgeon remarked it was a necessary and natural consequence of the division of the muscles and tendons. The ends of one of the tendons were visibly two inches asunder; gradually the arm seemed to contract, and with the hand appeared to wither. After various trials of skill, the surgeon declared it his opinion that she never could again have the entire use of her hand, though she might of the fore-finger and thumb; but that all the ligaments or support of the two middle fingers were gone. Sister Mary Ann, with the approbation of the reverend mother abbess, determined to make a *novena* in honour of St. *Winifred:* she had no idea of asking for a miracle; but confidently believed and hoped, that He who made her arm, would restore to her, through the intercession of the Saint, some small use of it. On the 6th of August she put a piece of moss from Holywell on her arm, and began her *novena;* after this she suffered excruciating pain in it, so that she was tempted to take off the moss, till she reasoned with herself that it could not naturally occasion such pain. She continued particularly collected all that evening, and praying mentally without taking notice of her arm. To her great surprise, when she got up the next morning, she found it perfectly cured! Her joy and gratitude were unbounded, when, on repeated trials, she found her hand and arm really restored to their full strength. The surgeon at first declared the cure a miracle; but human respects prevented him from publicly attesting it.

"The bishop of the district, the right Rev. Dr. Collingridge, after having consulted Dr. Carpenter, an eminent surgeon of London, and verified the accident and cure throughout every circumstance, gave it as his decided opinion that the cure was supernatural and an evident miracle.

"That the particulars may be accurately and authentically recorded, we the undersigned have drawn up this account, and set our names to it as eye-witnesses of the facts herein contained."

(Signed by the Abbess, Discretes, and Infirmarian.)

"This copy is taken from the Archives."

Bishop Collingridge informed *me* that he subsequently met Dr. Woodford in the Market-place of Taunton, who affirmed to him, in the presence of the Rev. Edward Weetman, that he had no doubt that the cure was supernatural and an evident miracle. I saw the arm in November, 1810, and was quite satisfied on the point.

This worthy lay sister survived until 16th January, 1847, and would have completed ninety years of age, had she lived a day longer.

In the sacristy of the convent church at Taunton is the following tribute of gratitude to the memory of their great benefactor, the late Thomas Weld, Esq.:—

✠

Virgines
Deo Sacræ

Sacerdotes quotquot huc sacra facturi Kal. Sextil. accessistis precamur quæsumusq, uti memoriam agatis viri clarissimi Thomæ Weld, qui pridie Kalend. Sextiles, anno M.DCCC.X., festo S. Ignatii die, cum de more sacra de Altari reverenter libasset, morbo repentino correptus, postridie magno bonorum omnium luctui placido exitu è vita emigravit. Is a pueritiâ ad omnem pietatem excultus, divitiarum contemptor, egenorum altor ac solator, justitiâ et beneficentiâ omnibus charus, Nobis præcipuo jure charissimus semper audiet, quod super cætera beneficia, in immani illâ totius Belgii vastitate anno M.DCC.LXXXXIV. cum Brugensi nostro Cœnobio essemus dilapsæ, tot casibus exhaustas, omnium egenas domo sociavit, ad reliqui temporis spem erexit, et ad sedem stabilem hic moliendam consilio atque opibus adjuvit. Ne tantæ pietatis memoria intercideret, hæc Litteris consignari placuit, cum majorem Patrono bene merenti gratiam habeamus, quam titulo scribi possit.

R. I. P.

✠

The above inscription was from the pen of their friend, the Rev. Charles Plowden, S.J.

The following anniversaries I copied from an old Prayer-book once belonging to a member of the Howard family:—

Jan.—Henry Howard, duke of Norfolk	11	Jan.	1684
William Lord Petre	5	do.	1683
William Dormer	27	do.	
Lady Molineux	29	do.	
Feb.—Robert Browne	27	Feb.	1673
Francis Hyldesley.....	26	do	1682
March—Francis, earl of Shrewsbury.....	16	March	
William Moore	17	do.	1671

March—The Lady Ann Shrewsbury	22	March	
Anne, duchess of York	31	do.	1671
April—Charles, earl of Berkshire	14	April,	1679
Lady Ann Worcester	9	do.	
Elizabeth Phillipson	27	do.	1681
May—Old Lady Moore died on	12	May,	1653
Ann Moore	13	do.	
Sir Walter Blount	19	do.	1671
F. Dormer	17	do.	
Edmund Ployden	24	do.	1673
Charles Blount	29	do.	1685
James Gifford	30	do.	
E. H.	31	do.	
June—Thomas Moore	2	June,	1688
Lady Frances Yates	8	do.	
Margaret Phillipson	9	do.	1681
Lady Marshall	13	do.	
My dearest, child Fra. Moore, died	3	do.	1683
Catherine Browne	25	do.	1688
July—Lady Alice Dormer	2	July,	1650
Charles Prothero	4	do.	
John Hide	15	do.	1676
Henry Arlington	28	do.	
Aug.—T. Howard	3	Aug.	
Lord William Stourton	8	do.	1685
David Lewis, at Uske	27	do.	
Sept.—Old Sir Francis Moore	2	Sept.	
Elizabeth Dormer	14	do.	
My Lady Carnaby	21	do.	
My deare father, W. H.	24	do.	
Oct.—Henry Jernegan	6	Oct.	1680
My own mother's anniversary	11	do.	
My brother, E. H.	13	do.	
Richard Dormer	17	do.	
Sir William Dormer	22	do.	
Robert Dormer, at Peterly	23	do.	
Nov.—George Phillipson	9	Nov.	
Anne Byron	11	do.	1652
Mary Dormer	11	do.	1679
Lord Robert Dormer	18	do.	
Edmund Ployden	23	do.	1677

In the handwriting of Henry, the 8th Lord Arundell (who died at Wardour, 4th December, 1808, æt. 68), I found the following family anniversaries:—

Jan. 14.—Margaret Lady Arundell.
22.—Sir Matthew Arundell, Knt.
Feb. 10.—Thomas Lord Arundell.
24.—Richard Arundell, of Lanherne, 1725.

Feb. 26.—Sir Thomas Arundell, Knt.
28.—Frances Lady Giffard, 1752.
March 10.—Mrs. Mary Arundell, my great aunt, 1777.
21.—Cecily Lady Arundell.
22.—Mary Lady Arundell, my mother, 1769.
—.—Mrs. Mary Arundell, of Princess'-street.
31.—Thomas Arundell, Esq., of Bath, 1784, æt. 66.
April 21.—Henry Lord Arundell.
May 9.—Elizabeth Lady Arundell.
19.—Thomas Lord Arundell.
22.—Elizabeth Eleanor Lady Arundell.
June 28.—Ann Lady Arundell.
30.—Henry Lord Arundell.
July 21.—Mr. Thomas Arundell, my brother, 1781.
28.—Margaret Lady Arundell.
Aug. 12.—Maria Lady Arundell.
25.—Ann Arundell, of Lanherne, my grandmother, in 1718.
Sept. 12.—Henry Lord Arundell, my father, 1756.
29.—Ann Lady Arundell.
Oct. 10.—Hon. Ann Arundell, my great aunt, 1778.
28.—Blanche Lady Arundell.
Nov. 7.—Thomas Lord Arundell.
Dec. 23.—Margaret Lady Arundell.
27.—Henry Lord Arundell.

No. VII.

Referable to page 161.

Synopsis of the informations against St. Susan's monastery at Lullworth, in 1816, and of the correspondence with the English Government in consequence.

That false brother, James Power, mentioned in page 161, made an affidavit on 16th March, 1816, to the following effect before James Frampton, Esq., William Clavell, Esq., and Henry Seymour, Esq., magistrates of the county of Dorset.

"That he was then twenty-four years of age; that at the age of seventeen he had entered the monastery of La Trappe, in East Lullworth; that he had been admitted to the religious profession, and had been ordained sub-deacon in London; that the general of his order, Dom Augustine de Lestrange, coming to England engaged deponent to accompany him to Martinique; that deponent had laid his complaints against that superior before General Wale, governor of Martinique, to whom he refers for all particulars; that on returning to England he came back to Lullworth monastery in July, 1814, with the view of receiving deaconship and priesthood; that about nine weeks ago he escaped from that convent, having in the course of the summer of 1815 made

acquaintance with a neighbouring gentleman (Colonel Woodforde), who provided him with clothes for making such escape; that he had since, from conviction of the errors of the Church of Rome, made a public recantation of that faith in Blandford church; that, about three months ago, an Irishman from Carrick, called Gregory, having succeeded in escaping from the convent, was brought back, was degraded, closely confined, and barbarously treated, and beaten; that Protestant children were received in the monastery, and educated in the Roman Catholic faith; that, in returns of persons liable to serve in the militia, the lay brothers are described as clergy to evade the ballot. Deponent believes that Thomas Weld, Esq., is ignorant of the forcible detention of persons in the monastery, and of the other abuses therein."

This affidavit was forwarded, on the said 16th of March, 1816, to Lord Sidmouth, Secretary of the Home Department.

On 6th April, 1816, Mr. Becket, the Under-Secretary of that Department, requested of the magistrates further information respecting the monastery. Their answer, dated Dorchester, 10th April, 1816, was signed by

James Frampton,
William Pitt,
William Clavell,
Henry Seymour, & } Esquires,
Rev. William England, archdeacon of Dorset.

It sets forth, that they know *not* whether Gregory be still confined; that ten members, *they believe*, had left the house since Power's deposition was taken; that General Wale's letter to the bishop of Bristol confirms Power's statement of Lestrange's conduct; that it is very true, much difficulty does exist in procuring the returns of the members liable to serve in the militia; that a monk, called Dosithée had, according to Power's information, been subjected to very cruel treatment; that, notwithstanding the return of peace, the monastery wore every appearance of a permanent establishment; and that they firmly believe it would give the greatest satisfaction if the Society could be dissolved.

On 26th April Lord Sidmouth sent to the said Mr. Weld the deposition of Power, and the complaint of the magistrates, and observed that the monastery had undergone a complete change from its original institution, and was viewed now as a refuge for fugitives; that he hoped Mr. Weld would take such measures as would prevent the interference of Government.

In reply, Mr. Weld thanked his lordship for his communication, and lamented that the magistrates had thought proper to conceal from him the charges against the establishment. He expressed his perfect conviction of the innocence of its members, and signified the anxious wish of the superior, Père Antoine, to

be allowed the opportunity of justifying himself, and of being confronted with his accusers. Mr. Weld concluded with professing his readiness to assist Government in making every inquiry.

On 2nd May Lord Sidmouth signified to Mr. Weld, that he should proceed to adopt such measures as might be necessary for bringing back the establishment at Lullworth within its original limits, both with respect to the number and description of persons who were permitted to resort to it. How far it might be deemed advisable to sanction the continuation of the establishment when so limited, might be matter for further consideration.

On 13th May Mr. Weld signified to Lord Sidmouth, Père Antoine's arrival in London, and his anxiety to have the honour of an audience. Mr. Weld proposed that Lord Clifford (who had been particularly intimate with the late Thomas Weld, Esq., from the foundation of the monastery) might be allowed to be present.

On 17th May the audience took place, and proved tolerably satisfactory. It appeared that no active measures would be directed against the establishment; and that an opportunity would be afforded of clearing up its credit. Still nothing conclusive was settled.

A few days after the interview of the 17th, Lord Clifford waited on Lord Sidmouth, who stated that, all circumstances taken into consideration, he deemed it unnecessary to enter further into the business; but that he wished the superior would not increase the present number of his community, and would embrace the first opportunity to remove elsewhere.

On 12th June, 1816, the superior addressed the following note to Lord Sidmouth :—

"Milord,—Je m'engage, aussitôt que l'état de la France et nos propres affaires permitteront, à y transporter notre établissement et toute notre colonie; et jusqu' à cette époque, je promets de ne pas augmenter le nombre des habitans de notre maison."

This note was delivered to his lordship by the bishop of Usez, who received for answer, that the declaration of l'Abbé Saulnier's intentions had given him great satisfaction.

N.B. Mr. Joseph Staines, surgeon, of Wareham, in his letter to the abbot on 9th May, 1816, expressly declares that Brother Gregory laboured under violent mental derangement, and that in consequence, he (Mr. Staines) had recommended confinement; that he had not the smallest doubt of the propriety with which that restraint was exercised "from the decorum and good order which is always kept in your establishment, which, from my frequent visits, I have had many opportunities of witnessing, and which I shall always be ready to attest in any mode that shall be proposed."

That Dosithée was a perfect madman, is evident from the letter he wrote to Mr. Hyde, the rector of Wareham, and a magistrate of Dorset. It bore date 29th May, 1815.

The venerable abbot, in a letter to the said Lord Clifford, dated Lullworth, 5th June, 1816, after stating that calumny had obliged him to visit London, and that his recent return had comforted and tranquillized his dear community, feelingly and justly remarks, "La tranquillité et la paix sont les richesses d'un religieux. Le bonheur gist principalement dans l'imagination, et il est dangereux d'inquiéter les hommes, qui n'étant distraits par aucune affaire, s'affectent et se troublent plus aisément que d'autres. J'ai gardé dès lors un profond silence sur toutes mes idées de transmigration." He then proceeds to observe that he had been willing, in conformity to the wishes of his friends, to decline for a year or eighteen months to admit British subjects into his order; but such an arrangement could be but temporary, as otherwise the existence of the convent would be endangered; and that he had come to the decision, as soon as he could settle the business of the premises with Mr. Weld, of passing over to France. "En cela j'agis par devoir et par conscience; mais nullement par inclination et par goût. J'aime l'Angleterre; je suis fortement attaché à des lieux, où nous vivons en paix depuis vingt ans, que nous avons arrosés de nos sueurs, que nous avons en quelque sorte créés, et où jusqu'à ce moment nous avons joui d'une tranquillité profonde. Je ne me fais pas illusion sur l'état de la France: elle n'a rien qui m'attire; mais j'ai dépôt précieux. J'en suis comptable à Dieu et à l'Eglise: je dois prendre tous les moyens en mon pouvoir pour le perpétuer: ma négligence et mon indifférence me rendroient coupable." He adds, if Lord Sidmouth would agree to a maximum,—if the community might be allowed to consist of forty, or even thirty, members invariably, and no more, he would cheerfully acquiesce in such arrangement. The Government might look upon the community as a society of agriculturists, and very reasonably; for the convent undeniably excelled their neighbours in the cultivation of potatoes; they fed eighty pigs during the winter with sea-weed; they were then preparing to burn their collection of weeds for glass and soap, and by this process the soap they made was as good as the article manufactured at Cherbourg, or at Alicant. Their little manufactory of cloth might also deserve encouragement. They took the entire charge of their own sick and aged without any assistance from the parish. Nor was it possible that the severity of the rule could add to the number of convents. In the whole of Catholic France before the Revolution, there was but one house of La Trappe, so that from multiplication the British Government had no cause for alarm.

This highly-gifted religious, Anne Nicholas Charles Saulnier, was born, on 20th August, 1764, at Joigny in Champagne, of a very respectable family. His father was the principal magistrate there. At the age of twenty-five he was a licentiate in law, and D.D. at Paris. He joined the Trappists at Lullworth, with Père

Palemon, in June, 1795. Chosen the fourth prior of St. Susan's, Pope Pius VII. raised him to the dignity of abbot in 1813, and month of May; and in August following, as he informed me himself, he was blest as such by Bishop Poynter in London. This accomplished scholar and gentleman, considerate superior, and solid religious, died, universally lamented, at Meilleraye, near Nantes, on 6th January, 1839, æt. seventy-four.

I cannot do better than transcribe his letter to his English subjects, written 12th November, 1831, after their wanton expulsion from Meilleraye.

"Mes bien-aimés Freres et Enfans,—Je partage avec bien de la tendresse votre affliction et vos souffrances: je voudrais qu'il fut en mon pouvoir de m'offrir pour souffrir à votre place; mais prenez courage: souvenez-vous de ce que dit l'Evangile que nous lisions hier, à la fête de tous les Saints de notre Ordre: Heureux ceux qui souffrent persécution pour la justice; car le Royaume des Cieux leur appartient. Je remercie Dieu du fond de mon cœur de la fortitude et du courage avec lesquels vous supportez cette injuste et sévère épreuve; mais continuez de mettre en Lui toute votre confiance. Il est bien glorieux pour vous de porter maintenant l'illustre, l'honorable titre de Confesseurs de la Foi: mais rendez-vous dignes d'un nom aussi grand, par votre entière soumission à la sainte volonté de Dieu. Bénissez ceux qui vous persécutent, loin de les maudire; rappelez-vous que tout ce qui est passager est léger, et que les tribulations de cette vie n'ont aucune proportion avec la gloire qui vous est préparée. Je ne sais, si je serai assez heureux pour vous voir encore, pour vous serrer dans mes bras sur cette terre d'affliction; mais j'ai la ferme confiance en Dieu, que par les mérites et le sang sacré de notre Divin Maître et Rédempteur notre Seigneur Jésus-Christ, par la protection de notre bonne et tendre Mère la glorieuse Vierge Marie, et sous la tutelle de tous les Anges et de tous les Saints, bientôt nous nous trouverons tous réunis dans cet éternel Séjour, dans lequel nous aimerons, louerons, et adorerons Dieu pendant toute l'éternité.

"C'est dans ces dispositions, mes chers et bien-aimés Frères et Enfans, qu'avec un cœur déchiré, et la plus tendre affection, en priant Dieu de vous bénir, je vais vous donner ma plus sincère et plus paternelle bénédiction.

"Au nom du Père, et du Fils, et du Saint-Esprit. Votre Père, Frère, et Ami.

"F. Antoine, Abbé de Meilleraye,
"Supérieur-Général."

By a letter received from F. A. Hawkins, dated Stapehill, 23rd October, 1855, I learn, that this excellent abbot, P. Antoine, after witnessing the dispersion of more than 150 of his brethren in 1831, was permitted to retain from 25 to 30 with him; and that as the times grew more settled, the scattered sheep rejoined their pastor to the number of 60 before his death—that

presently the community at Meilleraye consists of about 130 fervent members, after having sent out 4 or 5 colonies—that in the monastery of Aqua Bella, in France, there are now 230 monks, and that in another convent there are 220 nuns!" Blessed be God for thus baffling the malice of man. "Sicut tenebræ ejus, ita et lumen ejus" (Ps. 138).

No. VIII.

Alluded to in page 193.

The following address, signed by 150 members of the congregation at Ugbrooke, was presented, 27th September, 1835, to F. James Brownbill:—

"To the Rev. James Brownbill, S.J.

"We, the undersigned members of your congregation, on the eve of your quitting us to return to the cottage of Stonyhurst, beg respectfully to express to you our heartfelt regret at this painful separation. How can we but be overwhelmed with affliction, at losing a pastor endeared to us during a residence of nearly five years, by such parental vigilance and solicitude, who, in the days of sickness and tribulation, has proved himself to be our kindest visitor, friend, and counsellor? We could never forgive ourselves, reverend sir, if we failed to convey to you this testimony of our gratitude, and if we did not assure you that we must ever take a special interest in your health and happiness. Accept our humble but constant and fervent petitions to the throne of grace for your temporal and eternal welfare; and deign occasionally to remember at the altar your now sorrowful and ever-attached children in Jesus Christ.

"*Ugbrooke, 27th September,* 1835."

NOTES AND QUERIES.

I. Who were John and Jane Walker, whose arms appear on a chalice at Chidiock Chapel? On the hexagon foot I observed engraved the crucifixion, the Virgin Mary with twelve stars encircling her head, and her feet resting on the crescent—Ora pro animabus Johannis Walker et Johanne uxoris ejus.

II. My readers are aware that Dr. John Carroll was the first bishop appointed for the United States of America; that the Bull of Pope Pius VI. so appointing him Bishop of Baltimore, bears date 6th November, 1789; and that the consecration of his lordship was performed in Lullworth Chapel by Bishop Walmesley on 15th August, 1790. But it is not generally known that Charles, the late Lord Clifford, furnished the design of the official seal for the new prelate. The form was circular. Beneath the hat and tassells, in the centre of a circle, stood the Virgin Mother and the Divine Infant; over her head are thirteen stars, emblematical of the thirteen United States; at her feet are the keys in saltier. The legend of the obverse was JOHANNES EPISCOPUS BALTIMORIENSIS. In the reverse appears the Blessed Virgin as before, with the legend NE DERELINQUAS NOS, DOMINE DEUS NOSTER.

Q. Is the seal, *mutatis mutandis*, still in use at Baltimore?

N.B. At the synod holden at Baltimore, 9th May, 1852 (*mirabile dictu*), 6 archbishops, 25 bishops, and about 60 priests attended! *Deo Gratias.* In 1856 the Catholic population of the United States is nearly two millions and a half, with 7 archbishops and 35 bishops, 1,760 priests, about 2,000 churches, 24 colleges, 37 seminaries, and 130 French schools.

III. When at Lullworth in 1810 I saw a picture of a deceased person laid out in the Franciscan habit, with this inscription:—

"Vera effigies Illustrissimi Domini Edwardi Widdrington, Equitis et Baronetti, ætatis suæ 57. Obiit anno 1671, 13 Junii."

Q. 1. Was he the third son of William, the second Lord Widdrington? And if so, 2. Was he uncle to Hon. Peregrine Widdrington, who married Mary, Duchess of Norfolk, relict of Thomas, eighth Duke of Norfolk. Ob. 1747. 3. When was this Edward Widdrington created a baronet?

IV. Was Dr. Bonaventure Gifford born at *Wolverhampton*, as Dodd asserts (vol. iii. Church History, p. 469)? Secondly, Was his surname *Bishop*, as Hals, the contemporary Cornish historian, contends? His report of the doctor, *under the parish of St. Mawgan, in Pydre*, is circumstantial and curious:—

"One *Bishop*, of this parish, in his youth, after his school education at Retallock, in St. Columb Major, in the Latin and Greek

tongues under Mr. John Coode, that famous schoolmaster, was taken by the cost and care of Sir John Arundell, of Lanherne, from thence, and placed by him in Douay College, in Flanders, where he took orders as a Catholic Roman priest, and became *house-chaplain* to the said Sir John Arundell, Knt.; and from thence visited and confirmed the Roman Catholics in those parts for many year by *the pretended name* of *Mr. Giffard.* He died at Hammersmith, near London, 20th March, 1733, aged ninety-nine years, and ordered his body to be opened, and his heart to be taken out and sent to Douay aforesaid, and kept in spirits, and his body to be buried in St. Pancras Church, London. (London *Gazette*, 23rd March, 1733.) He was made D.D. by the college aforesaid, and consecrated Bishop of ——— in the banqueting-house at Whitehall, in the last year of King James II." So far Hals.

Certainly, he was consecrated Bishop of Madura, a city on the north of Africa, by the papal nuncio Ferdinand D'Adda on 22nd April, 1688, and was appointed first V.A. of the Midland District. On the death of Bishop John Leyburn he was transferred to London. His epitaph in St. Pancras shows he was born in 1644, and that he died 12th March, 1733, consequently but eighty-nine years old.

His junior brother Andrew, D.D., had died 14th September, 1714, having refused the Bishopric of Cæsarea, and the government of this Western District, void by the resignation of Bishop Philip Ellis, promoted to Segni by Pope Clement XI.

PART II.

BIOGRAPHICAL LIST OF THE CLERGY

IN THE COUNTIES OF

CORNWALL, DEVONSHIRE, DORSETSHIRE, SOMERSETSHIRE, WILTSHIRE, AND GLOUCESTERSHIRE,

FROM THE

PERIOD OF THE REFORMATION UNTIL THE PRESENT YEAR 1856.

Quidnam dulcius, quam majorum recensere gratiam, ut eorum acta cognoscas, a quibus acceperis et rudimenta fidei et incitamenta benè vivendi?—(Gul. Malmesb. de Gestis Pontif. Angl.)

PREAMBLE.

In looking over this catalogue, the reader may be surprised at the vast proportion of members of religious orders that have been employed in cultivating the western part of this English vineyard of our blessed Lord and Saviour; and if his heart be truly inflamed with the zeal of God's house, —if he seek not his own, but the things that are of Christ,— he will rejoice at the loyal co-operation of the secular with the regular clergy in promoting the salvation of immortal souls purchased by the blood of a common Redeemer. Had not these efficient men considered themselves as officers engaged in the same honourable service, with a community of feelings and interests, though arrayed in different uniforms, and marshalled under distinct regimental colours, —if they had not scorned that party spirit which induced the Corinthian converts to cry out, "I am of Paul, and I of Apollos, and I of Cephas," (1 Cor. i.), "as if Christ was divided," says the Apostle,—had they yielded to such personal jealousies and such pitiful feelings, the sacred fire of religion would long since have been extinguished amongst us.

At the express recommendation of Dr. Allen, the founder of Douay College, that sanctuary of learning and nursery of martyrdom, the Jesuits were sent *to the aid of the secular clergy* in 1580; the children of St. Benedict added their reinforcement about the end of Queen Elizabeth's reign, and the sons of SS. Dominic and Francis eagerly volunteered into the same distinguished service. All these men of God were intimately persuaded that the King of kings and Lord of lords, in His sovereign independence, stands in no need of any of *His creatures;* but that if He condescend to employ any of them to perform His work,— if He engage them as ministering spirits to do His will,— they should feel it as a gratuitous honour, and exclaim with the blessed Virgin, "Fecit mihi magna qui potens est,— exaltavit humiles." For it is God alone who gives the increase, who bestows the victory. It is He who crowns His

own gifts; and provided He be honoured and glorified, we ought to feel indifferent as to the instruments whom He selects for His purposes. Hence F. Rothaan, the late General of the Jesuits, in his encyclical letter to his subjects, dated 1st January, 1847, properly condemns those as guilty of great indiscretion and folly who imagine that Jesuits were necessary for the maintenance of God's Church, which is built on the adamantine rock of ages. "Procul absit à nobis hujusmodi cogitatio, probè scientibus, Deo, cum æternis promissis Ecclesiæ institutio innixa est, nullum hominem, neque ullam hominum congregationem, esse necessariam: qui, si cujus operâ uti dignatur in Ecclesiæ suæ causâ promovendâ, vel tuendâ, insigne beneficium præbet, non meritum rependit: qui potest etiam de lapidibus suscitare filios Abrahæ; cui proinde supplicandum est: Conserva me, Domine" (Psalm xv.), "quoniam speravi in te. Dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges." It would be absurd, however, to deny that occasionally, in times happily gone by, the enemy of human tranquillity and prosperity did succeed in sowing the tares of jealousy and factious disunion in some portion of the English vineyard. But this is only a proof of the infirmity of poor human nature, that priests are not angels, but men, liable to forget the divine counsel, "*Be ye perfect,* even as your heavenly Father is perfect."—(Matt. v. 48.) Therefore we are not to be surprised that such events have transpired; but we are to lament them, to cast a veil over them, to pray and to watch against their recurrence. Let it be our study to show that we consider ourselves as the citizens of the saints and the domestics of God; let us seek to rejoice Heaven by our union of heart and soul, by being lovers of harmony, and delighting in our respective vocations. And let every priest implore God to say to us all, in His mercy, "Reddam populis labium electum: ut invocent omnes in nomine Domini, et serviant ei humero uno."—(Sophonias iii. 9.)

Biographical List of the Clergy.

A.

Adams, John, born at Martin's Town, Dorset, from a Calvinist minister became a fervent Catholic, and, eager to be an instrument in the conversion of erring souls, crossed over to Rheims to qualify himself for the priesthood. He returned home a missionary in 1581. Apprehended, he was sent into banishment four years later; but his zeal for his neighbours' salvation induced him to re-appear in the vineyard, where he soon fell into the persecutors' hands: and on 8th October, 1586, he expiated, by a glorious death at Tyburn, that crime of high treason affixed by English law to the character and functions of the priest according to the order of Melchizedec. Father Warford, S.J., who had known him, relates that Hampshire was the chief arena of his apostolic labours; that he was of the middle size, apparently about forty years of age, had a darkish beard, cheerful countenance, black eyes, ready speech, and was "ingenii simplicis et admodum pii: laboriosus imprimis."

Adamson, Vincent Robert, O.S.D., a native of Lancashire, who consecrated himself early to his Maker in the Order of St. Dominic. On 29th September, 1825, he reached Harpury Court as assistant to the Rev. Dr. Brittain, the director of the Dominicanesses there. But his career of usefulness was destined to be short indeed; for God was pleased to take him to Himself on 10th May, 1831, in the thirty-second year of his age.

Agar, William Seth, born near York on Christmas-day, 1815, was ordained at Prior-park, and succeeded the Rev. William Joseph Vaughan as incumbent of Lyme, at midsummer, 1845. Unquestionably he added much to the improvement of its church. On 15th July, 1849, he presented twenty-three for confirmation. We have from his pen "A Catholic Catechism, methodically arranged for the Use of the Uninstructed," which is a translation from the

Italian of Dr. Rosmini Serbati. Mr. Agar's state of health at length dictated the expediency of a relaxation from the labours of his mission. After an excursion amongst his friends, he supplied at Salisbury for a time; but feeling much recovered, he resumed his pastoral duties at Lyme. However, the place again disagreeing with him, the Bishop transferred him to Spetisbury, where he is rendering valuable service; and on 16th September, 1856, he was installed a canon of the Plymouth chapter in the room of Canon Tilbury, deceased.

Ainsworth, Ralph, O.S.B.—This exemplary missioner served Bath for two years as assistant priest, and for twenty years as chief pastor. Finding the chapel in Corn Street much too contracted for his increasing flock, he boldly purchased the old theatre and some adjoining premises, and succeeded, by the 3rd December, 1809, in converting that theatre into the present spacious chapel of St. John the Evangelist. From its wall I copied the following epitaph:—

In a vault
Beneath this chapel,
In the hope of a glorious Resurrection,
Repose the mortal remains
of
The Rev. Ralph Ainsworth,
Who for the long period of 20 years
Filled the important office
Of chief Pastor of this Congregation,
Respected and beloved,
And to whose memory this monument is erected
By the gratitude of his numerous friends.
Obiit 5 Februarii, 1814, ætatis 50.

Allam (Ambrose), William, O.S.B.—All that I can collect of this religious is, that he succeeded F. John Panting, S.J., at Bonham, in 1783; and that at the end of six years he removed to Coventry, where he concluded his pious course on 5th September, 1812, deeply regretted.

Allen, Francis.—That he was a secular priest, and was stationed in Cornwall during the reign of King Charles I., is certain. Dodd, in his Church History (vol iii. p. 149), has recorded one of his letters from that county; but in vain I look for other particulars.

Anderdon, William Henry.—While vicar of St. Margaret's, Leicester, he embraced the Catholic faith. I understand that he has recently been appointed chaplain to Viscount Campden, eldest son and heir of the earl of Gainsborough, at Campden House, co. Gloucester.

Anderson, William, S.J., born 12th June, 1689; admitted into the order 7th June, 1721, and distinguished himself by his mathematical and astronomical science. One who knew him assured me that he resided for some time at Leighland, the seat of the Rowes, in Somersetshire. But he was subsequently transferred into Lincolnshire, where he died superior of his brethren of the College of St. Hugh, at Kingerby, the seat of the Youngs, near Market Rasen, on 25th August, 1764.

Angelus, a Sto. Francisco, O.S.F., *alias* Richard Mason, whom Dodd by mistake divides into two distinct persons.—(Church History, vol. iii. pp. 100, 113.) That he was an Englishman is certain,—probably a Yorkshireman; yet Harris, in his "Writers of Ireland," claims him for a native of that country. In the "Rambler" of July, 1850, I have given a catalogue of the writings of this learned scholar. For a time, it appears that he was chaplain at Wardour. Worn out with labours in the service of religion, he obtained permission at length to quit England, and retire to St. Bonaventure's Convent at Douay, 11th October, 1675, "ut sibi et Deo ibidem vacet;" and there he slept in the Lord on 30th December, 1678, æt. seventy-eight, prof. forty-eight, sac. forty-four.

Aprice, Ildefonsus, O.S.B., probably a native of Somersetshire, and perhaps a descendant of William Aprice, gentleman, who is mentioned, in Rishton's Diary of the Tower, to have been thrown into the Pit on 27th August, 1584, for twenty-three days, and again on 24th September dropped into that horrible dungeon for forty-eight days. I think this religious father, like his brother Joseph, was professed at St. Laurence's Convent, Dieulwart. Subsequently, he was one of the monks appointed to serve St. James's chapel, London, and at the Revolution had to share in all the reverses of his brethren. But he died quietly in London on 18th March, 1712.

Aprice, Joseph, O.S.B., brother of the above. This chaplain of King James II. grew into such favour, that F. Weldon,* in his "Chronological Notes," a work to which I am

* F. Ralph (Bede) Weldon, of the ancient family of Weldon, of Swanscombe, near Gravesend, was the seventeenth child of his parents Colonel George Weldon and Lucy (Necton) his wife; Ralph was born in London 12th April, 1674, and was christened at the Savoy. He lost his father on 30th March, 1679; but his mother survived until 26th April, 1702. Converted to the Catholic faith by that zealous monk F. Joseph Johnston, he made his abjuration at St. James's, on 12th

singularly indebted, informs us that "his Majesty would have him in his service wherever he went, and that he died in the fifty-third year of his age at St. Edmund's House, Paris, on 25th July, 1703, in the very chamber where James II. used to lie, when he honoured that house with his pious retreats." *Q.* Was not his friend, Mr. Charles Penruddock, who died at Paris in March, 1679, æt. twenty-eight, and in whose vault at St. Edmund's F. Aprice was buried, son of the Colonel John Penruddock, beheaded at Exeter by order of Oliver Cromwell, May, 1655, for proclaiming Charles II. King of England?

In Hayward's Vindication of Charles Fox's history may be seen (No. 3, Appendix) a letter of this F. Aprice, on the death of King Charles II. and the accession of King James II.

Aylward (Dominic), John, O.S.D., born at Leeds 4th April, 1813. In early life, viz. 15th January, 1834, he was professed among the Dominicans at Hinckley, where he was ordained priest by Bishop Walsh, 10th March, 1838. After succeeding his former Master of Novices, F. Procter, in the office of provincial, he was in 1854 appointed his successor also in the priorship of the monastery at Woodchester, which he most worthily governs.

B.

Bacon, Gregory, O.S.B., ob. apud Stoke, co. Gloucester, 4th April, 1663.

Baggs, Charles Michael, Right Rev.—In the "Weekly and Monthly Orthodox Journal," of June, 1849, I published a full account of this amiable and learned prelate. He was the eldest son of Charles Baggs, Esq., by his wife Eleanor Kyan, and was born in the county of Meath, on 21st May, 1806. His father was a Protestant barrister, and destined his son also for the legal profession; but a sad reverse of fortune, and his sudden death in 1820, induced his pious mother to withdraw her child from the Protestant school

October, 1687. On 17th December, 1690, he took the Benedictine habit at Douay, and was professed 13th January, 1692. Of his congregation and of religion he deserves every praise for his two folio volumes of "Chronological Memoirs," all written in his own bold hand, now at Ampleforth. At the beginning of volume ii. I read, "These two tomes cost me from the evening or dusk of Trinity Sunday, about the middle of June, that half month, July, August, September, October, to the 7th of November, 1707, on which day I finished them. Glory be to the eternal wisdom of God." Perhaps he made the abridgment of that work, now at Downside, continued till 1713; for he died 23rd November of that year.

in June that year, and place him first at Sedgley-park Academy for a twelvemonth, and then transfer him to St. Edmund's College. In the spring of 1825 his superiors, charmed with his docility, industry, and talent, sent him to the English College at Rome, where in due time he was promoted to priesthood; and so rapidly did he rise in the estimation of all around him, that he was appointed vice-president of the college, and finally president, when Dr. Wiseman was nominated to the see of Melipotamus, to which he was consecrated 14th June, 1840. Pope Gregory XVI., an excellent judge of merit, treated Dr. Baggs with marked distinction; he made him his honorary chamberlain, giving him the privilege of introducing to an audience all the British gentry; and he executed this office with admirable tact and courtesy, so as to win golden opinions.

When the news reached the Eternal City that Dr. Baines, Bishop of Siga, was no more, the eyes of the public were directed to our English president as the fit person to succeed to the charge of this Western District. His Holiness coincided in this opinion, and Dr. Baggs was consecrated to it by the title of Bishop of Pella, in St. Gregory's Church at Rome, on 28th January, 1844, by Cardinal Fransoni, assisted by Dr. Brown, then Bishop of Tloa, now of Liverpool, and Dr. Collier, Bishop of Port Louis, in the Mauritius. I have heard Bishop Baggs repeat, that on taking leave of that illustrious Pope, his Holiness enjoined him above all things to inculcate union and charity amongst his flock. Circumstances prevented the bishop from taking possession of his diocese before Thursday, 30th May, 1844. His arrival at Prior-park was welcomed by the clergy and laity. On 1st June he held an ordination, when three were promoted to the priesthood, and four were made deacons. The summer was spent in visiting his extensive diocese. On 2nd September he opened at Prior-park a general spiritual retreat for his clergy. On 2nd October he divided the diocese into four deaneries, to enable his clergy to meet together for theological discussions; but whilst, like his patron, St. Charles Borromeo, pastoral solicitude was rendering him glorious, it was truly painful to us all to witness that our variable climate was impairing and destroying his delicate constitution. We had hoped, almost against hope, that he might recover his pristine elasticity; but alas! he rapidly succumbed under prostration of strength, and gently expired at Prior-park on 16th October, 1845. On the 23rd his precious remains were laid by the side of his immediate predecessor, Bishop Baines, in the new church commenced at the college.

His coffin was thus inscribed:—

✠

Carolus Michael Baggs,
Episcopus Pellensis, V. A. D. O.
Obiit XVII. Kalendas Novembris,
Anno Domine MDCCCXLV.,
Episcopatus sui secundo.
Vixit Annos XXXIX. Menses V.
Cujus animæ propitietur Deus.

In consequence of the breaking up of the college at Prior-park, his remains have been recently removed to a vault in Midford Chapel, by the kindness of the Conolly family.

A high encomium of this estimable prelate appeared in the columns of the *Morning Post*, of November 3, 1845.

Dr. Baggs published—1. At Rome, in 1836, a Letter addressed to the Rev. R. Burgess, B.D., the Protestant chaplain in that city.

2. A Discourse on the Supremacy of the Roman Pontiffs, delivered in the Church of Gesù e Maria, in the Corso, Rome, on Sunday, February 7th, 1836, and dedicated to Cardinal Weld. This discourse was translated into Italian, by Augusto Garofolini, and afterwards printed at the Tipografia delle Belle Arti: at Rome that year Dr. Baggs translated, himself, into Italian, his letter to Mr. Burgess, which was printed also in 1836.

3. The Papal Chapel, described and illustrated from History and Antiquity, 1839, and dedicated to Cardinal Acton.

4. The Ceremonies of Holy Week, at the Vatican, and St. John Lateran's; with an account of the Armenian Mass at Rome, on Holy Saturday, and the Ceremonies of the Holy Week, at Jerusalem: Rome, 1839. Dedicated to the present Hugh C. Lord Clifford.

5. The Pontifical Mass, sung at St. Peter's Church on Easter Sunday, on the Festival of SS. Peter and Paul, and Christmas-day; with a Dissertation on Ecclesiastical Vestments: Rome, 1840. Dedicated to Cardinal James Giustiniani, Bishop of Albano, and Protector of the English College.

6. Funeral Oration, delivered at the solemn obsequies of the Lady Guendaline Talbot, Princess Borghese, in St. Charles' Church, in the Corso, on 23rd December, 1841. On this mournful occasion, Dr. Baines sung the High Mass.

Two Dissertations of Dr. Baggs were printed and published separately.

1. Dissertazione sul sistema Teologico degli Anglicani detti Puseyisti. 8vo., 35 pp.

It was read in the Academia di Religione Cattolica, at Rome, 30th June, 1842; and was published in the "Annali delle Scienze Religiose." Vol. xv. No. 43.

2. Dissertazione sullo Stato Odierno della Chiesa Anglicana. 8vo., pp. 28. Published in 1843 in the same Annali, &c. Vol. xvii. No. 49.

In the words of Cowper I may add:—

> "Peace to the mem'ry of a man of worth,
> A man of letters and of manners too,
> Of manners sweet, as virtue always wears."

Baines (Augustin) Peter, Right Rev., born at Pear-tree Farm, within Kirkley township, near Liverpool, on 25th January, 1787. In company of John, Edward, and Vincent Glover, three brothers, he left England to study for the Church in the English Benedictine Abbey, of Lambspring, where they arrived on 7th November, 1798. Within four years later, the good monks were compelled to leave their beloved monastery, and, at the invitation of the Rev. John Bolton, they repaired to Ampleforth, in the parish of Oswaldkirk, near York. Here Lady Ann Fairfax,* of Gilling Castle, had founded a mission as early as 1780 for the Benedictines. This hospitable and considerate monk was her chaplain; his house was commodious; he gave them every encouragement to commence a college at once, and he ended his days amongst them on 20th December, 1805. Heaven blessed the undertaking; the pious Peter Baines pursued his studies with indefatigable assiduity; at the canonical age he consecrated himself to God in the order of St. Benedict, on 8th June, 1804, taking St. Augustine for his patron. The talented youth was soon employed to teach, and he laudibly exerted his abilities in improving and enlarging the system of education in this rising establishment. At the age of thirty the chapter judged him to be the best qualified to succeed to the important mission of Bath, void by the retirement of his confrère, the Rev. James Calderbank. He arrived in that city in July, 1817; and it is true to say, that the mission under his auspices assumed a renovated appearance and splendour. Bishop Collingridge, sadly disappointed in not securing for his coadjutor the Rev. Charles M'Donnell, O.S.F., who had actually been nominated Bishop of Sonopolis by his Bull, dated 26th January, 1816, but could not be prevailed

* This great benefactress to religion died on 2nd May, 1811.

upon to accept the proffered dignity, charmed with the pulpit eloquence of this gifted missioner, and the unprecedented progress of religion in Bath, now selected Dr. Baines for his associate in the episcopal office, and as such he was consecrated to the see of Siga by Archbishop Murray, in Townshend-street Chapel, Dublin, on 1st May, 1823. The friends of our holy faith hailed this promotion, for the reverend doctor was looked up to as possessing a soul superior to pitiful jealousy and party prejudice; and in his letter to me, dated 20th August, 1823, from No. 4, Belvidere, Weymouth, where he accepted for a time the charge of the congregation, his lordship thus expressed himself:—"Stonyhurst has not a more sincere well-wisher, or truer friend, than myself. As far as my little means extend, I shall be happy at all times to render it service. I am a decided and open enemy to all party distinctions; and I hope I am perfectly free myself from what I hate in others—party prejudice." This was language worthy of a Catholic bishop! And is not party spirit, which chills the heart, like an ague, checking the circulation of vital charity?

For the benefit of his health Dr. Baines was recommended to make a tour on the Continent, and he made a lengthened residence at Rome. By his Holiness Leo XII. he was appointed a domestic chaplain shortly before that Pontiff's death, which lamentable event occurred on 10th February, 1829. Within two months later he received the unexpected intelligence that Bishop Collingridge was no more. As soon as he could arrange his affairs, he hastened back to this vacant diocese, and obtained permission from Pope Pius VIII. to become secularized, after an attachment to the Benedictine order for the quarter of a century.

In the December of the same year (1829) he concluded the purchase of the magnificent mansion of Prior-park,* near Bath, with its annexed leasehold estate in Lyncombe and Wydecombe parishes, of 171 acres, and a freehold estate of twenty-seven acres. To the splendid mansion, which he appropriated for the episcopal residence, he added two handsome wings, St. Peter's, to serve for a lay college, and St. Paul's,

* Erected by Ralph Allen, Esq., who, from being the son of an innkeeper in a village on the road side, called St. Blazey Highway, Cornwall, raised himself, by energy of mind and indefatigable perseverance, to become the originator and affluent farmer of the Cross Postage. Pope, Swift, Arbuthnot, Gay, Thompson, &c., partook of his hospitalities at Prior-park. Ob. 29th June, 1764, æt. seventy-one, and was buried at Cloverton. I have seen some of his portraits by Hudson. Davies Gilbert, in his "Cornwall," vol. i. p. 57, doubts whether Fielding's "Alworthy" was really meant to pourtray Mr. Allen.

to be an ecclesiastical seminary. Such was the progress of the works, that in July, 1830, Prior-park was opened for the reception of students, though the foundation of the college takes date from 1st May that year. Some of his lordship's friends and admirers, considering his lordship's present ways and means, and calculating on his probable resources and prospects, were fearful that the enterprise was too venturesome, and that it might involve and swallow up the funds of the missions. Amongst others who could be mentioned, that cautious and discreet nobleman, Charles, the late Lord Clifford, in his letter to me bearing date Mansfield-street, London, 5th November, 1830, remarked, "I have my doubts of the propriety of endeavouring to support a seminary of the magnitude of Prior-park." It was even prognosticated by some eminent divines that it must perish. The outlay was truly terrific; the demands continually increasing, vehemently pressing, and creating feverish anxiety; and in the midst of this misery, to the regret of all lovers of architectural beauty, the centre of this imposing pile of buildings accidentally took fire on the evening of 30th May, 1836. This was a distressing trial to our zealous prelate, yet it served to rouse his energy to redoubled exertions. He no longer confined his appeal for succour "*to the narrow limits of the Catholic body,*" but he extended it "*to the Protestant public;*" and he openly proclaimed in that appeal, "*independently of the late calamity, the institution of Prior-park could not possibly support itself without the public aid.*"

Over-exertion and solicitude undermined a constitution naturally delicate and inflammatory; and I was not surprised to hear of his sudden dissolution. It was an event which he himself had anticipated; indeed, he had experienced a slight paralytic affection early in March, 1842. But at length he nobly fell at the post of honour, within twelve hours after opening, with a discourse, St. Mary's new church on Bristol Quay. Early on the following morning he was found a corpse in his bed at Prior-park, 6th July, 1843. At his obsequies on 13th, Bishops Briggs, Griffiths, Morris, and Gillis assisted, with about forty priests. The brass plate on his coffin bore the following inscription :*—

✠

Petrus Augustinus Baines,
Episcopus Sigensis, V. A. D. O.
Obiit Anno Domini MDCCCXLIII.
Prid. Non. Julii. Vixit An. LVII. Dies XII.

* Probably this and Dr. Baggs' inscription came from the same pen. As the division of the Eastern and Western Districts had already taken

Confessedly, Dr. Baines was possessed of considerable tact, winning address, and easy eloquence; but perhaps was inferior to his predecessors of the Western Vicariat in accuracy of mind and gravity of judgment, especially in financial matters. Constitutional infirmity may have contributed to render him more excitable and irresolute. Be this as it may, his name will ever rank amongst the luminaries of our English Catholic Church.

In the "Weekly and Monthly Orthodox Journal" of June, 1849, I gave a list of his numerous publications; and hope to see a copious life of the prelate compiled "by a bold and impartial hand."

Baines, James, nephew to the last-mentioned prelate, educated and ordained at Prior-park. For a short time this promising ecclesiastic was stationed at Poole, but was recalled to the college to fill the office of procurator. Here his course of usefulness was arrested by a fatal fever on 30th August, 1844, æt. thirty-two.

Baker (Augustine), David, O.S.B.—"Clarum ac venerabile nomen," born at Abergavenny in December, 1575. In the "Rambler" of March, 1851, I gave a brief memoir of this profound scholar. He died of the plague in London, 19th August, 1641, æt. sixty-six, and was buried in St. Andrew's, Holborn. He is connected with our west by having resided as chaplain with Philip Fursdon, of Fursdon, in Cadbury parish, Devon, Esq. (See Dodd's History, vol. iii. p. 116.) Bishop Challoner also mentions him as connected with Devon, in his interesting memoir of that Benedictine martyr, F. Philip Powell.

Baldwin, William, S.J., of Cornwall, and schoolfellow of F. Cornelius, of whom hereafter. After five years spent at Oxford University, he proceeded to Rheims, and thence to the English College at Rome; and after his promotion to priesthood, enrolled himself amongst the Jesuits on 26th February, 1595, aged twenty-six. Twelve years later he was advanced to the rank of a professed father. For the life of this blameless religious, I refer the reader to the eighth book of F. More's "History of the English Province of the S.J." Elected the fifth rector, but first English rector of St. Omers'

place three years before, OC. to O. might have been preferable, to avoid ambiguity. In the above, *Menses* V. is omitted in the age of Bishop Baines. The remains of this bishop and his reverend nephew James Baines have recently been translated, on 17th June, 1856, to the monks' cemetery at Downside.

College, he died in office 26th September, 1632, with the highest reputation for wisdom and piety.

Ballyman (Gregory), John, O.S.B., born in Devon, 26th October, 1734; clothed at Lambspring 21st April, 1753, and professed 5th May, 1754. Subsequently he filled the office of prior of that noble abbey, and there died, 13th September, 1811.

Ballyman, Thomas, O.S.B., younger brother of the above, born in 1737; reached Lambspring, 26th July, 1751; clothed 31st October, 1755; and professed 7th November, 1756. After serving Salford for some time, he retired to Bath, whe he died 6th August, 1795.

Bampton, George, S.J., was born in London 26th July, 1816. Educated for the medical profession, and having passed his examination, he began to practise as a surgeon in Plymouth; but after his conversion to the Catholic faith, was privileged with the grace of vocation to the ecclesiastical state. His spiritual father, the Rev. Henry Riley, the incumbent of Plymouth, conducted him, in May, 1840, to Prior-park, where eventually Bishop Baines ordained him sub-deacon 18th December, 1841; deacon 2nd October, 1842; and seven days later promoted him to priesthood. On 21st of the same month and year, he made his missionary *début* at Plymouth, as assistant to his dear friend, F. Riley. His inaugural discourse on "the Love of God," delivered in St. Mary's Chapel, Stonehouse, on Sunday, 23rd October, 1842, merited and obtained publication. Full of zeal, talent, and tender piety, and desirous of greater perfection, his heart yearned for the religious state; and having at length received permission from the Holy See, to the deep regret of his congregation, he quitted Plymouth on 23rd January, 1845, to become a humble novice of the Society of Jesus. At the end of his probation he was sent to render missionary service at Richmond, in Yorkshire; but when Bishop Ullathorne directed the provincial, F. Lythgoe, to resume possession of Trenchard-Street Chapel by Sunday, 31st October, 1847, F. Bampton was ordered to proceed thither for the purpose. He filled this incumbency until 6th December, 1849, when his increasing reputation as a preacher induced his superiors to call him up to the church of the Immaculate Conception in London. At present he is at Stonyhurst.

Bannister, William, O.S.B.—Of this early missionary of Bath I regret to say, that I can learn only that he died there, after some years' service, on 16th May, 1726.

Barber, Joseph (Stephen), O.S.B.—This good religious was assistant priest at Spetisbury for a time; but finished his course at Salisbury on 20th September, 1847, in his sixty-third year. Rel. forty-six, sac. thirty-eight.

Barber, Luke (Bernard), D.D., O.S.B., younger brother of Joseph, and born at Macclesfield, took the habit at Acton Burnell 26th April, 1807. Seven years later, the community removed to Downside; and when the prior, F. Lawson, resigned his office on 23rd July, 1818, the solid virtues and valuable services of Father Barber recommended him as the fittest successor to that pre-eminence. Under his auspices, during the twelve years of his government, and amidst much vexatious trials, the establishment of St. Gregory's increased in numbers and reputation. On 10th July, 1823, he opened the beautiful collegiate church, which he justly considered should be the principal feature in every well-regulated community. On the death of F. Lawson aforesaid, at Salford Convent, on 23rd April, 1830, F. Barber's experience and services were required for the spiritual direction of that Benedictine convent and school. And again, twelve years later, he was elected the president of all his English brethren. For the last ten years of his life, this most amiable friend endured a species of martyrdom from *angina pectoris*. Some professional men treated it as a stomach affection, but the event demonstrated that it was disease of the heart progressing unto ossification. As he did not appear in time for the nuns' Mass on the 29th of December, 1850, F. Spain, the assistant chaplain, was sent for, to officiate, in order to allow the venerable president a longer repose; but not being seen later, his chamber was entered, when he was found a corpse! His appearance in bed proved that he died in sleep, without a struggle. In this kind and amiable father I lost a very dear friend; but in my breast will ever be embalmed the memory of his solid virtues, and the recollection of the warmest attachment.

He was sixty-one years of age, and in the thirty-sixth of his priesthood, when the Prince of Pastors called him to be crowned. "Bonæ vitæ numerus dierum; bonum autem nomen permanebit in ævum."—(Eccl. xli. 16.)

Barlow, Lewis, of Gloucestershire. He was the first missionary sent from Douay,—viz., in 1574. Twice banished the realm, he still returned, and finally died in England, full of days and merits, in 1610.

Barnes, Laurence, O.S.B., was stationed at Bonham for some time. Obiit 31st May, 1803.

Barnes, Stephen, I believe of Wilts, was educated in the English College at Rome; in the sequel he was appointed director of the English Canonesses, O.S.A., then at Louvain (now at Spetisbury), and died in that office 1st January, 1653, æt. seventy-seven. Another F. Stephen Barnes is mentioned by Bishop Challoner* under E. White, M.

Barnes, William, son of Helen and Grace Barnes, of Tisbury, Wilts, born on 8th November, 1764, left Rome for the English mission in 1793. After supplying in a variety of places, he died at Madeley, in Shropshire, 28th April, 1845.

Barret, Maurus, O.S.B.—He certainly left the Leighland mission in 1767. He died 3rd December, 1794.

Barrow, Joseph, S.J., born at Westby, co. Lancashire, 27th February, 1740. At the age of eighteen he offered himself to God in the Society; for a short period was the incumbent at Tusmore, then was transferred to Exeter, and thence to Arlington Court, near Barnstaple. On 1st July, 1786, he reached St. Helen's in his native county, and opened the convenient chapel at Lowe House on 1st September, 1793. Here he consummated his earthly course on 5th January, 1813.

Bastard, Robert.—This worthy secular priest, I apprehend, was a native of Devon. Called up from his prison, he was sentenced to perpetual banishment in 1606; after which I lose sight of him.

Baudouin, George, born at Monkton, near Taunton; educated partly at Douay, and partly at Valladolid. He came to the mission in 1775, and was appointed by Bishop Walmesley to look after the dispersed faithful in the vicinity of Plymouth. This duty he continued to discharge until the riots of 1780, when he returned to his native place. After a short time he took up his quarters at Taunton, where his placid virtues gained him general esteem. There he ended his labours on 14th May, 1818, aged sixty-nine, comforted with the bright prospect of religion around him.

> "Sunk to the grave with unperceived decay,
> Whilst resignation gently sloped the way,
> And all his prospects brightening at the last,
> His heaven commencing ere the world be past."

Beaumont, John, O. S. F., eldest son of Joseph and Hannah (*olim* Harding) Beaumont, of Stone-Easton, co. Somerset. In early life he was clothed in the Franciscan

* See the "Memoirs," 10th December, 1591.

convent of St. Bonaventure, at Douay. I find by the Chapter-books that he was appointed Guardian of the Custody of Bristol, on 3rd May, 1734; for six years, at least, before the arrival of Rev. Charles Needham in the winter of 1745, he was Chaplain at Tor Abbey. After the death of his father, his conduct in the disposal of the family patrimony, in defiance of the remonstrances of his Jesuit brother, William, and his throwing off the yoke of all submission and respect to his religious superiors, became so extraordinary, to say the least of it, that he was sentenced to be removed from all missionary duty, and placed under surveillance at Douay Convent (7th Sept. 1764. Act Book, p. 403). There this jubilarian father concluded his eccentric course in the year 1774.

Beaumont, John, S.J., born at Stone-Easton, in June, 1787. I remember his arrival at Stonyhurst, with his younger brother Henry, in September, 1800. John was admitted a novice at Hodder, seven years later, and was promoted to priesthood by Bishop Milner on 18th December, 1812. After serving Alnwick for eighteen years, he was transferred to Stockeld-park, where he continued for eight months, and thence was stationed, 26th November, 1832, at South Hill, Chorley, where he still is (December, 1855).

Beaumont, Joseph, S.J., youngest brother of the Franciscan, born in June, 1702; admitted into the order, 7th September, 1723; and professed of the four vows, 2nd February, 1741. For many years he resided with Mrs. Winefred Gorsuch Eccleston, at Cowley Hill, St. Helen's, co. Lancaster. There he died, 13th February, 1773, and was buried at Windleshaw.

Beaumont, William, S.J., the middle brother, between the Franciscan John and the last-mentioned Joseph; born 29th January, 1697; joined the Society at the age of twenty-one; and was professed 2nd February, 1737. After serving Bonham and Lullworth, he retired to Stone-Easton, where he died on 15th October, 1764.

Beeston, Henry, S.J., born at Carlogas, near Lanherne, on 19th June, 1797. After distinguishing himself as a classical scholar at Stonyhurst, he entered the novitiate, 7th September, 1816. At Rome he finished his higher course of studies, and there was promoted to priesthood on 11th July, 1824. Several missions enjoyed the benefit of his exemplary zeal; but, to the dismay of his attached congregation at Worcester, and the distress of an increased circle of friends and acquaintance, he was suddenly taken off by gout in the stomach on the night of 12th December, 1846.

Beeston, James Philip, S.J., *verè* Bourgeois, born in French Flanders, 5th January, 1738, at the age of twenty-two enlisted under the banner of St. Ignatius. In 1779, I meet him as chaplain at Cherry Orchard, afterwards at Courtfield. He is connected with the west by having resided at Canford for the last two years of his life as director to the Theresian nuns, with the charge of that mission. His sudden death occurred 19th May, 1811.

Begin, Nicholas.—The best account I can render of this respected French abbé, whose society I enjoyed in May, 1810, is extracted from the "Salisbury Journal" of 20th March, 1826. "On Thursday, 16th of March, died the Rev. Nicholas Begin, who was upwards of thirty years pastor of the Catholic congregation of this city. His unaffected piety, goodness of heart, and cheerful disposition, procured him the esteem of many valuable friends while living, and his loss will be sincerely lamented, not only by his friends, but by many of the poor, to whom he was a liberal benefactor."

Bennet, Placid, O.S.B.—This good religious is well remembered at Lanherne for his zeal and piety; but he died at Liverpool, 1st March, 1795.

Bennet, Thomas, S.J.—This humble and indefatigable pastor had long been going about doing good. Habited like a peasant (as we learn from the annual letters of 1647), as he was proceeding on the road between Bridgewater and Poole, he was overtaken by some of the Somersetshire cavalry in the service of the Parliament. He was exposed to much buffoonery and insult, and it required all his address and shrewdness to extricate himself from their clutches. Had they suspected him to be a priest, they would probably have killed him outright. The good old man ended his days quietly at Ghent, 10th December, 1664.

Bentley, Edward, S.J., a Londoner, joined the order at the age of twenty-one, and in due time was numbered amongst its professed fathers. For some time he filled the office of Penitentiary at Rome; but the climate and the confinement incidental to his function impairing his constitution, he was ordered to England. The last thirty-one years of his life were spent in the service of the mission, especially within the residence of St. Stanislaus, which included Devon and Cornwall. He died on 19th May, 1656, æt. sixty-eight.

Berriman, Alban, O.S.B., a native of Somersetshire. All that I can glean of him is, that he died in a good old age on 18th January, 1715.

Blair, James, S.J., whom I find described as "a man of singular prudence and sanctity," was certainly exercising the ministry in the diocese of Exeter in 1746; but how long before or after I cannot discover. Recalled to Liege, to be the Professor of Scripture, he died there on 28th May, 1759, æt. sixty-six, soc. forty-six.

Birdsall (Augustine), John, O.S.B.—This gifted religious was born at Liverpool, 27th June, 1775, and studied first amongst the Dominicans; but in October, 1795, entered himself amongst the Benedictines at Lambspring. Admitted to his profession on 6th November, 1796, he was promoted to priesthood at Hildesheim on 20th May, 1801. Five years later he was sent to assist the incumbent at Bath; but after rendering valuable service for three years and a half, he was encouraged to undertake a new mission at Cheltenham, late in 1809, and there succeeded in opening its first *public* chapel on 3rd June, 1810.* Twenty years later this energetic father commenced another mission at Broadway. Few men indeed have deserved better of his order and of religion generally. Appointed president of his brethren in 1826, his was a painful pre-eminence; but by his consummate tact and decision of character he saved Ampleforth College, on which the blessing of heaven visibly rests. This truly good father, after struggling most meekly with a tedious and severe illness, died at Broadway on 2nd August, 1837. A tablet in the Cheltenham Chapel commemorates his meritorious services.

Bishop.—In a letter of the late Richard Rowe, Esq., I read that he was chaplain at Marnhull about the year 1773. Can this be the F. Henry Bishop, O.S.F., who departed this life at Baddesley on 19th June, 1811, æt. eighty-six?

Blount Henry Joseph (Benedictine), O.S.B., son of Edward Blount, Esq., born in London 5th June, 1821; clothed by Dr. Brown, then Bishop-elect of Wales, 30th September, 1840, at Downside, and professed there 11th November, 1841; ordained priest by Bishop Hendren 22nd September, 1849. After filling the offices of Master of Novices, Prefect of Studies, and pastor of the Downside congregation, he was appointed the assistant priest of Cheltenham, at the chapter in July, 1854.

Bolton (Anselm), John, O.S.B.—I suspect that this is the worthy monk who served Leighland, and Cannington

* A French emigrant, l'Abbé Cæsar, before this, "had said Mass on Sundays and holidays, in a back room of a low public house," for the handful of Catholics there. At his death, 24th September, 1811, æt. eighty, F. Birdsall had him decently buried in the parish churchyard.

also, for a time previous to his becoming chaplain to Lady Ann Fairfax, at Ampleforth, where he closed his meritorious life on 20th December, 1805.

Bond.—A pious couple, William Vincent Bond and Nancy his wife, settled in St. Maugan's parish, near Columb's, Cornwall, have given many of their offspring to God's Church, viz.

1. James Isidore,* the sixth child but fourth son, born 4th April, 1819; after studying for some time at Douay, Prior-park, and Oscott, he repaired to the English College at Rome, where he was ordained priest. After serving St. Chad's Cathedral, at Birmingham, for some time, he has been transferred to the new church of Snow-hill, Wolverhampton.

2. Joseph John Bond, S.J., the fourth child of his parents, born 27th October, 1814, left his home for Stonyhurst College 27th January, 1828. With his fellow-religious the Rev. James Eccles, now the incumbent of Exeter, he received the order of subdeacon in the chapel of Tronchiemes, near Ghent, on 25th May; of deacon, in the cathedral of Ghent, on 29th May; and of priest, on Corpus Christi day, 3rd June, 1847, in the chapel aforesaid, at the hands of the Right Rev. Louis Jacques Delebecque, Bishop of Ghent. F. Bond was attached to St. Walburge's Church, Preston. He removed, I am told, to the Isle of Man, and is now attached to the cathedral church of St. Nicholas, at Liverpool.

3. Bond, William Peter, eldest brother of the foregoing, born 1st August, 1811; left home 7th January, 1824, for Lisbon College, where he was ordained priest 29th March, 1835, and celebrated his first Mass on 4th of April. Swansea was his first mission, whence he removed to Marnhull, in 1839. In October, 1840, he succeeded F. Tilbury at Chidiock. This talented and zealous priest quitted 29th January, 1844, to accompany Bishop Wilson to Van Diemen's Land.

Bonomi, John.—This amiable ecclesiastic was born in London June 9th, 1816; partly educated at Prior-park; ordained there by Bishop Baines on Saturday in Whitsun-week (May 21), 1842. During the space of nearly twenty years he acted as the accomplished Master of Ceremonies at the grand functions of

* John Isidore Bond, S.J., the third son, born 11th April, 1817, admitted into the Society 7th September, 1839, died at Calcutta 23rd March, 1844, before his promotion to priesthood. His bones were brought over, and interred at Stonyhurst, 1st March, 1847.

Stephen Bond, the ninth child, born 24th March, 1826, as well as his brother Vincent, the eleventh child, born 8th July, 1828, have also consecrated themselves to God in the Society of Jesus; and four of their sisters have become *nuns*.

Bishops Baines, Baggs, Ullathorne, Hendren, and Burgess, in the West. He is now serving the Monmouthshire mission.

Booth, Charles, S.J. (brother to James, the eminent lawyer, father of the modern practice of conveyancing, and whose treatise on "Real Actions" is in such repute with the legal profession), was the tutor of Henry, the eighth Lord Arundell. For several years before his death the venerable man lived entirely at Wardour, and there finished his earthly course, at the age of ninety, on 11th May, 1797. His lordship did honour to his remains, by depositing them in his own family vault under his princely chapel.

Bosgrave, James, S.J., was born at Goodmanston, Dorset, "of a very worshipful house and parentage," as F. Persons informs us. Whilst yet a youth, with the approval of his pious parents, he quitted England for Rome, where he studied a course of rhetoric and philosophy. He had entered the Society on 17th November, 1564, and was ordained priest at Olmutz in 1572. During twelve years Germany and Poland witnessed with delight and admiration his increasing fame as a professor of philosophy, of mathematics, of Hebrew and Greek. Declining health at Wilna induced his superiors to order his return to England, in the hope that his native air might renovate his constitution. His parents were still living; but he had hardly reached the British shores in the spring of 1580, when he was apprehended and consigned to the Tower of London. His lengthened absence from England had caused him to forget his mother tongue. On 14th November, 1581, he was arraigned at the Queen's Bench, with F. Edmund Campian and others, and on the 20th of that month was sentenced to the death of a traitor; but in consequence of the powerful interest which Stephen (Battori), the learned and valiant king of Poland, manifested in his behalf, Queen Elizabeth consented not to dip her hands in his blood, and at length to discharge him from the Tower, on 21st June, 1585. Returning to Poland, the illustrious confessor finished a meritorious life by a saintly death, at Calizzi, 27th October, 1621, or, according to another account, 1623. "Septuagenario major." *Q.* What relation was he to Thomas Bosgrave, gentleman, who was taken at Chidiock Castle, 14th April, 1594, and executed for his religion, 4th July next ensuing, at Dorchester?

Boucher, Richard, S.J., born 17th August, 1696; was admitted into the Society of Jesus on 7th September, 1713. For many years he was chaplain to the Chichesters at Arlington, and amongst them ended his ministry on 18th December,

1760. From the parish registry I copied this entry: "1760. Mr. Richard Bourchier was buried December 20th."

Bourchier, William, S.J., elder brother of the preceding, born 14th July, 1682, was aggregated to the Society in 1700. For several years he lived at Aston Hall, in co. Stafford, a property then belonging to the Welds, afterwards he resided a Lullworth Castle. Ob. 28th September, 1757.

Bougenoms, Louis, O.S.R., as he informed me himself, was born at Liege 2nd March, 1816; was professed in the order of the Redemptorists 8th September, 1838; ordained priest on 24th May, 1840. He is connected with our Western District by having been the incumbent of Falmouth from 16th June, 1843, to 1st September, 1848, when he removed to Clapham. From the public journals I now learn that he is zealously promoting the cause of religion in Ireland, as superior of his brethren of Mount St. Alphonsus, Limerick.

Bowes, *alias* Lane, Robert.—This man of God exercised for a considerable time the ministry at Hatherop, and there composed a volume of "Practical Reflections,"—the fruits of solid piety, and tender unction. Retiring to Bath, his useful life was crowned with a happy death on 17th December, 1735.

Bowring, Charles Algernon (Aloysius), S.J., fifth and youngest son of Sir John Bowring, Knight, of Exeter, by his wife Maria (Lewin), was born 19th March, 1828. At a suitable age he was sent to Trinity College, Cambridge, where he distinguished himself by his exemplary assiduity and proficiency. But whilst applauded by others for his successful exhibition of talents, he was little at ease within himself. Doubts about his Protestant religious opinions arose,—he felt dissatisfied,—he prayed Heaven to assist him,—he followed the guidance of the Star, which brought him to the Author of faith, and to the work of His visible church. Within a year after his conversion he received the special grace of vocation to the Society of Jesus, and promises to become a leading man in its English province.

Bradshaw (Anselm), Bernard, O.S.B., succeeded Bishop York as missionary of Bath; but died at Acton Burnell on 9th August, 1774. I think he was of Preston Heballs, co. Salop, and that he was clothed at Lambspring on 28th March, 1723. He had a nephew, Anselm Bradshaw, clothed there 31st August, 1760, who died at Warrington 20th June,

1799; and I think Basil also, clothed there on 24th June, 1762, who died 12th April, 1770.

Breoque, de la.—This exemplary French abbé, after the French Revolution, took up his residence at Axminster. When his *confrères*, Messrs. le Blaise and le Marc, returned to France, after the treaty of Amiens, which was concluded on Lady-day, 1802, he undertook the pastoral charge of that little flock, and died there, universally esteemed, 3rd February, 1819, æt. sixty-six.

Brent, Henry, S.J., an eminent divine and good religious, was employed both at Stapehill and Wardour; but for the last ten years of his life resided at Irnham Hall, co. Lincoln. His gravestone in the parish church is inscribed:—

To the Memory of the Rev.
Mr. Henry Brent, many years
Chaplain to Lord and Lady Arundell,
Who departed this life the 9th of
January, 1784, aged 69.
R. I. P.

Brett (Gabriel), Robert, O.S.B., son of Sir Alexander Brett, of Whitestaunton, co. Somerset, and nephew of his Grace the Most Rev. Dr. William Giffard,* the founder and first prior of St. Malo's English Benedictine convent. Under this superior the pious youth made such progress in religious perfection, as to win the hearts of his brethren, and be thought worthy to govern that convent for twelve years. He died 12th August, 1605, æt. sixty-six.

Brett, Robert, S.J., nephew, I suspect, of the last-mentioned prior, and of a most amiable and cheerful disposition. He died at St. Omer's on 3rd November, 1678, having been enrolled amongst the professed fathers of the Four Vows three months only.

Brewer, John, S.J., born at Fishwick, near Preston, 29th December, 1732; joined the order at the age of twenty. In June, 1764, he commenced his missionary career at Odstock, near Salisbury, thence was removed to Shepton Mallett, where he continued until carried off by apoplexy, 1st September, 1797. His remains were deposited in St. Joseph's Chapel, Bristol, to which he had been a liberal

* This illustrious doctor was son of John Giffard, Esq., by his wife Elizabeth (Throckmorton), and was born in 1555. Whilst prior at St. Malo's, Louis, cardinal archbishop of Rheims, the brother of Henry, duke of Guise, obtained him for his coadjutor "cum jure successionis." Obiit 11th April, 1629.

benefactor. Shepton and Exeter missions shared also in his bounty.

Brewer, Thomas, S.J., younger brother of the last-mentioned, was born 19th June, 1743. At the age of eighteen he was admitted into the Society. After serving Lydiate and Fazakerly, near Liverpool, he was sent to Bristol, where he ended his useful life on 18th April, 1787.

Brewer (Bede), John, O.S.B. and D.D.—In page 56 of the first part I have treated of this brilliant ornament of the Benedictine Congregation, who died its president, at Woolston, near Liverpool, on 18th April, 1822, and was buried in Peel-street Chapel. This very learned and experienced religious edited, in 1774, the second edition of Hooke's "Religionis Naturalis et Revelatæ Principia," in three volumes, which he enriched with several dissertations.

Briant, Alexander, S.J., of Somersetshire.—This able and zealous secular priest had vowed to embrace the Society of Jesus, and whilst a prisoner for the faith, God satisfied the desire of his heart. His letter, full of the heavenly spirit, addressed to his brethren of the Society, is given in Tanner's Lives, pp. 16, 17. From the hands of this man of God, the last consolations of religion were administered to Henry Persons, of Nether Stowey (father of the celebrated Robert Persons, S.J.), late in the year 1579. Of the excruciating tortures which this heroic priest had to suffer in the Tower before he consummated his martyrdom at Tyburn, 1st December, 1581, aged twenty-eight, see Rishton's Diary, Challoner's faithful Memoirs, and F. More's History.

Briant, Robert, S.J., of Somersetshire.—At the age of thirty-seven he joined the order, and in the following year was sent to the English mission. He was chiefly employed in the residence of St. Stanislaus, which then included the diocese of Exeter; and there, I apprehend, he finished his career of earthly labours on 29th March, 1658, æt. seventy.

Bridgewater, John, of an ancient family in Somersetshire. In Bishop Veysey's Register, vol. i. fol. 136, I discover, that on the presentation of King Edward VI., he was admitted to the living of St. Blase and St. Austle, in Cornwall, on 2nd April, 1550. In the reigns of Queens Mary and Elizabeth many ecclesiastical preferments were showered upon him; but, in obedience to the voice of conscience, he abandoned them all in 1574. He was still living, twenty years later, at Treves, where he published an enlarged

edition of F. John Gibbon's "Concertatio Ecclesiæ Catholicæ in Angliâ." Collinson ("History of Somerset," vol. ii. p. 40) admits that "he was held in general esteem, as a sensible ecclesiastic." That he was admitted a member of the Jesuits at Treves, appears more probable; but the date of such admission, and even of his death, have eluded hitherto all investigation.

Brigham, Henry, S.J., born in Manchester 23rd June, 1796; studied with distinction at Stonyhurst, and at the age of seventeen entered the society: was ordained priest at Maynooth on 1st June, 1821. This very polite scholar twice filled the office of Prefect of Studies. Hereford, Preston, Bury St. Edmunds, Pontefract, Oxford, and London, have had the benefit of his missionary zeal, and have admired his pulpit eloquence, since 23rd December, 1854. The new church of Teignmouth was privileged to possess him for its pastor, till, on 28th February of this year, 1856, he was removed to Ugbrooke, *vice* F. Charles Lomax, transferred to Teignmouth.

Brindle (Basil), John, O.S.B., born at Clayton, near Chorley, 30th December, 1746; went to St. Gregory's Convent, Douay, 28th April, 1761. For several years this amiable religious was stationed at Lanherne, where he was respected and esteemed by all parties. He left, before the Theresian nuns, in August, 1794, were put in possession of Lanherne House, to succeed to the mission of Bonham, but from which he retired 7th September, 1801, from ill health, and eventually settled himself down with his brother at Claybrook. Dying of dropsy on 8th December, 1802, he was buried on the south side of Walton churchyard, near Preston. His tombstone bears his simple initials, J. B.

Brindle, Ralph, born 6th January, 1814, and nephew to the Rev. Dr. Brindle, studied at Prior-park, where he was ordained priest by Bishop Baines on 14th March, 1840, and said his first Mass on St. Joseph's feast, five days later. For ten years he served Upton, in Dorsetshire, but left it for Tawstock on 8th February, 1850. Religion must ever be indebted to him for his personal sacrifices and indefatigable exertions in completing and opening the church of Barnstaple on 25th October, 1855. It had been consecrated on Wednesday, the preceding day, with imposing solemnity. At the formation of the Plymouth chapter this exemplary priest was nominated a member.

Brindle, Thomas, D.D., born at Walton 18th December, 1791; studied at Ampleforth, where he took the Benedictine

habit, and was professed, with Mr. Metcalf, 25th October, 1811; was ordained a priest in September, 1815, and two years later was appointed by the chapter assistant to Dr. Baines, of the same order, to their Benedictine mission of Bath. On the death of Bishop Collingridge, which occurred at Cannington on 3rd March, 1829, being notified to his coadjutor Dr. Baines, then at Rome, his lordship, as successor to the Western Vicariat, appointed Dr. Brindle to be the administrator of the diocese and grand vicar until he could return home. His lordship further obtained for him letters of secularization, and in the summer of 1830 made him regent of his newly-established college at Prior-park, with the history of which his name must be for ever identified. In November, 1849, Dr. Rooker succeeded him as regent. He is now (1856) a Monsignore, and Provost and Vicar-general of the diocese of Clifton.

Brittain, Lewis, O.S.D. and S.T.P.—This distinguished religious was born near Chester, and at the age of sixteen was reconciled, with his brother William, to the Catholic Church. Two years later Lewis passed over to France, to perfect himself in the French language. Falling in with an exemplary priest in Picardy, his mind became absorbed with heavenly desires; and at length, at the age of twenty-three, he devoted himself to God in the order of St. Dominic. For many years he taught at Bornhem with the highest reputation; but before the commencement of the French Revolution he accepted the office of director of the English Dominicanesses at Brussels, an office that he retained until his death, *i. e.* for the space of thirty-six years and nine months. When the French army was daily expected at Brussels, this experienced counsellor, faithful friend, and affectionate father, escorted his dear community from their convent of the Rosary on 22nd June, 1794, conducted them safely to England, saw them comfortably settled at Harpury Court, and ended his days amongst them on 3rd May, 1827, æt. eighty-three, rel. sixty. He had served the office of provincial of his brethren from 1814 to 1818. The works of this gifted scholar and divine are well known and appreciated.

Brooke, Charles, S.J., son of James and Sarah Brooke,* born in the Second Back-lane, Exeter, 8th August, 1777. Naturally he was of a strong constitution; but, as his mother told me, in consequence of three successive falls, through the

* They were married at Arlington on 27th November, 1766. The elder brother, James Henry, born 25th May, 1771, is still living, at Clapham Rise. Their father died 27th July, 1783.

carelessness of his nurse, he became feeble and attenuated. By the charity of his patron, the Rev. Joseph Reeve, of Ugbrooke, he was admitted into the Academy of Liege on 16th July, 1788. For his age, he was already tolerably advanced under the instructions of Mr. Laurence Halloran and the Rev. Joseph Bretland. Of the latter I have heard him speak in terms of high commendation. At Liege he was placed under the Rev. John Laurenson, and distinguished himself amongst his fellow-students by his piety and diligence. After passing with credit the course of humanities and philosophy, his assiduous attention to divinity was interrupted by the successes of the French republican forces, and at length he had to share in the miseries of the emigration in the summer of 1794, and was amongst the earliest of the arrivals at Stonyhurst on 29th August that year. To the organization of the collegiate course of studies all must admit that he rendered very important service by his classic taste, discrimination, and judgment; and several of his pupils—Shiel amongst the rest—did honour to his tuition; yet perhaps he was too fastidious, too wasteful of time in pondering the *minutiæ* of criticism.

After a splendid defension of the whole course of theology, he was promoted to the priesthood at Maynooth by Archbishop Troy, on 12th June, 1802, and on 26th September of the following year consecrated himself to his God in the revived Society of Jesus. On 8th September, 1818, he was numbered amongst its professed fathers.

To the Enfield mission he had been appointed in 1817, and there he opened its present chapel on 11th July, 1819; but on 15th February, 1826, he was called from the missionary life to fill the office of provincial for six years, and at an eventful period. At the expiration of his government, he rendered invaluable aid to the seminary as well as to the college, as spiritual father and director of studies.

The last seven years of his life he spent in his native city. Whilst on a visit to me in the autumn of 1845 (he had arrived on 10th September), for the benefit of his health, he received a letter from the provincial, F. Lythgoe, dated Lincoln, 18th October that year, commencing thus: "My wish is, after having taken counsel from those whom it is my duty to consult, that you should collect and arrange the materials which may serve for a continuation of the history of the province, where the history written by F. More stops. It is thought, and I believe with reason, that you will be able to do this better at Exeter, assisted by Dr. Oliver, than in any other place. My wish, therefore, is, that you should take the house

next to him. Whatever is necessary to make it comfortable shall be furnished to you. I should have stated all this before to your reverence, had I not thought it expedient to mention my intention first to F. General, in order that if his paternity had any views with respect to your reverence which would be incompatible with your proposed office, he might state them.

"I feel, and so do others, that no one is so capable as your reverence, assisted by Dr. Oliver, to perform this most important task, and that if the work be not performed *now*, much valuable information, known to yourself and Dr. Oliver, will be lost. I trust that your reverence's zeal for the public good will therefore lead you to undertake this important duty with cheerfulness and energy. Dr. O. has nearly finished his Monasticon, and will therefore, I hope, be at liberty to co-operate with you. I beg my kind regards to him."

I wrote back that "I should be a willing pioneer in the service;" but what progress my learned friend made in his history I could never ascertain. He took possession of the adjoining house on 5th November, 1845, and continued his reserve and seclusion until his death, 6th October, 1852, expiring in the very room wherein his good mother had died in my arms on 18th July, 1828, æt. ninety-four. He was buried over her, behind St. Nicholas's Chapel. Eight priests assisted at his dirge, and the first High Mass sung at Exeter since the Reformation was celebrated at his obsequies on 11th October. R. I. P.

Brooke, Leonard, S. J., born in Maryland, 14th January, 1750; at the age of nineteen he entered the Novitiate; for some years was chaplain at Slindon; but spent the greater part of his missionary life at Lullworth, where he was much admired as a catechist. Dying 7th July, 1813, his remains were deposited in the vault of the Weld family, with this epitaph from the hand of his *confrère* F. Charles Plowden.

A. ☧ Ω.

H. S. E.
Leonardus Brooke olim
Soc. Jesu Alumnus: annos amplius xx.
Hujus Sacræ Ædis Sacerdos et
Custos, cui locum sepulturæ inter
Suos dedit Thomas Weld
Pietatis causâ. Decessit Non. Julii
An. MDCCCXIII.
R. I. P.

Brooke, Thomas, was born in Exeter, of Protestant parents, and baptized at St. Edmund's Church 14th May, 1727.

The father becoming a Catholic, though subsequently he gave up the practice of his religion, young Thomas was sent to the English College at Lisbon, where he qualified himself for the priesthood; and is said to have been nominated a chaplain to the queen of Portugal. He was in the college when the frightful earthquake, on 1st November, 1755, spread consternation and ruin in the city. All his community escaped with their lives, with the exception of the president, Mr. Manley, whose body could not be extricated from the mass of stone and timber until three days after the mournful catastrophe. The Rev. Thomas Brooke never recovered from the calamitous shock, and, as I find by a mourning ring, died 3rd May, 1756, æt. 29.

Brown (Joseph), Thomas, Right Rev., S.T.P., O.S.B.—Of this luminary of the Benedictine congregation and ornament of the episcopal order, a volume might be written. I must leave it to posterity to do justice to his merits; mine is the humble task to record a few facts connected with his biography.

He was born in the city of Bath on 2nd May, 1798; and made his studies at Acton Burnell, where, in 1813, he took the Benedictine habit. Both there and at Downside he pursued his studies with such assiduity and success, as soon to be qualified to take the chair of philosophy, and not long after of divinity. As early as 1826 he published an able letter addressed to Archdeacon Daubeny, prebendary of Sarum, exposing his misrepresentations of the Eucharist (8vo. London, pp. 45). On 18th July, 1834, he was appointed prior of Downside, and six days later was awarded by the president the title and insignia of D.D.* When Pope Gregory XVI., by his brief, dated 3rd July, 1840, doubled the number of English vicars-apostolic, the Western Vicariat was divided into two; and Dr. Brown, then prior of Downside, was selected to govern the whole of North and South Wales, with the counties of Monmouth and Hereford attached. His consecration to this see, by the title of Bishop of Apollonia, in the archdiocese of Thessalonica, was solemnly performed on 28th October, 1840, in St. John's Chapel, Bath, by Bishop Griffiths, assisted by Bishops Wareing and Collier, and on that occasion Bishop Wiseman delivered a most appropriate address. Whilst all friends of religion hailed

* This was done, in consequence of the privilege granted by Pope Pius VII., on 1st June, 1823, to the president of the English monks, of creating three of his subjects, who had taught a course of theology, Doctors of Divinity.

this happy choice, he might well say, "Ostium mihi magnum apertum est et evidens, et adversarii multi" (1 Cor. xvi. 9), but could add with the same apostle, "Omnia possum in Eo qui me confortat" (Phil. iv. 13). Heaven manifestly blessed and prospered his apostolical exertions. And yet, after having done so much, and deserved so well of North Wales during ten years, it must have been an acute trial, when, at Michaelmas, 1850, the hierarchy was established, to submit to the amputation of that large member from his diocese. But I know from his own letters how meekly, how disinterestedly he acquiesced in the sacrifice, comforting himself with the hope, that what he lost in temporal resources might be indemnified by the gain to religion.

The pen and the eloquent tongue of this scholar and divine have always been at the command of faith and of charity. Who has not read with admiration his vindication of Catholic truth against Messrs. Batcheller and Newenham in 1833? his exposure of the ingenious devices of M'Ghee in 1838? and his triumphant controversy with the Rev. Joseph Baylee, of Birkenhead, in 1851? To this friendly prelate of Menevia I may apply the words of St. Jerome to St. Augustine (Epist. 57), "Macte virtute: in Urbe celebraris. Catholici te conditorem antiquæ rursum Fidei venerantur atque suspiciunt; et quod signum majoris gloriæ est, omnes Hæretici detestantur."

Brownbill, James, S.J., born at Gillmoss, co. Lancashire, on 31st July, 1798; studied at Stonyhurst, and on 7th September, 1815, followed the example of his saintly brothers Thomas and Francis, by enlisting under the standard of St. Ignatius. James, after teaching humanities and filling the office of prefect, was ordained priest at Stonyhurst by Bishop Penswick, on 30th July, 1829, and the next day, his birthday and the feast of his holy founder, celebrated his first Mass. Quitting the college, where he had endeared himself to all who came under his charge, he reached Ugbrooke, to succeed F. James Laurenson, on 27th November, 1830. To his great comfort and joy, he removed from the great house to the convenient presbytère formed for him at Ashwell, on Wednesday, 26th June, 1832. In the Appendix to the first part of this compilation I have inserted the parting address of his attached flock on Sunday, 27th September, 1835, when his patron sternly insisted on their separation.

By his immediate superiors he was duly honoured on his return to the college. After filling the office of its rector from 26th May, 1836, till 3rd June, 1839, then supplying

the place of its minister for a twelvemonth, and for another year the incumbency of the Bedford mission, near Leigh, in his native county, he was appointed rector of the establishment in London. Here, during the space of fourteen years, he laboured like an apostle, becoming all to all. In consequence of impaired health, he has been released from that arduous charge since 25th August, 1855, and has been transferred to the comparatively easy mission at Bury St. Edmunds.

Bruning, Francis, O.S.B., was professed at Lambspring 1st May, 1699; succeeded F. Bannister as the incumbent of Bath, and served that Benedictine mission for six years. Ob. 18th August, 1748.

Bruning, Thomas, O.S.B., a native of the diocese of Exeter. All that I can glean of him besides is, that after five years' service at Bonham, he died there on 6th August, 1719.

Brushford, John, of the diocese of Exeter, arrived at Rome 14th June, 1581. Towards the end of chapter X. of first part, p. 99, I have mentioned him as a priest on the Plains of Salisbury, anno 1594; after which he eludes my researches (vol. III. of Canon Tierney's Dodd, p. 137).

Buckland, Ralph, of Somersetshire.—After his conversion he renounced a plentiful estate to follow Christ. His zeal for the salvation of souls obtained for him the honour, like St. Paul, of being the "Vinctus Christi Jesu."—(Ep. ad Philem.) He was one of the forty-seven priests sent from different jails in 1606 into perpetual banishment, and survived five years.

Buckle, William.—This reverend gentleman was born at Stinchcombe, co. Gloucester, on 5th July, 1826; sent to Winchester school in July, 1843; matriculated at Oxford in March, 1845; was received into the Catholic Church at Oscott on 7th February, 1847; went to Rome in September following, where he was admitted to minor orders 19th March, 1848; to sub-deaconship, 3rd March, 1849. Quitting then the Eternal City, he was promoted to deaconship at Ushaw College on 18th September, 1852, and finally to priesthood on 21st May, 1853. Returning to his native diocese, Bishop Burgess appointed him to St. Mary's Chapel, Montpelier, Bath, which situation he resigned to become secretary to Dr. Vaughan, who was installed bishop of Plymouth on 25th September, 1855. I may truly say of him, in the words of Cicero, de Amicitia, "Bonam spem prælucet in

posterum." What a comfort it must have been to him to behold his parents and sister admitted into the one fold of the one Shepherd!—(See "Directory" of 1849, p. 177.) Since writing the above, the reverend gentleman has been transferred to Lyme Regis, *vice* Bunn.

Bunn, Joseph Walstan* (son of Francis and Mary Bunn, *olim* Conolly), born at Cossey, near Yarmouth, 11th December, 1823;† educated at Oscott, where he was promoted to priesthood in the Ember Week of Lent, 1847. After unceasing exertions of zeal in the metropolis, his health became so impaired, that the faculty urged the expediency of the sea-side. Cardinal Wiseman and Archbishop Errington, who appreciated his merits at Oscott, have stationed him at Lyme since 7th July, 1855, *vice* Rev. James Conolly. I am happy in the belief that the change has proved beneficial to his valuable health. On 25th April, 1856, he left for Poole to succeed Canon Woollett.

Burgess, Thomas, Right Rev., D.D., born 1st October, 1791, in co. Lancashire; was nephew to that holy monk the Rev. James Burgess, who died at Myddelton Lodge on 22nd August, 1837, æt. seventy, after being forty years chaplain to the Middelton family. In early life Thomas devoted himself to his Creator in the order of St. Benedict, and was professed at Ampleforth, with Dr. Rooker, on 13th October, 1807, where he received his education. His solid virtues and urbanity of manners won for him the love and confidence of his religious brethren, insomuch that he was elected prior in July, 1818. Whilst still holding that office, in the spring of 1830, he was over-persuaded, with Dr. Rooker and F. Edward Mecalfe, that they would do a better thing to forsake their first love, or vocation to the Benedictine order, obtain their secularization, and concentrate their talents, and energies, and influence, in raising up a new collegiate establishment at Prior-park. Their abrupt withdrawal, as well as of several students, excited alarm, and threatened shipwreck to Ampleforth; but, like a gallant vessel, she righted again, and most prosperously ‡ continues her course.

* Walstan was a saint from his cradle, and died in the vicinity of Cossey on 20th May, 1016.

† Dr. Husenbeth, the missionary of St. Augustine's, of Canterbury, baptized the infant on the day of his birth. Walstan Francis Xavier Joseph was the name assumed on his becoming a Passionist.

‡ In the autumn of 1855 Ampleforth could count seventy-two students, eight professors, and besides nine others who had taken their solemn vows, two novices, and two lay brothers. A new collegiate church, 100 feet in length, was in course of erection; and the fathers

After staying some time at Prior-park, Bishop Baines transferred him to Cannington, and after fifteen months' service there, appointed him to the charge of Portland chapel, dedicated to St. Augustine, near Queen Street, Bath, which he opened on 26th May, 1832; and finally ordered him to Monmouth, where his peaceful virtues made him esteemed and beloved. On the resignation of the Right Rev. Dr. Hendren, the first bishop of the new see of Clifton, Dr. Burgess was selected to succeed him, and was consecrated 27th July, 1851. Superhuman were the efforts of this prelate to rescue Prior-park from its overwhelming incumbrances. After a very short illness, this amiable bishop sunk in the arms of death at Westbury-on-Trym, 27th November, 1854. "Now to his ashes honour; peace be with him."

Well might the administrator of the diocese of Clifton, Archbishop Errington, in his Pastoral of 30th January, 1856, announcing the dissolution of the college at Prior-park, observe to the public, that "the late bishop fell a victim to the burden he had undertaken, and that his exertions to save it had been unceasing."

Burke, John.—This native of Tipperary was educated in St. John's College, Waterford. Bishop Collingridge employed him at St. Joseph's, Trenchard Street, Bristol, after the departure of the Rev. John Williams, in May, 1823; but in the spring of 1825 he was transferred to Gloucester, where he remained about two years, when he was removed to Usk, where, in 1831, "ashamed of the testimony of our Lord, and rejecting a good conscience, he made shipwreck of the faith" in 1831, and winged his flight to America. After this fall, he vanishes from my research.

Butler, *alias* Berry, O.S.B., was the resident priest at Hartpury Court in 1769; but how long before, I cannot ascertain. Is this the F. Jerome Berry who died at Cowley Hill 4th October, 1786?

Butler, Thomas, D.D., born at Limerick in 1800.—Of this ex-Dominican — this renegade and impugner of the known truth—I have treated at length under Weymouth, in the fifth chapter of part first. May God give him repentance, and may the unfortunate man recover himself from the snares of the devil, by whom he is held captive! (2 Tim. ii. 25, 26.)

Butterfield, James, a very different character from the

had purchased an excellent farm of 100 acres in Byland Abbey, three miles distant.

last-mentioned, born at Waterford, was educated at Carlow and Rome. Full of the ecclesiastical spirit, he accepted the mission of Salisbury in the spring of 1831; but in August, 1833, was translated to Swansea, where, in the full vigour of youth, he was carried off by fever, on 2nd April, 1835, deservedly lamented. By his own desire his remains were conveyed to Waterford.

Byfleet, John, O.S.B. — I meet with three of this surname. The two first, John, O.S.B., died at Stourton,— the senior in 1652, the junior on 29th August, 1700. The third, William, who often passed by the name of Gildon. In the list of Popish Recusants in Dorset in 1718, "Gent." is affixed to his name, and an income of £38 per annum is attributed to him. I suspect that he was a secular priest. The following particulars I learnt from the mouth of that veracious gentleman the late Thomas Taunton, Esq., who was born at Veers Wootton, near Bridport, on 9th June, 1745, and died at Axminster 17th March, 1828: "I was baptized by the Rev. William Byfleet, who had succeeded Mr. Higgs as missionary at Chidiock. When he took possession, in the reign of William III., Mr. Byfleet found most of his flock immured in Dorchester jail for refusing to take the oaths. He frequently visited them, and occasionally managed even to say Mass for them. At the age of one hundred the venerable man submitted to the amputation of a leg, and what is remarkable, survived the operation for three years. Retiring to Stourton, or rather Bonham, he died on 19th October, 1846, the year after baptizing me."

Byrne, Andrew, born in Newland, co. Kildare, in November, 1798; was educated at Carlow and at Rome, where he was ordained priest 29th June, 1830. He then served Spetisbury for nearly three years. In November, 1833, he succeeded l'Abbé Chanteloup at Taunton, and after one year's residence there returned to Spetisbury, which after some time he left for his native country. He often wields his pen in defence of religion.

C.

Caestryck (Benedict), Charles, O.S.D., was by birth a Flandrian. At the emigration from Bornhem, he was appointed to the Leicester mission, where he exhibited the genuine spirit of zeal and charity which characterized his sainted founder. On the death of F. Adamson at Hartpury Court, in 1831, he succeeded him on 4th June of that year;

and when the Dominicanesses had to quit that mansion on 19th September, 1839, after an occupation of forty-five years, this friendly and venerable father accompanied them to their new convent of the Rosary, at Atherstone. He remained with them until he had seen them comfortably settled; and then retired to Hinckley, where he surrendered his pious soul into the hands of the God he had so faithfully served from his youth upwards to the age of eighty-four, on Sunday, 2nd June, 1844. On the following Wednesday his precious remains were deposited in St. Peter's conventual Church.

At Woodchester I saw a pleasing etching of the portrait of this apostolic man.

Calderbank, James, O.S.B.—This zealous religious, after serving Weston, came to Bath, *vice* Birdsall, as assistant to F. Ainsworth, on whose death he succeeded to the chief pastorship 5th February, 1814. F. Calderbank's "Series of Letters in Answer to Questions proposed by a Clergyman of the Established Church" (8vo. pp. 236. 1814), for perspicuity, good sense, and moderation, do credit to his heart and understanding. After presiding over the Bath mission for three years, he retired to Liverpool, where he died 9th April, 1821.

Calderbank, Leonard, nephew to the preceding, was born at Standish, near Wigan, 3rd June, 1809; he studied at Rome, and was there ordained priest by dispensation, 11th November, 1832. He made his *début* on the mission at Trelawny on 1st November, 1833, and left it for Tawstock 10th June, 1835; but on 20th September, the same year, made way for Dr. Crowe, and proceeded to Weobly, co. Hereford, where he opened St. Thomas's Chapel on 15th October, 1835; afterwards he was despatched to the Welsh mission, thence to Poole, then to Cannington; but on 18th January, 1840, was ordered to Spetisbury Convent, where he found rest for nine years and nearly eight months. On 9th November, 1849, he was called away from that peaceful abode. It was a painful separation; but he submitted in the spirit of obedience, and on reaching Prior-park was appointed, *pro tempore*, Vice-President, and also to teach a theological class. This experiment continued until 9th October, 1850, when he was put in charge of the Gloucester mission.

Campian, Richard, S.J., of a respectable family in Herefordshire. He joined the order at the age of twenty-two; for thirty-six years he laboured in the English vineyard,

twenty-four of which period were spent in these western parts. He was called up to receive his retribution on 9th July, 1677, æt. seventy-two.

Carey, James, was born in the parish of Kinnetty, in the diocese of Killaloe, on 25th February, 1815. In 1841 he volunteered for the Madras mission, went to India, and finished his ecclesiastical studies in the seminary of that place. He was afterwards ordained Priest, on 11th March, 1843, by the Right Rev. Dr. Fennelly, bishop of Costoria, and Vicar-Apostolic of Madras. In 1853 he returned to Europe in consequence of ill-health, which being somewhat restored, he went, in June, 1854, to Plymouth, where he was received by the Right Rev. Dr. Errington, on the recommendation of his Grace the Most Rev. Dr. Cullen, archbishop of Dublin, to whom Mr. Carey had been specially recommended by Bishop Fennelly. On 15th July, 1854, he received charge of the Falmouth mission. His immediate predecessor was the Rev. Tiberius Sodorini.

Carpenter, Hermenegild, S.J., a native of France, but aggregated in early life to the English province. He had been employed in the missions of Brinn and Liverpool, before he was stationed at Stapehill, in Dorsetshire. At length, retiring to Bury St. Edmund's, he passed to eternal rest on 12th April, 1770, æt. sixty-seven, rel. forty-nine, professed of Four Vows thirty-one.

Carr, James, born at Preston 4th June, 1795, was educated at Stonyhurst; he was admitted into the Society, and was ordained one of its priests, and had served the Norwich and Worcester missions, when he was sent to Wardour. He arrived there in March, 1832, but not giving satisfaction, quitted on 20th June that year. He has long since left the Society, but is still living.

Carroll, Anthony, S.J., born in Ireland 10th September, 1722; began his noviceship in 1744, and in 1762 was enrolled amongst the professed Fathers. Shortly after receiving priesthood at Liege, in 1754, he exercised his zeal and talents at Shepton Mallett, Exeter, and other places. In 1776 he published at London, a translation of Bourdaloue's Sermons, under the title of "Practical Divinity," in four vols. 8vo.

The end of this good old man was tragical. By the "Gentleman's Magazine" of 1794, p. 1055, it may be seen that he was knocked down and robbed in Red Lion Court, Fleet Street, London, on 5th September of that year, and

was conveyed speechless to St. Bartholomew's Hospital, where he died at five o'clock on the following morning.

I am credibly informed that he was cousin to F. John Carroll, S.J., founder of episcopacy in the United States, consecrated in Lullworth Chapel 15th August, 1790, and who died archbishop of Baltimore on Sunday, 3rd December, 1815, æt. eighty.

Carroll, Michael, born in co. Tipperary, 1808; he received his education, for the most part, at Maynooth; but was promoted to the priesthood at Prior-park on 16th November, 1838, and on 15th December next ensuing was placed at Follaton. Thence, on 25th January, 1845, he was transferred to Stonehouse as assistant, *vice* Bampton, to F. Henry Riley: three years later he was despatched to Gloucester; after a twelvemonth, to Falmouth; and thence to Tiverton, in May, 1851, where he had to eke out a subsistence from the impoverished funds of Mr. Moutier's noble endowment. After struggling with poverty and a most lingering illness, during which ordeal he experienced the generous consideration and attentions of Joseph Chichester Nagle, of Calverleigh, Esq., this worthy man died on the morning of 7th September, 1856, and was interred on the 11th in the chapel-yard.

Caryll, Charles, S.J., died the incumbent of Stapehill, 12th June, 1745, æt. sixty, Soc. forty-one. A gravestone in the nave of the parish church (Ham-Preston) is thus inscribed:—

"Here lyeth the body of Mr. Charles Caryll, S.J., who died the 12th day of June, 1745."

Caryll, Richard, S.J., brother, I think, to Charles Caryll, and his successor at Stapehill. There he died 18th February, 1750, O.S., æt. fifty-three, and was buried also in Ham-Preston Church. He had previously been stationed at Bonham.

Q. Were not these Jesuits members of the respectable family of Caryll, of East Grinstead, Sussex? In looking over the chapter-books of the English Franciscan province, I find that Edward Caryll, Esq., founded a mission for them at the cost of £1,300 (15th July, 1758, p. 352); but fixed (*inter alia*) the following obligation of Masses:—

For his father, John Caryll, 24th April; for his mother, Elizabeth Caryll, 2nd November; for Catherine his wife,

7th January; Nathaniel Pigott, 15th February; John Caryll, jun., 17th April; Henry Caryll, 11th February; Richard Caryll, 10th February; Ralph Pigott, 9th January.

Casemore, William Ignatius, O.S.F., born at Reading 13th September, 1751, after making his first studies amongst the Jesuits, embraced the holy rule of St. Francis. He had been employed in several parts of the English vineyard, before he tendered his services to Bishop Sharrock, V.A. of the Western District, who sent him, in January, 1805, to Falmouth as its first incumbent. Here he continued for thirteen years and a half, when declining health occasioned his retirement to the Convent of Poor Clares, at Coxside, Plymouth, where he died, 29th November, 1824, and was buried in their cemetery.

Cary, Edward.—Judging from the family pedigree, I infer that he was the third son of George Cary, of Cockington, Esq., by his wife Elizabeth, daughter of Sir Edward Seymour, of Berry Pomeroy, Bart. During the civil wars, Edward, like his elder brother Sir Henry Cary, Knight, served as an officer in the royal army. When the King's cause became desperate, he embraced the ecclesiastical state, and became a missionary. At the accession of King James II., he was appointed chaplain-general to his Majesty's Catholic forces, and after the Revolution was employed in confidential negotiations with the friends of legitimate monarchy. He died in 1711, and according to Dodd was author of the "Catechist catechized concerning the Oath of Allegiance," 1681, in 12mo., under the name of Adolphus Brontius.

Cary, Francis, S.J.—In the Provincial Catalogue he is described as having been born in Devonshire in 1610; but from the Cary pedigree I can learn nothing to throw further light upon him. That he joined the Society at the age of thirty-seven is certain. Perhaps he was then in priest's orders. Having taught philosophy at Liege for some time, he returned to England, and died in the London mission 19th June, 1655.

Casey, William, born in Tipperary, A.D. 1800.—He was educated in St. John's College, Waterford, and there was ordained at the age of twenty-four; he succeeded l'Abbé Dessaux at Marnhull, and on 3rd July, 1832, had the honour and comfort, after much anxiety, to open his beautiful chapel there. On Friday, April 5th, 1839, he left for a time to

supply at Tawstock; but returned to Marnhull 18th May, 1840, to the joy of his attached congregation.

Cass, Patrick, educated at All-Hallow's College, Dublin, was ordained at Maynooth, 24th June, 1852, and sent to Plymouth as an assistant priest at St. Mary's under the training of Bishop Errington. At the end of a twelvemonth he was transferred to Bridport.

Catrow, Charles, educated at Douay College. One who knew him well describes him as "a gentleman of much good sense, good temper, and merit." He is connected with the west by holding the situation of director to the Augustinian Nuns at Spetisbury, where, "having adorned the doctrine of God our Saviour in all things" (Titus ii. 10), he meekly resigned his soul into the hands of his Maker on 12th March, 1804, aged fifty-one. His friend the Rev. Ralph Southworth has inscribed the following verses on his tomb:—

> "For thee, the Virgin wand'ring in this grove,
> Sacred to solitude and heav'n-born love,
> With mournful looks shall view th' azure sky,
> The tender tear still trembling in her eye,
> And as she sighs, a vow to heav'n shall send,
> 'Peace to my guide, my father, and my friend.'"

Chanteloup, Pierre, a very worthy French ecclesiastic. In the historical part I have mentioned his acceptance of the incumbency of Taunton in 1830; but at the end of three years he retired from all pastoral duty to prepare himself for eternity, into which he very suddenly entered, a few months later, in his native country. He left the English mission early in November, 1833; but I cannot ascertain precisely the date of his death.

Cheadsey, William.—This eminent theologian reflected honour on his native county, Somerset, and on Exeter Cathedral, in which Dr. James Turberville, our last Catholic bishop, collated him 3rd December, 1556, to the canonry and prebend, void by the death of Dr. James Haddon.—(See his Lordship's Register, fol. 13.) Though, in his disputations with the leading Reformers, he had signalized himself by a zeal according to knowledge, with temper and golden moderation, the vindictive spirit of Elizabeth, at her accession, fastened upon him, stripped him of all his preferments, and consigned him to the Fleet Prison, where he breathed his last in 1571.—(See Dodd's Ch. Hist. vol. i. p. 509.)

Church, Edward, S.J., born at St. Columb Major's, Cornwall, on 15th November, 1728, at the age of eighteen was admitted a novice of the order, and on 2nd February,

1766, one of its professed fathers. For at least half a century he was employed in missionary duty at Salisbury, at Lullworth, &c.; but his earthly course ran out at Rixton, near Warrington, on 22nd January, 1820, æt. ninety-two. His remains were deposited in a vault outside St. Joseph's Chapel, Bedford Leigh.

Clarke, John, was educated at Prior-park, and ordained priest at Clifton by Archbishop Errington, on Low Sunday, 30th March, 1856.

Clarkson, George, S.J., born at Slatedelft, *alias* Southill, near Chorley, 4th May, 1738. At the age of twenty he was admitted into the Society. For some time before the suppression of his order, he resided, as I was informed by one that knew him, at Leighland, near Cleeve,* thence was removed to Stapehill, finally settled in his native place, where he created a considerable mission, and erected the present chapel and presbytère about the year 1793. Worn out with labour and years, this man of God gently expired 5th November, 1813.

Cliffords of Ugbrooke, and first—

Clifford, Edward Charles (Augustin), O.S.B., fifth son of Charles Lord Clifford, the sixth baron of Chudleigh—"Præclaro nomine dignus,"—was born 5th February, 1803, professed at Ampleforth 9th October, 1823, ordained priest there by Bishop Smith 20th January, 1827, and said his first Mass three days later: soon after—perhaps too soon—he was despatched to the Bungay mission, thence removed to Netherton, near Liverpool, which he quitted to go to the Mauritius on 16th October, 1832. He died at Mahebourg station there 22nd October, 1843, and was buried three days later.

Clifford, Walter Charles, S.J., sixth son of the last-mentioned nobleman, was born at Ugbrooke 26th April, 1804. After finishing his course of humanities at Stonyhurst, he entered St. Andrew's novitiate at Rome, November, 1823. Returning to Stonyhurst, this amiable religious defended, on 4th July, 1832, the whole theological course with distinguished credit. On 19th September following he was ordained subdeacon in the college church by Bishop Penswick, deacon on the following day, and priest on 22nd of the same month and year. He was then appointed Pro-

* "Capella B. Mariæ de Clyve, Bathon et Wellens. Dioc. super ripas maris ab antiquo posita," occurs 12th December, 1398, in Stafford's Register, vol. i. p. 23.

fessor of Logic and Metaphysics; on 9th September, 1835, his services were required for the Preston mission; but before the termination of three years, on 20th July, 1838, he was transferred to Wardour as assistant to the Rev. James Laurenson. Yet his heart yearned for the salvation of souls in foreign countries, and the superiors consented to gratify his zealous wishes. On 28th February, 1841, he sailed for Madura, in the diocese of Pondicherry. Here an extensive field was opened for his ministerial exertions; but, alas! in the midst of his spiritual conquests,—in the very height of his usefulness, he was unfortunately drowned in the river Cavery, under the fortress of Trichinopoly, on 22nd May, 1844.

Clifford, William Joseph Hugh, D.D., nephew to the two last, being the second surviving son of their eldest brother, Hugh Charles, seventh Baron Clifford, of Chudleigh, was born at Irnham on Christmas-eve, 1823. After studying for a time at Hodder-place, near Stonyhurst, Prior-park, and subsequently in the College of Nobles at Rome, he delivered a Latin panegyric, in honour of the blessed Virgin Mary, in the Templo Liberiano, on 15th August, 1840, before Pope Gregory XVI. Eventually he was ordained sub-deacon at Bruges on 2nd July, 1849, and deacon on 26th July same year. His promotion to the priesthood was accomplished at Clifton, in the Church of the Twelve Apostles, by Bishop Hendren, on 25th August, 1850. To the service of that church he remained attached until the 16th September of the following year, when he started for Rome, but soon returned a D.D. to assist Dr. Errington, the recently-consecrated bishop of Plymouth, as secretary and parish priest of St. Mary's, Stonehouse. His lordship took him with him to the first provincial council held at Oscott in July, 1852, where Dr. Clifford was appointed one of its three secretaries. When the Plymouth chapter was formed late in 1853, Dr. Clifford was installed canon, theologian, and secretary on 6th December that year; he kindly consented, also, to act as treasurer of the chapter, and was the generous donor of their official seal, from a design of Charles Weld, of Chidiock, Esq. When Dr. Errington was advanced by the brief of Pope Pius IX., bearing date 30th March, 1855, from Plymouth, to the archiepiscopal see of Trebizonde, with the permission of not residing there whilst it remained in the hands of the infidels, but of abiding in England as coadjutor to Cardinal Wiseman, Archbishop of Westminster, Dr. Clifford was elected by the Plymouth Chapter, on 10th May, Vicar Capitular

during the vacancy of the see. In that capacity he assisted at the second Provincial Council, holden at Oscott two months later. And when the brief of the above-named Pope, dated 10th July, 1855, appointed Dr. Vaughan to the see of Plymouth, his lordship wisely selected Dr. Clifford to continue his Grand Vicar until his own consecration at Clifton on 16th, and his installation at Plymouth on 25th September, 1855. Dr. Clifford was afterwards permitted to repair to Rome to finish a course of canon law. If it shall please God to re-establish his health, which has been impaired by over-exertion, it is easy to foresee that Dr. Clifford must become a prominent character in our English Catholic Church. Quod faxit Deus, O. M.! *

Clifton, Francis, S.J., born in London of Irish parents, 6th November, 1742, joined the order in the twentieth year of his age, and for a lengthened period was director to the English Sepulchral Nuns at Liege. After their emigration, he accompanied them. At Dean's House, about nine miles from Salisbury, he served them from 1796 to 1799. Obiit 23rd May, 1812.—(See First Part, p. 156.)

Clinton, Alexander, S.J., whose real name was McKenzie, was born in Scotland 23rd March, 1730. In 1756, after seven years' training in the Society of Jesus, he was ordered to the London mission, where he signalized himself by energetic zeal and glowing charity to the poor, but especially to the Catholic prisoners in the metropolis. He was the encourager of merit and genius wherever he saw it, and to his recommendation Dr. Archer owed his admission into Douay College. The late Thomas Weld, of Lullworth Castle, charmed with his active zeal and cheerful piety, engaged him for his chaplain in 1781, and for about fourteen years he resided in that capacity. The venerable man then retired from missionary duty, paid a visit to Stonyhurst, and passed over to Ireland, where his lamp of life went out on 5th June, 1800. He was an intimate friend of the saintly Bishop Challoner, to whom he dedicated his treatise on Holy Communion, in 1780.

Clossette, Joseph, S.J.—Though born in Flanders, he was educated entirely amongst the English Jesuits. Soon after his ordination, he was ordered to Wardour to supply

* The doctor's youngest brother, Walter Charles Ignatius Clifford, an eight months' child, was born at Rome 5th December, 1830. Cardinal Odescalchi stood his godfather. After finishing his humanities at Stonyhurst, he commenced his noviceship in S. J. on 28th June, 1848, and pronounced his scholastic vows on 29th June, 1850.

in the absence of F. Forrester, who had accompanied Lord and Lady Arundell and family to the Continent; but, melancholy to relate, he was killed within a month after his arrival by being thrown off his horse at Ludwell. This unfortunate event occurred on 23rd October, 1781: æt. thirty.

Clough, James, S.J., born in Liverpool, 11th January, 1803; entered the order 27th September, 1827, on his promotion to priesthood at Yarmouth, where he laboured with exemplary zeal; but on 30th September, 1831, was transferred to Pilewell, *vice* F. Charles Waterton. In 1844 he was called to Stonyhurst—thence sent to Croft, and again to Pilewell. As a last resource he was placed under the care of F. Laurenson, at Wardour; but there he sunk, within four months, from exhaustion of physical strength, on 3rd November, 1848.

Cochet, Alexander, an excellent French priest, who did duty for several years at Shapehill before he left for Sopley in 1811. I think he returned to France after the restoration of the Bourbons.

Coffin, Edward, S.J., a native of Exeter; entered an alumnus of the English College at Rome in 1588, and ten years later, whilst engaged as a missionary in England, enlisted under the banner of St. Ignatius. His zealous exertions procured for him the honour of becoming the "Vinctus Christi" (See the Archæologia, xiii. p. 84). From the Tower of London he was removed to Framlingham Castle; but shortly after the accession of King James I., imprisonment was commuted into perpetual banishment. Proceeding to Rome, he filled the office of confessor in the English College for nearly twenty years. On 10th September, 1625, he quitted the eternal city for the purpose of revisiting his native country; but fell ill at St. Omer's, and there expired on 17th April following, leaving behind him the reputation of great learning, singular discretion, and unaffected piety. In my Collectanea of the Jesuits, p. 71, I have enumerated his publications.

Coleridge, Henry James, is a son of the able judge of the Queen's Bench—Sir John Taylor Coleridge. Whilst fellow of Oriel College, Oxford, he became a convert to the Catholic faith. Repairing to Rome, he was ordained priest at St. John Lateran's, 7th April, 1855.

Colleton, John, *alias* Smith, born at Milverton, co. Somerset. This influential secular priest had the honour of being sent to the Tower of London, on 22nd July, 1581, for

his constancy in upholding the Catholic faith. It is to be regretted, that in the subsequent affair of the archpriest he conducted himself with unbecoming warmth; insomuch, that I read in a letter of Archpriest Blackwell, dated 12th May, 1599, "The man knoweth not himself." Episcopacy was restored in the person of Dr. William Bishop,* who was consecrated at Paris, on 4th June, 1623, by the title of Episcopus Chalcedonensis, in virtue of the Bull of Pope Gregory XV., dated 15th March, 1622; but as Dr. Lingard justly observes, his Holiness "made him revocable at pleasure." (History of England, vol. vii. p. 552, also the Very Rev. Canon Tierney's valuable Note, Dodd, vol. iv., Appendix, cclxxxv.) His lordship reached Dover on 21st July, 1623, but to the regret of the faithful, died on 13th April following, æt. seventy-one. However, on the previous 10th September the new bishop had installed his chapter, of which the Rev. John Colleton was the dean, who survived till 29th October, 1635, æt. eighty-seven. (See Sergeant's "Account of the English Chapter," by Turnbull: Dolman, 1853.) In considering the acrimonious feelings and disputations of this period of our English Catholic history, I often think of the exhortation of Pope Leo X., in constitution 23, § 23, wherein he calls upon all Prelates, by the bowels of God's mercy, to treat and cherish the regular clergy, as fellow-labourers, with benevolent affection—to exhibit themselves towards them "faciles, mites, propitios, piâque munificentiâ liberales," and to maintain and vindicate their rights and privileges; so that both bishops and regulars, "quorum opera, veluti lucernæ ardentes supra montem positæ, omnibus Christi fidelibus lumen præbere debent, ad Dei laudem, Fidei Catholicæ exaltationem, populorumque salutem, de virtute in virtutes proficiant."

Collingridge (Bernardine), Peter, O.S.F., born in Oxfordshire, 10th March, 1757. In early life, as he afterwards acknowledged to friends, his vocation balanced for a time between adopting the institute of St. Ignatius and the

* Thomas Watson, the last of Queen Mary's Catholic bishops, died a prisoner at Wisbech on 27th September, 1584. The Holy See judged it unsuitable to the circumstances of the persecuting times to send over a person of the episcopal order; and, *ad interim*, an archpriest, with twelve assistants, was appointed to superintend the secular clergy. The first was the Rev. George Blackwell, who was appointed 7th March, 1598, and remained in office for ten years. He was succeeded by the Rev. George Birkett in 1608, who died in office in 1614. The third was William Harrison, admitted 11th July, 1615, and retained his rank until the restoration of episcopacy in 1623. The regulars were allowed to retain their former privileges by the briefs of Pope Urban VIII., "*Britannia*," 9th May, 1631, and "*Plantata*," 12th July, 1633.

rule of St. Francis; but at length he decided on taking the habit from the hands of F. Peter Frost, who was elected the Franciscan guardian of St. Bonaventure's, at Douay, 16th July, 1770. Nine years later I find him appointed to teach philosophy to his brethren—an office which he filled with credit till 5th August, 1785, when he was made Lector of Divinity. The chapter-books show that he was elected guardian of that convent on 27th August, 1788. At the expiration of the term of his triennial government, he was nominated president of the Franciscan Academy at Baddesley, near Birmingham; thence his services were required at the Portuguese Chapel, in London, *vice* F. William Pilling, O.S.F.; but soon after he was made assistant to the Rev. John Griffiths, of St. George's Fields. In 1806 he was elected provincial of his brethren. In the following year Bishop Sharrock, V.A. of the Western District, secured him for his coadjutor, and he was consecrated at St. Edmund's College on 11th October, 1807, as bishop of Thespiæ. For a time this learned and saintly doctor resided at Chepstow, at Taunton, at Clifton, at Trenchard St. Chapel House, Bristol, but finally at Cannington, where he died suddenly on 3rd March, 1829, and was there buried on the 10th, his seventy-second birthday. A more zealous, disinterested, and unostentious prelate could not exist.

Collyns, Charles Henry, S.J., born in Exeter 13th September, 1820, whilst his father, Rev. Dr. Collyns, was master of St. John's Free Grammar School (he had been elected to the office 27th January, 1819; resigned at Christmas, 1835); after an education under his father, he entered Christ Church College, Oxford, at Michaelmas term, 1837, proceeded B.A. in 1841, and M.A. in 1844, after receiving orders in the Established Church during the preceding autumn. The Church of St. Mary Magdalene, Oxford, was the scene of his ministrations. But in the words of Ecclesiasticus, xi. 13, "Oculus Dei respexit illum in bono," his upright heart listened to the inspirations of grace; and his docility was rewarded with the gift of faith, which he lovingly embraced on the feast of All Saints, 1845, at Prior-park. A year later, on 13th November, 1846, he entered the Novitiate, S.J., and at the end of his probation applied himself to a complete course of theology at St. Beuno's. He had been promoted to priesthood in the Ember-week of September, 1851. The year following witnessed his appointment as the first missioner of St. Oswald's, Accrington, which he served

nearly a twelvemonth, when, in September, 1853, his services were transferred to Liverpool.

Columb, John, S.J.—I collect from F. More's History, page 21, that this native of Devon joined the Society at Louvain in the 26th year of his age; that he was received as confessor in the English College of Douay; and that he died in 1588, after passing ten years in the order. Dodd seems not to have been aware of him.

Compton, Philip, born in the neighbourhood of Wells in 1734, was educated at Douay College, served Chidiock twenty-five years, and Calverleigh for about six years. Retiring then to Dunster, he finished his course on 23rd July, 1803. He excelled chiefly in cabinet-work, dialling, and mechanical science.

Connor, Maurice, born at Killarney in February, 1791, was educated at Maynooth. On 8th March, 1823, Bishop Collingridge appointed him confessor to the Theresians at Lanherne, and pastor to the faithful around; but he quitted that post for the Salisbury mission, on 31st October, 1826. Early in 1831 he was transferred to Falmouth; but at the end of a twelvemonth he was off to Swansea. In July, 1833, he reached Tawstock, which he quitted abruptly in May, 1835. He then made an experiment of the Trappists' life, and this not suiting, he left for the Trinidad mission, where a fever put an end to his erratic life in December, 1840.

Conyers, Thomas, S.J.—It is evident from the Provincial Catalogues, that he was employed, in 1746, in the residence of St. Stanislaus, which included Devon and Cornwall; but I cannot ascertain the length of his service, nor even the precise locality. He was born in London the last day of the year 1715. His missionary career terminated, with his life, in Lancashire, on 20th April, 1780. Soc. forty-four.

Cooke, Charles, born in Yorkshire in 1806. — After studying well at Ushaw, he was promoted to priesthood at Prior-park in 1834, and on 28th March, 1835, was placed at Salisbury. Here he continued for five years. In the middle of July, 1840, he was sent to Lanherne, which he quitted abruptly on 6th June, 1844. Thence he removed to Prior-park; but after some months' stay, accepted the Uttoxeter mission, which he soon abandoned. In the charity of his reverend friend F. McDonnell, he found a protection at Gloucester; and when that experienced missionary was

appointed to the charge of the Stonehouse congregation by Bishop Hendren, he proposed to take Mr. Cooke with him as an assistant in July, 1850; here much work was to be done, and under the auspices and inspection of such a veteran, Mr. Cooke did his part *con amore*. But when that fatherly guide quitted the new diocese of Plymouth for that of Clifton, and was stationed at Shortwood, then Bishop Errington removed Mr. Cooke to the pastoral charge of Axminster. Oh! that his lordship could have retained him under his immediate presence; for the truth must be told, he was unfit to be his own master, and to be trusted alone. Instead of becoming his own enemy, he might have proved an ornament to religion, if he could have been employed in a college, or in a monastery, where he might have been safe from the temptation to intemperance, which is almost an incurable and incorrigible vice.* Within seven months he had to surrender his charge of Axminster into the bishop's hands, and we had all to lament that a mind so intellectual, a heart so kind and generous, a constitution naturally so robust, should become utterly useless in the service of our holy Church. The grace of God led him to enter into himself like the prodigal, and to throw himself on the charitable protection of his former reverend friend. His reception at Shortwood was worthy of so good a father. For a time he conducted himself to the satisfaction of his patient sentinel; but in November, 1852, there was a fresh outbreak. Notwithstanding this, F. M'Donnell consented to give him another trial, and the poor penitent seemed to be perfectly conscious of his misery and degradation of character. In the temporary absence of his friend, the passion for liquor returned; and he made his escape altogether on 21st July, 1853. After wandering about the country, he reached St. Bernard's Abbey on 3rd of August. The next day the worthy abbot signified his arrival, and described him "as being in a very deplorable state,—his health and spirits broken down. It is providential that he

* This was the opinion of Monseigneur La Motte, the venerable bishop of Amiens. In the Memoirs of the prelate by l'Abbé Proyart, vol. i. p. 198, the writer states that his lordship related a frightful anecdote in confirmation of his opinion; viz., of a priest of his diocese, who for habitual excesses of this kind had been placed in confinement. In this state, after having given proofs of steady sobriety during fifteen years and more, no sooner was he restored to perfect liberty, than that very night he indulged in liquor to such an excess, as to be found dead in the public-house the next morning. How sage the advice of Ovid:—

"Principiis obsta: serò medicina paratur,
Cum mala per longas invaluere moras."

reached this alive,—without a penny, or as much as a change of linen, or clothes of any kind. He promises to be quite a different man, and from henceforth to attend in right earnest to the one thing necessary. God grant it!"

But he soon grew weary of the Trappists' regular diet, and, leaving St. Bernard's, relapsed into his former habit. After rambling over the country, it was at last discovered that he had reached Nottingham. Nature could hold out no longer, and he sunk into the sleep of death on 17th August, 1854, about seven o'clock P.M.

"Deus sit propitius huic potatori." And may his example serve as an awful warning to us all! Amen.

Coombes, William, born at Meadgate, in Camerton parish, co. Somerset, on 4th August, 1743, for many years shone as one of the brightest jewels of Douay College, which he finally quitted in 1777. He was never attached to any mission; but during a long period was the respected Grand Vicar of the Western District. Whilst residing on his property at Meadgate, with his sister and niece, he received intelligence that the rioters of Bath, who had just destroyed the Catholic chapel there, in June, 1780, were advancing in great force towards Meadgate: he hastened for protection towards the parsonage-house of the Rev. J. Brooke,* the liberal rector of Hinton Bluett. This worthy gentleman, who, under the apprehension that his own house would be attacked by the furious mob, on the ground of his wife being a Catholic, had sent off his plate and valuables to a trusty cottager's care, and removed elsewhere his best furniture, advised Mr. Coombes to conceal himself in Tucker's Wood, distant about a quarter of a mile, and there to remain until he should hear him whistle for him. Mr. Coombes felt the prudence of his friend's admonition, and there lay concealed for the remainder of the day. At length the rector received the satisfactory tidings that a strong military detachment had arrested the advance of the rioters, and dispersed them without effecting their intended mischief. In the evening the rector repaired to the wood, and, on

* This reverend gentleman had married Ann James, a Catholic, and was known to be favourably disposed towards her religion, which he subsequently embraced. He sold the advowson of his rectory, and proved himself a benefactor to the Shortwood mission. Ob. 1824, at West-house, near his old parsonage. During these Gordon riots, such was the fear of the fanatical mob, that it was thought expedient to take down the cross from the parish church, to prevent the edifice itself from being demolished.

giving the preconcerted signal, Mr. Coombe emerged from his hiding-place.

Thirty years after this event, I remember to have had the happiness of meeting this venerable man at Shepton Mallett. He died at Bath, on 18th April, 1822, æt. seventy-nine, and was buried in the vault of St. John's Chapel there.

Coombes, William Henry, D.D., nephew to the last-mentioned, was born, as he informed me, at Meadgate, on 8th May, 1767. In this family abode had been a chapel; but for several years the house had been converted into an inn. At the age of twelve William was sent to Douay College, where he arrived, with his neighbour Joseph Hunt, on 11th July, 1779. Here the youth gave promise of what the man would be,—amiable, docile, devout, and very studious,—eager to improve and enlarge his mind. In the Ember Week of Advent, 1791, he was promoted to priesthood, the jubilee of which the dear old man celebrated so becomingly at Shepton Mallett, as many can remember. Whilst teaching rhetoric at Douay, the French Revolution broke out, and the Committee of Public Safety, as it was called, as an earnest of their regard for liberty, justice, equality, and fraternization, decreed, on 10th October, 1793, that "All subjects of his Britannic Majesty then in France must forfeit their property, as well as personal freedom." Our young professor, little fancying such prospects, stole away from the town, and reached the skirts of the village of Escherquin, a distance of three miles from Douay, in which was the college country-house, when a stranger accosted him, and inquired if he had no apprehension in appearing so publicly at such a critical moment. His manner was prepossessing in his favour, and inspired confidence; and on hearing Mr. Coombes's wish to escape, the stranger advised him to address himself at once to the mayor for a passport, thence to proceed to Mons, within reach of the allied armies; and, in order to disguise his project, made him the bearer of a large commission for coals. Delighted with the proposal, he hurried to the village, went direct to the country-house, and began to make arrangements to start at four the next morning. But man proposes, and it is God who disposes; for behold, about six o'clock the same evening, who should make his appearance in the court of the college country-house, but the mayor himself! The commissary of the district joined his worship shortly after, announcing that the premises were now surrounded by forty armed men. Submitting patiently to this disappoint-

ment of his hopes, he was escorted to Douay early the next morning, and consigned to the new prison, recently the Scotch College. On the fourth day of his confinement orders arrived to convey the prisoners in waggons to the citadel of Dourlens, in Picardy. That same evening, whilst passing through the village of St. Laurent, near Arras, our reverend lover of personal freedom slipped from his waggon, unperceived by his guards, and got into a cottage. When the train had passed on, he quitted this asylum, and after perilous rambling, from shortness of sight, early on the 17th reached a friendly house, but where, to prevent all danger of discovery, it was necessary to remain in a retired apartment, from which the daylight was excluded. Such was his distress in this particular, that he was obliged to place himself in the chimney in order to gain light to recite his Breviary. Late that evening, he had the comfort of meeting his reverend fellow-collegians, Messrs. Devereux and Rickaby, who had also eluded the vigilance of their guards. This union of numbers, whilst it animated them with more courage, perhaps added to the danger of discovery; but after excessive fatigue, and many hair-breadth escapes, they reached the Austrian lines, about four o'clock A.M., 20th of October, 1793; surrendered themselves to the patrols at Contiches, by whom they were conducted to General Kray at Orchies, who treated them with civility, and gave them a guide to Tournay.

On reaching England he learnt that Bishop Douglass, the zealous Vicar-Apostolic of London, was actively engaged in preparing Old Hall Green Academy for his episcopal seminary (see the History of St. Edmund's College in "Catholic Miscellany," 1826-29), and his lordship solicited Mr. Coombes' valuable co-operation. He most cheerfully acquiesced; and after some time was appointed Professor of Divinity. Many of our dignified clergy have taken their seat at the feet of this *Gamaliel*. On 12th December, 1801, Pope Pius VII. awarded to him the degree of Doctor of Divinity. In 1810 he accepted the mission of Shepton Mallett, which he held for thirty-nine years, during twenty of which he had the direction of the convent of the Visitation Nuns there, and they enjoyed this privilege until their removal to Westbury, near Bristol, in May, 1830.

Dr. Coombes was an enlightened spiritualist and a self-denying priest: as a Greek scholar he had few equals. To this liberal-minded friend, this gifted scholar and divine, we are indebted for the following publications:—

1. Sacred Eloquence. 8vo. London: 1798. Pp. 343.

2. Oration on Pius VI. London: 1800. Pp. 129.
3. Letters of certain French Bishops to Pius VI. Pp. 24. 1800.
4. Letters on Catholic Affairs, under the Signature of "The British Observer," which appeared in "Cobbett's Register" in the years 1804, 1805, and 1806.
5. Life of St. Francis de Sales, in 2 vols. 8vo. Shepton Mallett: 1812.
6. Entertainments of St. Francis de Sales, with an addition of some Sacred Poems. Taunton: 1814. Pp. 515.
7. Essence of Religious Controversy. 8vo. 1827. Pp. 416.
8. Letter to the Duke of Wellington on certain Clauses in the Relief Bill. London: 1829. Pp. 8.
9. Life of Jane Frances Chantal, from original Records. London: 2 vols. 8vo. 1830.

Retiring from all missionary duty on 12th June, 1849, the venerable doctor passed the remainder of his days with the dear Benedictines at Downside, who studied his every comfort. There he slept in the Lord on 15th November, 1850; and, as he desired, was buried in their cemetery. His epitaph is as follows:—

✠

Orate pro animâ
Gul. Hen. Coombes, S. T. P.
Collegii Angl. Duaci Sac.
Olim per annos ferè quadraginta
Sheptoniæ Missionarii.
Obiit in Monasterio S. Gregorii Magni
de Downside die 15 Nov. 1850
Æt. 84. Sac. 59.
Cujus animæ propitietur Deus.
Amen.

Cooper (Maurus), Ralph, O.S.B.—Of this discreet and efficient missionary, I have treated in the seventh chapter of the first part. At present I shall only say, that he was born in the parish of Walton le Dale, Lancashire, on 4th April, 1799; educated at Ampleforth; there professed in 1817, ordained priest at Ushaw in 1823, and that I am under a deep sense of gratitude to him for furnishing me with many particulars in these my humble researches. Long may the mission of Chipping Sodbury be enlightened by his experience and be edified by his exemplary life!

Constable, Robert, S.J., born at Thirsk.—After studying five years in the English College at Rome, he was permitted to join the order, and in due time was numbered amongst their professed fathers. From the examination of his register

at Wardour, he seems to have superintended that important mission from 1744 to 1759, when he was summoned to govern the novitiate at Watton. The Rev. Joseph Reeve, in his narrative MS. of the breaking up of St. Omer's College on 9th August, 1762, relates that he, being charged with escorting the first division of the scholars, reached Watton that evening, and that "its rector, F. Robert Constable, received us with all the feeling and tender kindness of a father; for he was a good, religious man, and the spirit of God was in him." Shortly after the removal of the novitiate to Ghent, he accepted the situation of chaplain to Lady Haggerston, and died at her house at York, 3rd February, 1770.

Corcoran, James, O.S.D., born at Cashell 25th July, 1800; ordained at Rome 10th July, 1825; arrived at Trelawny, as its first missionary, 12th August, 1831; removed to Follaton 1st November, 1833, which he quitted on 3rd August, 1834, to accompany Bishop (now Archbishop) Polding to Sydney. There this zealous religious met with a premature death on 5th September, 1837, by the overturning of a gig. His solemn funeral was described in the "Sydney Gazette" of the 9th September of that year.

Cornelius, John, S.J.—In p. 37 of the first part I had proposed to give a lengthened memoir of this very illustrious champion and sufferer for the faith at Dorchester on 4th July, 1594; but after the admirable narrative of Bishop Challoner, and some additional matter related in p. 74 of the Collectanea S.J., it would be superfluous. See also the History of Father More.

Cornforth, Thomas.—This apostolic priest long resided at Stour Provost, and was very instrumental in creating there a fund for his successors in that mission, which usually passes by the name of Marnhull. There he "died on 5th August, 1748, on Friday evening, about 8 o'clock, aged seventy," as I found in the memorandum of a Prayer-book.

Costello, Rev. Thomas, D.D.—Thomas Costello, descended from an ancient and respectable family, of which the original name was Nangle, or Nagle ("Hibernia Dominicana," p. 313), was born in the county of Mayo, on 21st December, 1769. At the Irish College of Bordeaux he went through the triennial course of philosophy: thence he proceeded to Salamanca, where he took the degree of Bachelor of Divinity on 21st July, 1797. His diploma of D.D. he had kept secret from the world, and the truth came only to

light after his death. Returning to his native country, he was appointed to Eyrecourt parish, in the diocese of Clonfert, by its bishop, his uncle, the Right Rev. Dr. Costello.* Some business having called Mr. Costello to England in the spring of 1821, he was introduced in April of that year at Bristol to Dr. Collingridge, the Vicar-Apostolic of the Western District. This prelate had just received information of the sudden death of the Rev. Alexander Simon, the Catholic incumbent at Stonehouse, and well knowing the importance of that place, the resort of so many foreigners, and the station of so many Irish Catholics in the military and naval service, he earnestly requested Mr. Costello, who spoke most of the continental languages, and was well versed in Irish, to undertake the vacant charge. With reluctance, his diocesan consented to part with him; but having obtained permission, Mr. Costello forthwith proceeded to Plymouth, and during thirteen years laboured at his post with the zeal of an apostle, and ingratiated himself amongst all classes by his gentlemanly deportment and universal benevolence. At length, finding the increasing duties of the place too fatiguing for his constitution, he solicited his removal to some easier situation. On quitting Plymouth, the townspeople, of all denominations, presented him with a piece of plate, "as a token of respect and esteem." On 25th May, 1834, he was transferred to Cannington; thence he was moved to Calverleigh Court on 29th January, 1837, until the establishment at St. John's, near Tiverton, could be ready for him. Here he opened, on 19th May, 1839, its handsome chapel, which he was anxious should prove a temple of peace and concord to all around him. A twelvemonth later, at the invitation of his special friend, the late Lady Wrey, which occurred 23rd July, 1842, he accepted the situation of chaplain at Tawstock Court; but after the death of that kind patroness, his health requiring a change, he returned to Tiverton, to the joy of many, especially of the poor. During the three last years he added to the number of his friends many of the most respectable families in that town and neighbourhood: in fact, he was a general favourite. It pleased God on the 16th March, 1846, to visit him with a paralytic attack, which terminated fatally on Saturday, the 21st. All who knew him must have esteemed and loved him; but after enjoying the honour of his friendship for a quarter of a century, none can more sincerely mourn his loss than I. He died in the seventy-seventh year of his age.

* This venerable prelate died 8th October, 1831, aged ninety-one, and forty-fourth year of his episcopacy.

Cotham (Ambrose), James, O.S.B., born 12th February, 1810, at Liverpool; studied at St. Edmund's, Douay; entered his venerable order 18th May, 1829; ordained priest at Prior-park 20th December, 1834, for the Tasmanian mission, where he arrived on 8th August, 1835. For eighteen years he served there as colonial and convict chaplain, visiting all parts of the colony; but for the first nine years principally resided at Launceston and Richmond, in both of which towns he erected a church, presbytery, &c. From January, 1845, to January, 1851, he had charge of the Queen's Orphan Schools, the General Hospital, and the principal convict establishments in the vicinity of Hobart-town. Having obtained eighteen months' leave of absence from the government, he sailed for England 17th January, 1851, and on the discontinuance of convict transportation to Tasmania, subsequent to his arrival in his native country, the government granted him a retiring pension of £57. 10*s.* per annum. In July, 1852, he was appointed to the mission of Cheltenham.

Cotham, William, S.J., elder brother of the preceding, born at Liverpool 30th August, 1806; admitted a novice at Mount Rouge at the age of twenty; was ordained priest in the Ember-week of Advent, 1834, and said his first Mass at Stonyhurst on 21st December that year; succeeded F. J. Brownbill 24th September, 1835, and for full ten years displayed unwearied zeal in the discharge of his missionary duties. He then was recalled to Stonyhurst, where he was charged for a time with the care of that large congregation; then was sent to the arduous mission of Wigan; but is now stationed at Portico.

Couche, John, S.J., born at Tolfrey, near Fowey, on 14th April, 1744, and joined the order in 1762. For some time was incumbent at Canford and at Lullworth; but spent the last twenty-two years of his missionary career at South-end, Hants. Retiring then to Greenwich, he there died on 29th December, 1813.

N.B. His near relation William Couche, son of William Couche, of Tolfrey, Esq., by his wife Anne, daughter of Peter Hoskins, of Ibberton, Dorset, was born on 5th February, 1732; he became a scholastic of the Society of Jesus, and promised to become a valuable member of the order, when he was carried off prematurely at Liege on 23rd February, 1753. Soc. four. I have read with admiration the well-written and very edifying memoir, "De Vita Virtutibusque Gulielmi Couche," from the pen of his friend, Father Ralph Hoskins.

Courbe, Charles, S.J.—This good French Jesuit was chaplain to William, the late Lord Stourton, soon after his marriage, at Deanslease; then to James Everard, ninth Lord Arundell, at Ashcombe; but ended his days at Rotherwaas 22nd June, 1815.

Coupé, Jean, born at Romazy, in Higher Brittany, 20th March, 1765; ordained at Dol in December, 1789; emigrated in September, 1792, and established himself in Exeter as a teacher of the French language. I found him here, in 1808, generally respected for his gentle virtues and superior talents: as an English scholar he was unequalled any of his countrymen, except M. Premord. At my recommendation he accepted the charge of the Tor-Abbey mission after the retirement of M. le Hericy in 1816, and continued there his efficient services until 15th June, 1820, when he took shipping to revisit his native country. After a few months' stay, he came back to me at Exeter; and on 28th December, 1820, I prevailed upon him to succour the congregation at Poole, which remained destitute of a pastor. He consented, in his charity, to do so; but at Michaelmas, 1825, surrendered his trust into the bishop's hands, that he might return to France, and prepare for eternity. He survived until 31st December, 1842.

Cowley (Gregory), William, O.S.B., an honoured name amongst his brethren. For a long time he was the amiable and accomplished prior of St. Edmund's, at Paris. The celebrated Dr. Johnson held him in the highest esteem. In 1794 he succeeded to the dignity of president, and died in office at Vernon Hall, co. Lancaster, 19th June, 1799, æt. sixty-seven. He is connected with the West, by being resident chaplain with the Hydes, near Marlborough, from 1790 to 1794.

Crowe, Michael Francis, D.D., born near Limerick on 4th August, 1804. After receiving the earlier part of his education in his native country, he repaired, at the age of seventeen, to Paris, and entered the Royal College of St. Stanislaus as a lay student. At the General Concursus, two years later, he obtained the first prize in philosophy, and received the degree of Bachelier ès Lettres. Shortly after, he commenced the study of divinity in the College of the French Missions, was ordained, by papal dispensation, in the course of the year 1827, and was successively appointed

to teach philosophy and divinity in the college aforesaid. The delicate state of his health compelling him to resign this professorship, he was nominated priest vicar in the Church of Notre Dame des Victoires; but in January, 1828, M. de Quelen, archbishop of Paris, transferred him to St. Roch. After defending a thesis at Sorbonne, the degree of B.D. was awarded him, and in 1830 he was named an Honorary Clerk to the Royal Chapel; but the Revolution of July, that year, put an extinguisher on every prospect of preferment in that quarter. Proceeding to Rome, he finished the theological course at the Sapienza, and after sustaining a public thesis, in 1833 received, from the hand of his Eminence the Archchancellor, the insignia of D.D. He then took charge of the sons of Sir Edward Smythe and Sir Thomas Stanley, Baronets, and after accompanying them through Europe and the East, arrived in England in 1835; and on 20th September, that year, became the approved pastor of the Tawstock mission. He was the first incumbent there who commenced a register, and many are indebted to him for the knowledge of Catholic truth. On 10th April, 1837, he resigned this situation to become tutor to the only son of Sir Clifford Constable, Bart.

This charge being accomplished to the satisfaction of all parties, the worthy doctor, in his zeal for souls, undertook the upper mission in Bath. Converting the ground-floor of his house in Brunswick-street into a very decent place for public worship, his love of the ministry and his reputation for eloquence attracted a considerable congregation. Satan, jealous of the progress of the faith, and of the happiness it diffuses, tempted some emissaries to whisper some suspicions, and gradually to broach reports, against the moral character of this exemplary priest and finished gentleman. When such rumours reached his ears, he at once demanded an investigation, and good Bishop Hendren, that lover of justice, ever mindful of St. Paul's command to Timothy (1 Epis. v. 19), "Against a priest receive not an accusation, but under two or three witnesses;" and again of the admonition of St. Isidore, "Nullum damnare, nisi comprobatum; nullum excommunicare, nisi discussum," appointed a commission of inquiry into the case; and the result was, an honourable acquittal of the accused. But his unscrupulous opposers returned to their dirty work again. How embittered and disappointed they must have felt, when his attached congregation presented him with a valuable silver-gilt chalice and paten, in the decorated style of the twelfth

century, as a testimony of their gratitude for his pastoral exertions during the previous four years:—

Presented
to
The Very Rev. M. F. Crowe, D.D.,
By the Members of this Congregation
And other Catholics of this City,
In token of their profound respect
For his many eminent virtues,
And in grateful acknowledgment
Of his zealous and efficient services
In the Sacred Ministry.
Bath,
Dec. 12th, 1851.

It was accompanied with a suitable address, in which they openly state, that "they had possessed the best opportunities of becoming acquainted with the many excellent qualities that adorn your character as a priest, a scholar, and a gentleman." The reader will be interested in reading this transaction in the "Catholic Standard" journal of 20th December, 1851.

Bishop Hendren's resignation of the see of Clifton was an ill omen to the doctor's peaceful prospects at Bath. Summary power passed into other hands. In the case before us, an eminent divine, an ecclesiastic of long standing, who had been employed in the missions of Tawstock and of Bath by Bishops Baines, Ullathorne, and Hendren, is simply told: "In this diocese of Clifton we are supreme; we dispense with your services." In vindication of his character, —of the rights and honour of the ministry,—the injured doctor appealed to Rome. In this he acted with becoming spirit and sober wisdom; all that I regretted was, that in passing through London to Rome, early in September, 1852, he had not sought an interview with our English Cardinal, and thus have obviated the delays incidental to suits in the Ecclesiastical Courts. This omission, in the hurry of his movements, and whilst his mind was smarting under the sense of unmerited wrong, he himself, in the sequel, most deeply lamented. He arrived in the Eternal City on 22nd September. After experiencing almost incredible subterfuges and intrigue, his case reached the ear of his Holiness, who declared that Dr. Crowe's services entitled him to the full rights of incorporation, and to the same privileges as the other priests attached to the diocese of Clifton; and it was admitted that the course of proceedings against him was unjustifiable, uncanonical, and in every way irregular. The result of the suit was, that Cardinal Wiseman, the Archbishop

of Westminster, came forward to take him under his immediate protection, and offered him a distinguished position in the important mission of Chelsea, where he labours with an assiduity and success honourable to himself, and satisfactory to his friendly promoter. Had the doctor been of a litigious and contumacious temper, it is frightful to think what mischief might have been occasioned to religion in the then excited state of the nation against the newly-constituted hierarchy!

Whilst life remains, I can never forget the heroic exertions of Dr. Crowe, in the midst of his sufferings, to rescue poor Monsignore Fisher, of Lyme, from disgrace and ruin. No one could have done more in the attempt to save a soul from death. May Heaven reward such disinterested and enlightened zeal in the resurrection of the just! Amen.

Since writing the above, I regret to learn that his health broke down from over-exertion, and that, with the advice of Sir Benjamin Brodie, he resigned his pastoral charge. This eminent surgeon pronounces the ailment to be sciatica. I trust that, under the unremitting care of Sir Benjamin, his patient may soon be enabled to resume his official duties. But, "Honi soit qui mal y pense" should be attended to by clergy as well as laity.

Crowther, Thomas Timothy Alphonsus, O.S.A.—This English convert was sent from Rome by Dr. Joseph Palermo, General of the Augustinian Order, in July, 1852, to assist F. O'Donnell at the Church of St. Nicholas, Bristol. In consequence of the supposed invasion of the rights of his order, the said General summoned F. O'Donnell to Rome, to give evidence. Whilst the suit was pending, F. Crowther was employed by Bishop Burgess at St. Mary's, Montpellier, Bath; but this he quitted for Liverpool.

Cullinan, William.—This zealous priest came from Ireland in July, 1843, and was appointed successor to F. O'Ferrall at St. Joseph's, Trenchard Street, Bristol; thence originated a new mission at Bedminster, but early in August, 1852, was directed by Bishop Burgess to make seisin of the Augustinian Chapel of St. Nicholas, at Bristol. This act of authority, under pain of suspension, was submitted to by the incumbent, F. O'Donnell, O.S.A., but under protest. Mr. Cullinan was succeeded in that arduous mission by the Very Rev. Canon Illingworth on 1st September, 1853.

D.

Daly, William, was born at Newton Barry, co. Wexford, 16th October, 1814; entered, at Marseilles, into the new order of the Conceptionists, founded by Monseigneur Eugène Mazenod, who was consecrated bishop of that city on 14th October, 1832, and who ordained him priest on 3rd May, 1841. He was at first appointed to the Penzance mission. Removed from the order, he is at present employed in the Failsworth mission, near Manchester.

Daniel, Edward, *alias* Pickford, D.D., a native of Cornwall, was sent early to Douay College, and after studying philosophy and one year of divinity, was sent with nine others to Lisbon, to colonize the New Secular College founded in that city by Don Pedro Continho. These promising youths reached their destination on 14th November, 1628, and on the 22nd of February following the college was solemnly opened, and has continued up to the present time a prolific nursery of able scholars and missionaries. Mr. Daniel having received the degree of D.D. in 1640, was permitted to leave for the English mission, but was recalled in June, 1642, to be president of the college, an office which he filled for six years with distinguished credit. Shortly after, he returned to Douay, where he rendered invaluable service as a professor of theology and a confessarius. In July, 1653, he quitted for England, where he remained until his death, in September, 1657. His "Book of Meditations," for the use of the English College of Lisbon, published in 1649, republished and enlarged six years after his death at Douay, I should be glad to see re-edited and revised; but could wish one passage, in the third meditation, on the state and obligation of a missionary priest, page 451, were expunged, viz.: "Finally, if thou comest to want, thou must even sit down with it, and practise that poverty which others profess and feel not, but are on all sides assisted, respected, and honoured,—nay, will be the first that shall work thee out of harbour, if good luck have any way accommodated thee."

Daniel, John, O.S.F., brother to the preceding.—After finishing his education at Douay College, and his promotion to priesthood, he joined the restored English province of the Franciscans on 16th December, 1618. He was appointed the second guardian of St. Bonaventure's at Douay, and on 30th April, 1653, was chosen provincial. He died between the Chapter holden 30th April, 1659,

and the Intermediate Congregation of the 4th November, 1660.

Qy. Who was Hieronymus Pickford, O.S.F., often called a St. Bonaventura?

Danson, Thomas, *verè* Douthwaites, born in Yorkshire 28th February, 1798; educated at Ushaw; reached St. John's, Tiverton, 21st June, 1842; but, finding that he was not master of the premises, quitted on 8th August following; proceeded to Shortwood, where he remained until 27th May, 1844. He then became assistant at Formby, near Liverpool, but since 20th October, 1853, has been serving the mission of Howden, in his native county.

Darbyshire (Dominic), James, O.S.D., took the habit in the English Convent of the Holy Cross at Bornheim on 1st January, 1714, æt. twenty-four. The Chapter Rolls describe him as one most deserving of the province, who had filled various offices with commendation. From his Journal, still at Ugbrooke, commencing with August, 1726, and ending with the opening of January, 1757, I infer that he was chaplain at Standish, and afterwards at Gifford Hall, Suffolk, before his arrival at Ugbrooke in February, 1735. He was much liked by the Clifford family, and to their deep regret was called away to be the sixteenth prior of Bornheim from 1747 to 1750. He was then allowed to return to Ugbrooke, where he died on Friday, 7th January, 1757, æt. sixty-eight, prof. forty-six, sac. forty-four, and was buried behind St. Cyprian's chapel there.

Davenport, Christopher, *alias* Francis Hunt, *alias* Franciscus a Sancta Clara, O.S.F.—The life of this eminent man might fill an octavo volume. He was born at Coventry, and reconciled to the true faith whilst a student at Merton College, Oxford, and shortly after entered the novitiate of the English Friars at Ipres. At his profession he passed over to Douay, to assist at the commencement of St. Bonaventure's Convent in that city.* Before the auspicious restoration of the English Franciscan province by the letters patent of the Minister-General F. Bernardine de Senis, 6th August, 1629, which created F. John Gennings the first provincial, he had been appointed guardian of the convent aforesaid, and made a D.D. by his general. Thrice he was chosen provincial, as I have shown in his memoir in the "Rambler" of August, 1850, pp. 110, 111. At length, this venerable patriarch of his brethren expired at Somerset House, London, on Whit-Sunday, 31st May, 1680, æt. eighty-two,

* I find it was first inhabited on 30th October, 1618.

and, according to his wish, was buried in St. John's church, of the Savoy. In page 118 of the Chapter Book, his loss is thus recorded: "Reverendus admodum ac Venerabilis in Christo Pater Frater Franciscus à S. Clarâ, fælicis memoriæ, tertiò Provinciæ nostræ Minister Provincialis, qui trinis persolutis Jubilæis, Religionis, Sacerdotii, et Missionis, se Patrem amantissimum et providentissimum suis Fratribus et Filiis exhibuit usque in finem, eorum necessitatibus in omnibus abunde occurrens; se Pastorem vigilantissimum et Operarium fidelem in Missione Anglicanâ per 57 annos præbuit, factus omnibus omnia, ita ut principes et pauperes lucraretur; Urbi et Orbi notus." He is connected with the West by having lived in Cornwall before the civil wars.—(See Alban Butler's "Lives of the Saints," May 17th, St. Maddern.)

Davis, William, born at Usk, educated at Douay.—This primitive and mortified priest, after serving Chepstow, was sent to the poor mission at Dartmouth in 1805, void by the resignation of l'Abbé Verrier. Struggling with poverty and illness, he quitted it just before his death, which occurred at Chepstow 30th December, 1814. N.B. Charles Henry Davis, O.S.B., pastor of Downside from 1844 until he was consecrated bishop of Maitland, 25th February, 1848, died at Sydney 17th May, 1854, æt. thirty-nine. Rel. twenty-two, sac. fourteen.

Davison (Bernardine), John, O.S.F., born at Catterick, co. York, 27th February, 1791.—This humble and zealous Franciscan, after serving Lea House mission, near Stonyhurst, was appointed director to the Poor Clares at Plymouth, on the retirement of the Rev. Richard Sumner. Here he continued about four years, when in August, 1820, he was reinstated at Lea House; and when that mission was given up by his body to the bishop of the North, he retired to Osmotherly (properly Osmundley), a retreat for superannuated members of the province.—(See note in "Rambler" of August, 1850, p. 118.) Understanding that the Rev. Edward Metcalf, the incumbent of Newport, required additional aid in the arduous duties of his mission, he volunteered his gratuitous services to the diocesan, Bishop Brown. On 14th October, 1841, he commenced his zealous labours. In a letter written to me by his bishop, dated 2nd February, 1842, his lordship thus expresses himself: "I am greatly distressed by the death, about half-past four A.M. yesterday, of F. John Bernardine Davison, at Newport. He caught a typhus fever from visiting the sick, and is gone, I trust, to receive the crown of a martyr of charity."

The following account of him appeared in the columns of the *Monmouthshire Merlin* :—

"On Tuesday, the 1st of February, at the house of the Rev. Edward Metcalfe, the Rev. John Davison, O.S.F., expired, aged fifty-two. The circumstances attending the demise of this amiable and zealous minister of the Gospel have caused very general sympathy and regret throughout the town and neighbourhood amongst Christians of every mode of faith.

"Mr. Davison, a priest of artless tenderness of heart, primitive simplicity of manners, and blameless life, had been recently appointed coadjutor to the Rev. Edward Metcalfe. He came to this town but three months ago with vigour and energies that promised to the Catholics of Newport a long and useful life amongst them. He immediately commenced the onerous duties of his sacred calling in aid of a clergyman of whom it may be said that his career embraces the circle of the Christian charities, and whose health is now, we regret to state, seriously impaired by the labours of his most arduous mission. Mr. Davison might be seen at all hours visiting the cheerless homes of the desolate poor, 'plumbing the depths of human wretchedness,' administering food to the famishing, or teaching the best of lessons—'how to die!' During the present prevalence of poverty and sickness among the poor, the calls upon the sacred duties of the clergy are imperative and incessant. On Thursday se'nnight Mr. Davison was summoned to the bedside of a poor man who was sinking in typhus fever. He promptly attended, though warned of his danger from the malignant nature of the disease; for he felt that the good shepherd should be ready to give his life for his flock. He administered to the dying penitent the consolations of religion, and returned to his humble home, his heart throbbing with affliction for the miseries of the poor around him, but still ardent to benefit his fellow-creatures, and to advance the honour of his God.

"Alas! he had caught the distemper of the poor sufferer; the fever was upon him; and then came the patient sickness, the Christian resignation, and the quiet death! all, all of which are, and long will be, sorrowfully remembered, only to add value to the loss—to aggravate regret for what in this life cannot be recalled. An event like this is surely calculated to come home to the sensibility and bosoms even of those whose eyes wander over life—whose fancy dances after the 'meteors of happiness kindled by itself.' It is surely calculated forcibly to draw our attention to the interest of immortal souls, from the oft and awfully-illustrated fact that 'in the midst of life we are in death.'

"Deeply is the lot of this reverend stranger lamented amongst those who have known him even for the brief period that he has been amongst us. The dictates of philosophy, which will command us to look up with indifference on abstract things, may dispose to conceal our sorrow, but cannot assuage it. Real alleviation for the loss of a Christian minister and friend can only be obtained from the sempiternal source of all good—from the cheering and glorious promises of Him in whose hands are life and death, and whose Gospel has 'brought life and immortality to light.'

"E. Dowling."

"On Friday, February 4, the funeral of the late Rev. John Davison took place at the Catholic Church of St. Mary, on which occasion the Right Rev. Dr. Brown, Vicar-Apostolic of Wales; Dr. Rooker, V.G.; the Rev. Edward Metcalfe; the Revs. Messrs. Carroll, Keely, Cody, and Woollett, officiated in the solemn and affecting ceremonies usual on such occasions in the Catholic Church. There was a numerous congregation assembled, amongst whom we noticed many members of the Established Church, and several of our Dissenting fellow-townsmen, the melancholy circumstances of poor Mr. Davison's death having very generally excited the sympathy and regret of the neighbourhood. The Rev. Dr. Rooker said Mass, and preached a very eloquent sermon on the occasion from Heb. ix. 27: 'It is appointed to men once to die, and after that the judgment.' The discourse was admirably appropriate, and drew tears from most of those present."

Dawson, James.—Soon after his ordination he was sent, in July, 1841, to Shortwood, where he continued thirteen months, and thence was removed to Courtfield, near Ross. In 1848 I find him at Merthyr Tydvil. In 1851 he was stationed at Dowlais, then at Usk; but since the summer of 1854, he has been resting at Shepton Mallett. On the appointment of Dr. English to Clifton Church, in April, 1856, Mr. Dawson was sent to replace him at Cannington.

Day, Samuel, O.S.B., who, in taking the religious habit in 1806, adopted the name of Bede, was the first pastor of the Kemerton mission, near Tewkesbury, and opened its beautiful chapel 18th July, 1843. He left in 1848, and is now at Felton-park, Northumberland.

Dempsey, William.—This young Irish ecclesiastic, after combating with a feeble and impaired constitution at Upton,

near Poole, was obliged to resign, and retire to Prior-park for a time. With difficulty he reached his native country, where he died in July, 1840.

Dessaux, Romain, an emigrant French priest, who served Marnhull for some time; then returning to France, died 7th January, 1835, æt. seventy-eight.

Digby, Jerome, O.S.B.—On the death of the lamented Cuthbert Simpson, assistant to F. Pembridge, in 1785, this good monk came to supply for a time. He afterwards served the Warrington mission. Retiring to Downside, after some years, he rested from his labours on 7th April, 1825, æt. eighty-five, rel. sixty-nine, as his epitaph testifies.

Dominic, F., O.S.D.—Of this apostolic man I have treated largely in the first part, under Woodchester. To the grief of all good men, his course was rapidly run out on 27th August, 1849, æt. fifty-seven. "Of him it may be said, he consumed like incense on the altar, burning bright and diffusing fragrance, till not a remnant could be seen."

Dormer, Robert, S.J.—This worthy Jesuit had resided at Odstock, Stapehill, and Beckford; but I look in vain for his period of service in these places. His final destination was Wappenbury, whence he passed to our Lord 4th May, 1792, in his sixty-seventh year.

Doublet.—In 1810 I remember this French abbé, who had long been resident at Shaftesbury, and had the charge of the faithful there. The chapel was much larger than I had expected. He quitted at the restoration of the Bourbons.

Dourlens, Louis.—Before the French Revolution, he was a canon of Arras Cathedral; at the emigration he took up his station at Bath, where he was much respected and esteemed for his integrity and polished manners. At the request of Bishop Collingridge, he consented to become director to the good nuns at Lanherne, where he arrived on 7th September, 1827. There he finished his earthly course on 30th October, 1839, æt. eighty-five, and was buried in the convent cemetery. The venerable man had never occasion to wear spectacles.

Dowding, Hilary, O.S.B. — This amiable monk of Ampleforth, since 1832, gave his valuable services to the Cheltenham mission from 1843 to 1849; since which time, I am informed, he has been settled at Little Crosby, near Liverpool.

Dubuisson.—This abbé was long a resident at Weymouth, and had charge of the Catholics there. He quitted in July, 1822, for his native country, where he died, that winter, aged seventy-six.

Duchemin.—In the first part of these gleanings, page 118, I stated that this respected French abbé had the charge of the Gloucester mission from January, 1804, until the summer of 1816. He then returned to his native country. In a letter which I received from Caen, bearing date 5th January, 1845, I read that he died at Bayeux, a model of the ecclesiastical spirit, about ten years before,—"il y a peu près dix ans,"—probably late in 1835.

Duck (Basil), James, O.S.B., born July 13th, 1813, at Berwick Hall, co. Northumberland; professed at Downside, October 30th, 1831; ordained priest, 23rd February, 1839. After being employed at Whitehaven from February, 1840, he was appointed to Cheltenham, *vice* Glassbrooke.*

Dullard (Benedict), James, O.S.B., born in Ireland, 1793, and entered amongst the Augustinians. After serving Cannington for a time, he felt a vehement desire to enlist himself under the banner of St. Benedict. His wish was granted, and he went through his novitiate at Douay with great fervour and edification, under the prior, now the bishop of Port Louis, in the Mauritius, Dr. William Bernard Collier. At present my good friend is attached to St. Benedict's Convent, near Stafford.

Dunscombe, Augustine, O.S.B.—All that I can collect of him is, that he was a native of Devon; was professed at Lambspring 11th July, 1722, and died in England on 6th December, 1736.

Duval, Jacques Florin, formerly curé de St. Remi, in the diocese of Constance. On the death of the Rev. James Willacey, he succeeded to the direction of the convent at Canford, and died in that office twelve years later, viz., 30th March, 1817, æt. fifty-six.

Duval.—This French Lazarite was much esteemed by Bishop Collingridge. He was the author of the "Letters on Quakerism." For many years he was attached as chaplain to the French Prison at Stapleton, near Bristol, where he died 9th March, 1814, aged eighty-four.

* *Q.* Was not Dom Ambrose Duck his elder brother? This good Benedictine was pastor at Downside from 1835 to 1837, and finished his earthly course at Brislington on 18th September, 1848, æt. fifty-two. Rel. thirty-three; sac. twenty-three.

Dwyer, James, born in the parish of the Holy Cross, Thurles, 9th July, 1805; he was educated at Carlow, and proceeded, in 1826, to the English College at Rome, but finished his theology at St. Sulpice, at Paris; he was ordained by Bishop Baines in 1829. After making the round of the missions of Poole, Weymouth, and Tawstock, he started for Ireland to assist his bishop in the organization of the New College at Thurles, but was soon back again at Tawstock; thence he was off to Bangor, then to Poole again, thence to Talacre; and after a few more tossings about, he sailed for the Mauritius with Bishop Collier in June, 1845.

E.

Eccles, James, S.J., born 14th October, 1822, at Wigan. After studying humanities at Stonyhurst, he entered the society 7th September, 1839, and was sent to the Jesuits' College at Tronchiennes, near Ghent, where, with his fellow collegian, F. Joseph John Bond, already mentioned in this compilation, he received the higher orders. On his return to England he filled various offices at Mount St. Mary's, near Chesterfield, and succeeded the writer of these notes, as incumbent of St. Nicholas, Exeter, on 6th October, 1851.* Proficias—"Bene prosperare," Ps. 117.

Edgeworth, Francis, O.S.F., born in London 26th April, 1799; at an early age took the Franciscan habit; after his ordinations, was appointed incumbent at St. Peter's, Birmingham, a situation which he resigned in August, 1824,

* Most cordially I congratulate this my successor for having accomplished the poor school, attached to the chapel, as mentioned in Part I. p. 26. For several years, I may say, in justice to myself, I had hired rooms in four different places for the purpose; but when a committee of the congregation applied for the very site of the present school to erect their building, F. Charles Brooke, then residing in the court, as well as myself, alleged as reasons for declining the grant, "the fear of confining the air, of obstructing the light, of occasioning much noise, and of bringing the Catholic and the numerous Wesleyan scholars, at the very next door, into too much contact and familiarity." On 18th January, 1846, the committee came to a resolution expressive of regret at this obstacle to their wishes, "trusting that the same originates with a fear of the Rev. Dr. O. and the Rev. C. Brooke, that the funds for such an object would not be forthcoming." The sum of £44. 5*s.* was subscribed on promise; and of this, nearly one fourth was deducted by death or emigration. But thanks to God, better times came, and the work has succeeded.

when Bishop Collingridge placed him at Weymouth, where he continued until the spring of 1825, when he received directions to succeed the Rev. John Burke at St. Joseph's Chapel, Bristol. In Chapter XII. of the first part I have followed out the rest of his biography, concluding with his sudden death 16th November, 1850: R.I.P. But I am anxious to perpetuate the memory of the decision of mind, the personal courage, and tender humanity which the reverend gentleman displayed during the outrageous riots of Bristol in the beginning of November, 1831, and which merited for him a civic crown. And I cannot do so better, than by republishing the letter of a dear old friend, Dr. Carpenter, Unitarian minister, formerly of Exeter, and then a resident in Bristol. It will repay the perusal.*

* A letter respecting the late outrages, inserted in the *Bristol Mercury*:—

To the Editor of the Bristol Mercury.

Monday, Nov. 7, 1831.

Sir,—In *Felix Farley's Bristol Journal*, of Saturday, are inserted parts of a letter which appeared in the *Globe* of Thursday last, under the signature of *Publicola*, and dated November the 1st. As *Felix Farley* has *omitted* what appears to me important, I beg you to do me the favour of inserting the whole, as it appears in the *Globe*, excepting two or three typographical errors. I place in brackets the parts *Felix Farley* has omitted, and leave your readers to divine his reasons for themselves.

"[In your journal of Saturday night you say, 'There are two things which must strike all observers—by how small a band of persons a formidable riot may be made in a town; and again, how vast are the crowds in England who have every temptation to make riots, from their own poverty, and the want of any organized force to oppose them.' I read the passage yesterday, after having witnessed the truth of it in the late horrid outrages, particularly of Sunday afternoon and night. I think the riot of Saturday greatly the result of political exacerbation directly personal to Sir Charles Wetherell, though much aided by the purposes of the public depredators who have been training in the streets of Bristol for the last six or eight years. There was no disorder when the 199 threw out the Bill; and there would have been none if Sir Charles Wetherell had stayed away. He ought to have resigned his post as judge, when he chose that of a violent political partizan. But] the aggressions on Sunday morning, beginning soon after seven at the Mansion-house, were for plunder; and the consumption of intoxicating liquors there, the perfect unrestrainedness with which for a time the mob went on, and afterwards (between ten and eleven) the firing of the Blues in College-green, and their subsequent removal from the city, gave the next stage the character of power and vengeance. [About half-past one the worst began; and the character of the mob was much changed. They were now the mob of destruction, without personality.] There was a method in their proceedings, which showed men practised in villany and violence; and a compactness in their movements, which proved that they were under leaders. The mob that committed the subsequent outrages was never large altogether; and in its parties, as at

EDISFORD, JOHN, S.J., whose real name was Swabrick, born in Lancashire 1st February, 1738; joined the society in 1760; eleven years later I find him chaplain to the Hon. Mr. Arundell, at Salisbury. Soon after he removed to

the Bishop's-palace, it was a small number that did the mischief. When the greatest outrages began, and the city was in truth surrendered to them, the outside number was from five to six hundred. I saw them myself, soon after two on Sunday, coming down Clare-street (our principal street) just after they had broken open the Bridewell, and then on their way to the jail. They had bludgeons generally; and some had axes, iron palisades (from the Mansion-house probably), and sledge-hammers. All that I noticed were the dregs of the city; and a large part were under twenty years of age. Proceeding as they now did, without the slightest opposition, they went on in the work of destruction (still principally of public property); but others pillaging in the line of Queen-square from the Mayoralty, till about ten, I think, the Custom-house (about ten houses from it) was on fire; and from that period the reckless destruction of private property (ending in the complete burning of two sides of the square, which is about 550 feet each way), and the wildness of the plunder, were horrid and infamous in the extreme. It is my deliberate conviction, that a firm, prompt, and vigorous magistracy might, in the early part of Sunday morning, by requiring (as yesterday) the constabulary aid of the inhabitants, have suppressed the riot; and that even when the mob had become inflamed by mastership and liquor, eighty or a hundred regular soldiers, or four times that number of resolute and partially armed citizens, might have prevented all that folllowed. But all was helpless and hopeless."

I have nothing to correct in the foregoing, except that the sledge-hammers with which the jail was broken open were got from a neighbouring manufactory, and were all returned except two; and nothing to add, in this connection, but that the attack of the populace on the Blues on Sunday morning seems to have been much owing to the melancholy event the preceding midnight, when a man was sabred who was in no way concerned in the riot at the Council House, though he certainly ought not to have been in the streets. But I proceed to other objects.

It was with sentiments of deep indignation that I read the commencement of *Felix Farley's* leading article on Saturday last, with its commentary in a letter signed "M." in the second page of the same, inserted on the responsibility of the acting editor, proceed from whatever quarter it may. Many of your readers may not have seen the passages in the *Bristol Journal* to which I refer; and I here offer them to their perusal. When they have given it, I expect that they will share in my "sentiments of deep indignation."

The leading article of *Felix Farley* thus begins:—

"THE THREE DAYS OF BRISTOL!!

"It was on the 9th day of September last year that Charles Pinney, Esq., presided at a public meeting of some of the inhabitants of this city, held in the Guildhall, called for the purpose of congratulating the French nation upon their Revolution, and the events of the Three Days of July!! Strange fatality!!—that the same gentleman should, in his capacity as Mayor of Bristol, within little more than a twelvemonth afterwards, have to witness the first act of the tragedy of Reform, if not

Exeter, where he cultivated the vineyard with exemplary zeal and charity, and made himself much respected by his natural *bonhommie* and frankness. His death was occa-

of Revolution, which has been since commenced in his own country ! ! With what deeds of incendiarism and outrage, characterized by pusillanimity and folly, if not sanctioned and provoked by some branches of the constituted authorities of the realm, this tragedy has been performing in Bristol, must and can be only publicly known and authenticated when those forms of legal inquiry have been gone into, which it is the duty of his Majesty's ministers without an hour's delay to institute."

This is in the third page: the commentary is in the second, and in about the same sized type; it caught my eye before the leading article. It is as follows:—

"THE THREE DAYS.

"*To the Editor of the Bristol Journal.*

"SIR,—Permit me to congratulate those of your fellow-citizens who met last year, and passed resolutions expressive of their admiration of the conduct of the Parisian mob during the celebrated 'Three Days,' and which they transmitted by a deputation to the French capital. Permit me to congratulate those gentlemen that they have had *their* 'Three Days,' promoted and brought about, I firmly believe, by their conduct and that of their party here and elsewhere, on that and other occasions."

In that solemn investigation which all demand, and which ought to be searching, comprehensive, and complete, let the censure of occasioning or of not restraining the riots of Saturday, and the horrid outrages of Sunday and of Monday morning, rest wherever truth requires, and in the degree it requires; but those who know Mr. Pinney will not, whatever may prove to be his just share, forget his known humanity and, I doubt not, religious conscientiousness; nor the extraordinary position in which he, whose liberal sentiments are on record, stood, as associated with a magistracy whose views were, on almost all the great topics of the times, diametrically opposite to his own. But the very circumstance that such an investigation is called for by all parties, and must be instituted, ought to have prevented the exasperating imputations of *Felix Farley* and his coadjutor "M."

If these lines should reach the eye of Mr. Pinney, let them tell him that he need not aggravate his present emotions by reflecting on himself for the honourable share he took in the most honourable meeting I ever witnessed in Bristol—eminently marked as it was by order, by elevated sentiments, by the eloquence of truth and of hope for human welfare, and by the noblest kind of enthusiasm; that it may be confidently affirmed that not one who took part in that meeting, by speaking or by voting, will be found to have had any share in the riots of Saturday; that nothing which passed there had a tendency to produce a spirit of riot and of outrage; that neither in respect to its speakers, nor to its proceedings, nor to its spirit, nor to its tendency, had it the remotest connection with the recent evils; and (what may outweigh all the imputations of those who *have* scattered firebrands) that to that meeting, and other similar expressions of the people of England, may be mainly attributed that confidence on the part of the king of France, and the leading men of that country, in the kindly disposition of the English nation towards them, which has so powerfully aided the wise and tem-

sioned by catching the jail fever in his attendance on the prisoners in the Old Jail, near the Castle of Exeter, on Saturday, 20th November, 1789. In examining the parish

perate course of Lord Grey and his coadjutors in their efforts to preserve peace between the two greatest nations in Europe. To such meetings may be greatly attributed the joyful fact that we are now at peace and in friendship with France, and with her aid have prevented all Europe from being again involved in the horrors of war.

I might have written the foregoing even if *Felix Farley*, as editor, and as responsible for "M." had stopped here; but to "M.'s" charge on those friends of liberty and humanity who met to express their sentiments on the French Revolution—(I am happy that I was myself at my post)—that they have had their "Three Days," promoted and brought about by their conduct, &c., is appended a postscript, marked by base and calumnious insinuation, and (in the circumstances of the case) by deep malignity; the more aggravated in its character, because the humane and honourable individual to whom it alludes is so noted in it, that there is no room to doubt who is meant, but with that degree of caution which prevents the legal chastisement that either "M." or *Felix Farley* would have incurred. The postscript is as follows:—

"P.S. I have not time to add some particulars of the conduct of ——— ———. and of an Irish priest of the name of ———, on this melanchoy occasion, in front of the Mansion House and elsewhere, but shall hold them in reserve to be communicated, if not done by some other hand."

There are but two Catholic priests in Bristol; one of them is but recently come to reside here; the other is well known, and by all who know him regarded as a gentleman of true respectability. Neither of them is an Irishman; but one (with a name of Irish associations) was, during the fatal afternoon, and during a larger part of the horrid night, much in front of the Mansion House and elsewhere, sometimes attended by his colleague, but in part alone,—private duties requiring the attendance of one, and the one most and longest known being likely to be most useful. This individual's name is the Rev. Francis Edgeworth. I honoured him before; but for his conduct during that period which succeeded the new and decided stage of the outrages on Sunday—the attack on the Bridewell—I honour him still more highly. It was marked by judgment, by promptness, by personal courage, by humanity, and by moral firmness. If four or five men could have come forward with the offer which he made at three o'clock on Sunday afternoon, a force would have been at the magistrates' command sufficient to repel the outrages; for he and his colleague pledged themselves to them to find immediately two hundred able and steady men. He was indeed "much in front of the Mansion House and elsewhere;" for he was in the scenes of devastation from eight on Sunday evening till half-past three on Monday morning. During that period he was engaged in endeavouring (as opportunity presented) to check the progress of depredation, and in prevailing on all he knew to desist from taking that which they pleaded would otherwise be soon destroyed. When he saw reason to think that the Custom House would be attacked, he obtained admission from the King-street side, and told one of the official gentlemen that his presence would prevent any of the poor Irish from assaulting the premises, and offered that negative assistance. His presence and assistance were thankfully received, and he continued below for about three quarters of an hour, till few remained belonging to the place, and in less than a

register of St. Olave's Church, in which he was buried, I find "Rev. John Edisford, minister of the Catholics in this city, was buried on the 24th of November, 1789."

Ellis, Philip Michael, O.S.B., Right Rev.—This third son of Rev. John Ellis, rector of Waddesden, Bucks, by his wife Susannah Welbore, whilst a pupil at Westminster School, was called to the Catholic faith and to the grace of religion in St. Gregory's Convent, Douay, where he was professed 30th November, 1670, æt. eighteen.

quarter of an hour witnessed the assault of the mob, followed by the speedy destruction of the building. "Before I quitted the square," he says, in a letter with which, at my request, he has favoured me, "I looked on all sides for any of the poor Irish. I saw none of them but as spectators. Those I earnestly, and I believe successfully, exhorted to return to their homes. But now spirits and wine were the object of fierce contest in various parts of the square. I had no hope that my presence could avail any longer. Several gentlemen had been struck and robbed." I pass by other particulars, but must add one extract which gives a touching picture of the true Christian pastor. I belong not to Mr. Edgeworth's communion; but I believe that the Church of Christ exists among all denominations; and of that Church he is one:—

"The Monday I spent mostly, as did my friend Mr. O. F." (the Rev. O. Farrell, his colleague), "in visiting all the streets and lanes with which we are well acquainted, and in almost every house and every room, explaining to the poor creatures the danger of even standing at their doors, much more of quitting their homes, during the coming night. We warned them, too, of the crime of keeping any part of the plunder; and, as we knew they had been induced to receive it, we urged them to place it wherever the mayor should direct. Some few did this; many did not, or at least hesitated, until the active force of constables, of Monday afternoon's formation, surprised them in the possession of stolen property, and left no time for voluntary restitution."

Many, I doubt not, in the horrid night of Sunday, showed the noble qualities which marked the conduct of Mr. Edgeworth; I shall rejoice to hear that some surpassed him in the efforts for useful service. If "M." has a mind capable of generous feeling, I have heaped coals of fire on his head.

As to —— ———, the other person darkly hinted at in the postscript, if by this is designated one of those to whom "M.'s" letter refers, and who also, at intervals, was much in the neighbourhood of the Mansion House between seven on Saturday evening and half-past three on Sunday afternoon, I have the power of stating, in his behalf, that whatever he did during the late melancholy period was in the discharge of public or private duty; that for the latter he had, about three, the thanks of magistrates in their room at Guildhall; and that he has the great satisfaction, in the review of his course since the Three Days of Paris (and he may say of his public course generally), of perceiving that every step he has taken has been designed, and (as he believes) has tended, to promote the good order, the improvement, and the general welfare of society; and that there is not one which, in similar circumstances, he would not readily take again. Publicola.

The editor of the Ellis Correspondence, vol. i. p. 18, ignorantly asserts that "Philip was kidnapped by the Jesuits, and brought up by them in the Roman Catholic religion in their College of St. Omer." After duly qualifying himself for the ministry, he was sent to labour in the English vineyard. His abilities recommended him to the notice of King James II., who appointed him one of his chaplains and preachers. Six of his sermons, the first delivered at Windsor, the rest at St. James's, were printed. When Pope Innocent XI., on 30th January, 1688, requested that his Majesty would nominate three fit subjects to fill the newly-constituted Vicariats, the Western Midland and Northern (for the Southern or Eastern was to be reserved for Bishop Leybourne, bishop of Adrumetum, formerly president of Douay College,* and who for the last three years had governed the whole of England), Dom Ellis, then aged thirty-six, was selected for the Western Vicariat, and was consecrated bishop on Sunday 6th May, 1688, at St. James's (where the king had founded a convent of fourteen Benedictine monks) by the title of Aureliopolis. In the second week of July the new prelate confirmed a considerable number of youths, some of them were converts, in the new chapel of the Savoy. In his lordship's letter to his eldest brother, John,† dated from St. James's 26th August, 1688, he describes the uneasiness of the court at the preparations making in Holland by William Prince of Orange (Ellis Correspondence, vol. ii. p. 145). I doubt if this Vicar Apostolic ventured to visit his diocese. At the eruption of the Revolution in November that year, he was arrested and committed to Newgate; but was soon restored to liberty. Foreseeing little prospect of serving the cause of religion in such turbulent times, he left England for St. Germain's, and after staying some time at the court of his exiled sovereign, obtained permission to visit

* On his arrival in London, the king provided him with suitable apartments in Whitehall, with a pension of £1,000. Mr. Macaulay (Hist. England, vol. ii. p. 21) will have it that Bishop Leybourne was a *Dominican!* Obiit 1703, æt. eighty-three.

† This John became Under-Secretary of State to King William III., and died *s.p.* in London in 1738, æt. ninety-three. The second brother, Sir William Ellis, Knight, was Secretary of State to his exiled sovereign, and died at Rome in 1734, also without issue. The younger brother to Philip, viz. Welbore Ellis, was made Bishop of Killala in 1705, and translated to the valuable See of Meath in 1731; he died in January, 1734, leaving a family ennobled with the titles of Mendip, Clifden, and Dover. The next brother, Samuel, was marshal of the King's Bench; and Charles, the youngest brother, took orders in the Established Church.

the eternal city. In 1693 Pope Innocent XII. made him an assistant prelate to the throne: and six years later, says Weldon, "on the feast of St. Louis, he sung the High Mass in the French church at Rome before many cardinals, invited and received by the Cardinal de Bouillon. The prince of Monaco, ambassador of France, being then *incognito*, assisted in a tribune." Resigning his Western Vicariat,* his Holiness Clement XI. preferred him to the vacant see of Segni in Campagna di Roma in 1708. There he founded a seminary, over which he watched with parental zeal and solicitude. In November, 1710, he held a synod in the choir of his cathedral, which was hung with red silk for the occasion; about seventy of his clergy attended, all of whom he entertained with generous hospitality. The acts of this synod were much approved of, and were ordered to be printed and published by the above-mentioned Pope. In addition to many meritorious deeds, he substantially repaired and embellished his episcopal palace; to his cathedral he left a splendid mitre and some costly vestments; but the bulk of his property he bequeathed to his beloved seminary. A dropsy of the chest carried him off on 16th November, 1726, æt. seventy-four, and his honoured remains were deposited in the centre of the Seminary Church. Pope Leo XII. kindly gave Bishop Ellis's library and ring to Bishop Baines for the use of his successors in the Western District. I must refer the reader to the *Rambler* of April 1851, p. 351, for an account of the sermons of this eminent divine.

A beautiful portrait of the bishop, engraved by Meyer, is prefixed to "the Ellis Correspondence," edited by the Hon. George Agar Ellis, in two vols. octavo, 1829.

Elmer, Jocelin, O.S.B., a native, I understand, of the West of England, although I cannot discover the precise locality, was elected prior of St. Laurence's Convent at Dieulwart, near Verdun, in the diocese of Toul and Province of Lorraine, at the first general chapter holden at St. Andrew's House, Paris, 1st June, 1617; and his system of government gave such satisfaction, that he was re-elected on 2nd July, 1629, for twelve consecutive years. According to Weldon, he died

* I have seen in a M.S., written more than a century ago, that when the bishop quitted England, and could not presently return, he applied for a coadjutor to act for him until his majesty's restoration, which it was hoped would be no distant event. He was told either to return to the Western Vicariat or resign. He preferred the latter. After some years Dr. Andrew Giffard was selected by the title of Bishop of Centuriæ, but declined, on the plea of old age. Obiit 14th September, 1714, buried at St. Pancras.

on 1st July, 1651, "famous for his holy and severe life, by which he gave great edification everywhere."

English, Ferdinand Edward, D.D., son of John English, of Bath, Esq., by his wife Frances (*née* Huddleston), born 9th June, 1819; went to Rome at the age of twenty; was made D.D. in August, 1843, and in December the same year was ordained priest, and appointed vice-rector of the English College under Dr. Baggs. In 1846 he revisited England for some months; and soon after his return went on a mission to Malta. In 1848 he finally left Rome on account of his health, and was appointed by Bishop Ullathorne to the mission of Cannington. In 1850 his present Holiness conferred upon him the distinction of Cameriere di onore; and in 1852 he was installed a canon of Clifton Cathedral. But his honours cannot stop here.

English, Lewis Bernard, D.D., a brother worthy of the preceding; born in 1826. At the age of nineteen he went to the English College at Rome, and five years later, in 1850, was ordained priest; and received the doctor's cap and the appointment of vice-rector of the college under Dr. Grant, now bishop of Southwark. In 1852 his Holiness placed him at the head of the Collegio Pio at Rome, which, though a distinct establishment from the Old English College, having its own superior and different regulations, is for greater convenience brought under the same roof. *Crescat in mille millia!*

Errington, George, Most Rev., born at Clintz, near Richmond, in Yorkshire, about the Feast of the Exaltation of the Holy Cross, in September, 1804; was educated at Ushaw, and formed one of the colony of students to open the Old English College at Rome in 1818, which Pope Pius VII., in his zeal for religion, had made over to the secular clergy. Since that era, it is wonderful to enumerate the host of learned, saintly, and efficient ecclesiastics that have issued from its inclosure. Amongst the most honoured names, is the subject of this memoir. Distinguished by virtue and erudition, after receiving the priesthood and the degree of D.D., he returned to his native country. For some time he presided over the studies in St. Mary's College, Oscott; then St. Nicholas's Chapel, Liverpool, had the benefit of his pastoral zeal; but here his stay was short, for his services were required at Salford, where he completed and opened the noble Church of St. John, which stands an eternal monument of his taste and piety. When the

hierarchy was established for England at Michaelmas, 1850, the energetic Dr. Errington was thought the fittest to revive and revigorate the poverty-stricken and forlorn condition of the faithful dispersed over Dorset, Devon, and Cornwall, which was assigned for the diocese of Plymouth. He saw nothing but labour before him; but he knew it was the work of God, and he cheerfully submitted to the labour of the yoke and burden. On the 25th July, 1851, he was consecrated bishop of Plymouth, in his Church of St. John, by Cardinal Wiseman, together with his old college friend, Dr. William Turner, who fortunately, as bishop of Salford, found a cathedral church already prepared for him. Our new prelate hastened to his diocese. It was amusing to see in our provincial journals what rumours were rife against him,—that a protest was to be handed to him against his "assumption" of the title,—that the parsons were on the *qui vive*,—that a regular, formal, and defiant challenge would be given, when he came to discuss his principles, &c. (See *Devonport Journal* 7th August, 1851, &c.) But this bubble of excitement soon burst, and John Bull awoke from his dream about "Papal aggression," and recovered his good-humour.

On reaching his diocese in August, the good bishop, at the invitation of the late lamented Edmund P. R. Bastard, Esq., took up his residence at Kitley until October, when he fixed himself at St. Mary's, Stonehouse, and won the respect of the public by his affability, business-like habits, self-denying character, and unobtrusive conduct. He was indefatigable in visiting every part of his diocese, in attending the conferences of the clergy, and the meetings of his chapter. In 1852 he gave a spiritual retreat to his clergy at Ugbrooke, and there also held a synod on 14th, 15th, and 16th February, 1854. It is true to say that he infused a new spirit in his diocese; and I may apply to him the words of Job (chapter iv.), "Ecce, docuisti multos, et manus lassas roborasti; vacillantes confirmaverunt sermones tui, et genua trementia confortasti."

Cardinal Wiseman, archbishop of Westminster, requiring a coadjutor, obtained of Pope Pius IX., that Dr. Errington might be his associate. The necessary bulls, creating his lordship archbishop of Trebizonde, bear date 30th March, 1855.

In consequence of the vacancy in the see of Clifton by the death of Bishop Burgess, 27th November, 1854, his Grace has been filling for some time the additional office of Apostolic Administrator of that diocese also. To use the words of the old registrar of St. Alban's Abbey: "Tibi

igitur ea sit merces, quæ dari solet illis, qui ad honorem Ecclesiæ laudabiliter student opera in temporibus suis."

"Facilis minimorum hæc vota clientûm suscipe. Dent longæ superi tibi tempora vitæ canitiemque sacram et plenos virtutibus annos."

F.

Fairfax, Thomas, S.J.—This experienced priest and eminent oriental scholar, often passed by the name of Beckett; he was appointed, in the reign of James II., to a Professorship in Magdalen College, Oxford; but amidst the fanatical violence of the Revolution, narrowly escaped with his life. In 1701 he was living as procurator in London. In 1710, I believe, he was residing at Wardour. In the Annual Letters of that year I read, "eminet zelo et fructu inter alios P. Thomas Fairfax." I meet him there again, 4th April, 1711, when Bishop Bonaventure Giffard, of London (who had the charge of the Western District also, from the resignation of Bishop Ellis until the appointment of Bishop Prichard), visited Wardour. He is mentioned by the late Dr. Kirk in vol. ii. of the "Catholicon," p. 131. His death occurred on 2nd March, 1816, aged sixty.

Falkener, John, S.J., of Dorsetshire. — This learned missioner was banished the realm in 1618, but returned to his apostolic labours, and resigned his soul to God on 7th July, 1656, æt. eighty-three, soc. fifty-two. I have described his works in page 88 of the Collectanea S.J.

Fanning, John.—This able and zealous ecclesiastic was born near Thurles, co. Tipperary, on 10th November, 1805. After completing a course of humanities and philosophy in his native country, he proceeded to Prior-park, 14th September, 1836, to pursue his theological studies, and there was promoted to holy orders.

His first mission was Taunton, on which he entered, Saturday, 16th October, 1841. Under his charge his flock considerably increased in number and merit. To oblige his Right Rev. friend, Bishop Hendren, he consented to separate himself from his attached congregation, and to expose himself as a forlorn hope to recover the misapplied funds of the well-founded but impoverished mission of Tiverton. Here he displayed his characteristic tact and energy, from the Advent of 1848 to the Advent of 1850, when he was allowed to return to the scene of his first labours, to the delight of his numerous acquaintance. But trials now

awaited him with the appointment of the new bishop, Dr. Burgess, who made a demand of £35 from the salary of Taunton, the interest of moneys supposed to have been advanced by Bishop Collingridge to the place some twenty years before Mr. Fanning's appointment to it. To such a deduction Mr. Fanning very properly demurred. The bishop then offered him an *exeat* into the Midland or Birmingham diocese, but not into the Plymouth. Finding that he could not remain with any comfort where he was, and that Dr. Ullathorne, who, whilst Vicar Apostolic of the Western District, before his promotion to the see of Birmingham, had always befriended him, and now offered to receive him, he bade adieu to his beloved flock on Sexagesima Sunday, 30th January, 1853. His sorrowing congregation, on this parting, presented him with a purse of sovereigns and the following address.

"We, the undersigned, have heard with grief and dismay that you are to be separated from us. Since you became our pastor, on 16th October, 1841, you have been all to all, —enlightening, counselling, edifying, and consoling us. The prospects of religion have wonderfully brightened here; for you have conciliated the good opinion of our brethren, of every creed and party, by the urbanity of your manners, and the benevolence of your character. We had hoped that you would have been spared to us for many years to come; and our only consolation is, that you will be received with open arms in another diocese. Though absent, you will ever live in our hearts and memories.

"Be pleased, reverend father, to accept the accompanying tribute of our gratitude; and be assured, that our prayers shall never cease for your prosperity. You will leave us your cherished blessing, and we feel confident that you will be mindful of us, your now sorrowful and very attached children in Jesus Christ, when you stand at His holy altar.

"*Taunton, 30th January,* 1853."

My reverend friend was immediately appointed to the vacant mission of Chipping Norton, co. Oxford; but his good bishop, on 30th June, the same year (1853), transferred him to the important station at Wolverhampton, co. Stafford, where he opened, on 1st May, 1855, the noble Church of SS. Mary and John, with unprecedented solemnity, and where he continues to labour with apostolic zeal and success, especially amongst the poor representatives of Jesus Christ.

Farmer, *alias* Venner, Amandus, O.S.B.—All that I can glean of this good monk of Dieulwart Convent is from

Weldon's Notes, p. 138, to the effect that he was a native of Devon, a sedulous missioner, and a great sufferer in long imprisonments and other persecutions patiently endured for the faith, and that he died in London 10th November, O.S., 1628.

Fenn, John, born at Montacute, co. Somerset; quitted England soon after the accession of Queen Elizabeth, and for forty years was chaplain to the English Augustinian Nuns at Louvain. Full of days and merits, he ceased to live on 27th December, 1615.

Fenn, James, brother of John aforesaid, a priest of profound wisdom and piety, and a special lover of holy poverty. He cultivated the vineyard chiefly in his native county, where he reconciled several persons of distinction to the Catholic Church. F. Warford assures us that "he was apprehended in the public road near the house of a Catholic gentleman, named Giles Bernard, who suffered much persecution on that account. This house was near Sydney House, London." He was butchered at Tyburn 12th February, 1584. See Challoner's Memoirs.

Fenn, Robert, brother to the two preceeding worthies, of Douay College, that storehouse of learned and pious champions of orthodoxy. Dr. Bridgewater in the "Concertatio," records how constantly he had endured imprisonment, torture, and banishment in testimony of the truth.

Fergusson, Thomas Tierney, D.D., born of a good family 17th November, 1818. He was destined for the army—was duly appointed to a regiment serving in the East-Indies, and actually reached Calcutta to join it, when his elder brother, an officer in the same, was carried off by death. The shock of losing him at such a moment caused him to throw up his commission, which, by dint of family influence, was given to his younger brother, William, who also died of fever six weeks after joining the regiment. The subject of this memoir proceeded to Sidney with the intention of returning to his family; but being introduced into some Catholic society, studied our doctrines, and was reconciled to the Church in the course of the year 1838. Repairing to Rome he was, at his earnest request, admitted a student in the College of the Propaganda. By his ecclesiastical fervor of spirit and assiduity in study, he won the esteem of his rector, F. Grassi, and of Cardinal Fransoni, who promoted him to subdeaconship, on Tuesday 19th March, 1844, in the College Church; to the rank of deacon at St. John Lateran's on Saturday 23rd March the same year; and

to the priesthood, two days later, by Bishop Baggs; and the friendly cardinal, as a mark of his special approbation, required that he should receive the ring and cap of D.D. before he quitted the college. He had proposed to return to Sidney to diffuse the light of faith, which there had first beamed on his soul; but the cardinal advised him to accompany to England Dr. Baggs, who had been appointed to the charge of the Western Vicariat, vacant since the death of Bishop Baines. He reached Prior-park with his lordship on 30th May, 1844. After remaining there for some time, the bishop sent him for three months to Shortwood, and thence to Tawstock, where he arrived on 5th October, 1844. Here he introduced vocal and instrumental music, and increased his congregation by his zeal, and won the esteem of the neighbourhood by his polished address. But his letters to me and others showed that he was dissatisfied and uncomfortable and unhappy. He quitted in disgust during the Christmas holidays of 1845. Proceeding to London, he accepted the situation of secretary to the Catholic Association, and when that was broken up, took charge of the small congregation at Fairford, co. Gloucester. He was then offered the incumbency of the Fulham mission, the church of which, under the patronage of St. Thomas of Canterbury, had been commenced by his relative, Mrs. Bowden. Bishop Griffiths laid its first stone on 16th June, 1847, and it was opened on 30th May, 1848. And there my amiable friend is happy in his laborious duties.

"Serus in cœlum redeas; diuque lætus intersis."

Since writing the above, I regret to find that Dr. Fergusson has been compelled to resign his mission, in consequence of ill-health, on 5th October, 1856.

Ferrall, O', Patrick, O.S.F., son of Patrick* and Margaret O'Ferrall, born in Bristol 21st November, 1796, and baptized on 23rd December by F. Robert Plowden; in early life joined the holy order of St. Francis, and eventually became president of the academy at Baddesley Green, between Birmingham and Warwick, which had been kept up by his province for about a century. This having been dissolved in 1829, Bishop Baines gladly availed himself of the services of this able and worthy son of St. Francis, and on 24th December, 1830, attached him to St. Joseph's Chapel, in his

* From the Register of Baptisms at St. Joseph's, Bristol, "1796, 21 Nov., medio post pomeridianum, natus Patricius filius, Patricii et Margarita Farrel. Baptizatus 23. Susceperunt Patricius Dillon et Maria Lee."

native city. Here he laboured with the zeal of an apostle. On discovering that the noble religious edifice in the open part of the Quay, in Bristol, erected at the expense of £15,000, measuring 90 feet in length, 42 in breadth, with a transept of 70 feet, and opened but in 1840, was to be sold for £5,000 in 1843; that the purchaser would have to pay £500 on the 1st of June that year, and on 1st of September £2,000, the rest to remain in mortgage; considering that such an acquisition would be honourable to the Catholic name, and highly calculated to promote the spiritual welfare of innumerable souls, he boldly bid for it, and won the prize. It seemed already prepared for Catholic worship; and on 5th of July the same year this beautiful church, built by the Irvingites, forsooth "for all the members of the one holy, catholic, apostolic Church," its title being changed for St. Mary's, was solemnly dedicated by Bishop Baines on 5th July, 1843. It was the last public effort of that eminent prelate, for he was found a corpse the very next morning. Most properly F. O'Ferrall was installed the first rector of St. Mary's, and I cordially hope that one so deserving of religion, and who requires an assistant in his extensive mission, will meet the generous support of the public.

Fitz-James, Nicholas, O.S.B., born at Redlinch, co. Somerset; professed on 15th May, 1608, and for some years filled the office of Master of Novices. The venerable man, at the age of ninety-two, died at Stourton, Wilts, on 16th May, 1652.

Fisher, Charles.—In page 44 of Part I. I have spoken of this talented and wayward priest. He was born at Teignmouth, 26th November, 1806, and was the only son of Captain Fisher, by his wife, Miss Braham. This captain's widow subsequently married Joseph Garrow, of the Braddons, Torquay, Esq. After a preparatory education at the Charter-House, Charles was sent to St. John's College, Cambridge, with the view of becoming a minister of the Established Church. As he told me himself, doubts of the truth of Protestantism here grew upon him in 1827; he discovered amongst Catholics, he believed, a manifest superiority in probity and integrity of morals, and aware that Christ's Church was to be recognized by its fruits, he hastened to join the Catholic communion. Proceeding to Prior-park, then recently opened, he commenced a course of ecclesiastical studies to qualify himself for holy orders. Knowing, as I did, his impetuosity and excitability of temperament, I thought it a duty to caution Bishop Baines

against too easily admitting him to the subdiaconate; he acquiesced in my opinion: and sure enough he broke off from this bishop, quitted Prior-park abruptly, and repaired to St. Edmund's College. There he conducted himself, however, with so much propriety, that he gained the good graces of Bishop Bramston, who ordained him subdeacon in the Advent of 1831. Soon after this, he sought a reconciliation with Bishop Baines, and, having obtained it, returned to Prior-park, and showed such excellent dispositions, that his Lordship, in the Advent of 1832, made him deacon, and on Saturday in Pentecost week, 1st June, 1833, promoted him to priesthood. The good bishop, on the following Monday, 3rd June, wrote to me as follows: "I trust he will turn out well. He will not be allowed to go out for a *considerable time*, his divinity, &c., being unfinished." But he was unfortunately allowed *almost immediately* to go on the Talacre mission, whence he was recalled to the college for his eccentricities; then he was transferred, in the middle of November, 1833, to Chepstow, where he did remain until 30th June, 1834; and then he was hurried to Axminster, 17th July next ensuing. Within three months he got permission to quit for Lyme, where he laid the foundation-stone of the present Church of SS. George and Michael, on 23rd April, 1835. With his characteristic restlessness, he was off to Poole soon after the foundations appeared above ground. Thence he made a tour to the Continent, and during his stay at Rome was made a prelate by Pope Gregory XVI., 27th January, 1837; but the title of Monsignore expired with his Holiness in 1846. Returning to England, this clever but wayward priest was employed at Torquay, at Chepstow again, at Leamington, at Aldenham Hall; but for the last four or five years of his life remained unemployed, and from Ascension Day, 1851, was not permitted to celebrate Mass even in private. By the death of his mother and sister he had succeeded to a sufficient maintenance for any reasonable ecclesiastic; but he was naturally extravagant; and fomenting the secret passion, after many warnings, and in spite of bitter remorse of conscience, suffered the shipwreck of faith, and went over to the Protestant Church at Lyme on 29th February, 1852. His child, by his cook, he baptized himself; fortunately, the infant, dying very soon after the ceremony, was translated into paradise.

My unhappy and most unfortunate friend, about three weeks before his death, received a visit from the priest at Lyme. Towards the end of the interview he became much

affected; and at parting thus addressed him, "Mr. Kelly, you say Mass to-morrow; pray for me, and recommend me to the prayers of the congregation." Before Mr. Kelly could commence the service, he received from him the following note: "Mr. Fisher forbids Mr. Kelly naming him to the congregation this morning. Mr. Kelly must not answer this, nor call again at Mr. Fisher's, as their conference has ended." Delirium had seized upon him, and never quitted him until death, on Monday night, 5th September, 1853. He was buried on Saturday, 10th, in the cemetery of Monkton Wyld,* near Charmouth.

For a long time he had given proofs of a disordered mind. I trust that a most merciful God took pity on him.

"So may he rest—his faults lie gently on him!"

Fisher, John, S.J., at the age of twenty joined the Society, and eight years later was sent to the Devonshire mission, where, I think, he died 20th October, 1645, æt. forty-six.

Fisher, Samuel, O.S.F.—This true disciple of the seraphic Father was born at Uppingham, co. Rutland, 20th October, 1792; he succeeded Mr. Baudouin at Taunton 12th November, 1818. After contributing greatly by his zeal and abilities to the propagation of the Catholic faith in that town and neighbourhood, he had the comfort of seeing the foundation-stone of a public chapel laid in the Crescent on 13th April, 1821, and of witnessing its opening on 3rd July, 1822. He was ordered, within six months later, to take charge of the Poor Clares at Plymouth, where he arrived on 3rd January, 1823, and continued with them until they left Plymouth for Gravelines on 28th May, 1834; but business detained him on the premises till Midsummer of that year. Since that period he has been stationed at Llanarth Court, co. Monmouth.

Flynn, Thomas, O.S.F.—This native of Ireland, a man of zeal and of herculean strength, was the first resident incumbent of the laborious mission of Plymouth. His chapel was over a stable in the rear of the George Inn, Devonport. After nearly ten years of indefatigable zeal, he resigned his charge to the Rev. J. Lewis Guilbert in February, 1803, and went to Bardstown, now the episcopal see of Kentucky; since then I can learn nothing of him.

Fogarty, John, of Ireland.—On his ordinations, he was

* A perpetual curacy recently formed out of the extensive parish of White Church Canonicorum.

sent to Glasgow, where over-exertion induced exhaustion. He came down to Taunton for the benefit of his health, and for a short time felt himself equal to the charge of the mission there; but was soon obliged to resign. The good nuns of the convent harboured this young talented missioner, who died 3rd November, 1850, æt. twenty-seven, of a deep decline, and honourably buried him in their own cemetery. May Heaven reward their charity!

Ford, Thomas.—This native of Devon, abandoning his fellowship in Trinity College, Oxford, and all his worldly prospects, passed over to Douay College in 1571. In that seminary of martyrs he became one of its first priests two years later. After spending about six years in the cultivation of the vineyard, he was arrested at Lyford, co. Berks, 17th July, 1581; and on 28th May following was barbarously butchered at Tyburn. See Challoner's Memoirs; and also note in the Appendix.

Forrester, Charles, *alias* Fleury, S.J., was born in France 21st April, 1739; entered the Novitiate in 1756. From his own narrative we learn that in company with F. Edward Howard, S.J., he reached Ostend on Saturday evening 3rd August, 1767, to proceed to his destined mission at Linstead Lodge, the seat of Lord Teynham. Both desired to say Mass the next morning before they sailed for England; their host managed this, and served them himself at three in the morning, but warned them that "un ministre Anglican les guettoit soigneusement." In effect this plotter of mischief had given up his lodging at another inn, and his place in another vessel, to be close to, and embark with them. On arriving at Dover, his information procured for them a strict search at the Custom House; but Mr. Forrester had previously arranged to send their books, relics, &c., by another way. Their prying companion stuck close, and followed them to Canterbury and thence to Rochester. Here Mr. Forrester fortunately met a friend, to whom he related how they were dodged. It was then settled that a postchaise was to be sent for, into which Mr. Forrester stepped and drove off to Linstead Lodge in that neighbourhood. Mr. Howard's destination was London. Suddenly the parson missed half his prey; his untired malice vowed revenge; and in consequence of his misrepresentations, Mr. Howard had to experience much unworthy treatment at Deptford.

When F. Forrester had been between two and three years at Linstead Lodge, a young woman applied to him for in-

struction, as she desired to become a Catholic. The zealous parson of the parish, Mr. Fox, got intelligence of this, and in the fermentation of his spirit acquainted his grace of Canterbury of the impending evil, who directed him to prevent the mischief and to make a formal visitation at Linstead Lodge, and severely lecture its chaplain. Arriving in his canonicals, he demanded to see Mr. Forrester, and was shown into a small parlour. Mr. Forrester obeyed the impertinent summons, when the following dialogue took place.

Parson. Servant, sir.

Mr. Forrester. Yours, sir.

Parson. You are a Popish priest, I believe.

Mr. Forrester. I have the honour to be Lord Teynham's chaplain.

Parson. You preach, I understand, sir?

Mr. Forrester. I make it my endeavour to give every one who addresses me all the satisfaction in my power.

Parson. And pray do you talk to such persons in Latin or English?

Mr. Forrester. As I always endeavour to speak so as to be understood, I should defeat my own purpose, and act like a fool to talk to persons, mostly of the lower class and illiterate, in the Latin language.

Parson. Oh, very well, sir! you may speak as you please to those of your own way of thinking, but I understand you are tampering with N.N. I promise, if you attempt to make proselytes, I shall enforce the penal laws against you; I have full authority, and even orders so to do.

Mr. Forrester (rising from his chair and presenting his hand cordially to his visitor). Give me leave, dear sir, in such case, to add to my respect for you the warmest assurance of gratitude as to a person whom I must regard as singularly and truly my benefactor.

Parson. What do you mean, sir?

Mr. Forrester. Exactly what I say, sir. For in the event of your putting your threat into execution I shall be raised by *you* to the blessing pronounced by Jesus Christ himself, upon those who suffer persecution for justice' sake.

Parson (astonished and a little confused). I don't understand you. What do you mean? I never heard any one talk in this manner before. Are you in earnest?

Mr. Forrester. From the very bottom of my heart, I assure you, sir, such are my real sentiments.

The parson gradually calmed down, waived the subject, and took a very civil leave. A few weeks later he sent a polite invitation to Lord and Lady Teynham, soliciting the

honour of their company to a *fête*, and specially requested that Rev. Mr. Forrester might be one of the party. Nay, after some months, he actually sent his two sons for education at St. Omer's College.

So much for consistency of principle, and still more for the power of mildness and humility!

F. Forrester continued at Linstead Lodge until 28th January, 1775, and on 10th February of that year reached Wardour, and on 6th October following removed from the old house under the ruined castle into the present noble residence of the family. Two large rooms served the purposes of a temporary chapel until the new edifice could be solemnly blessed on the eve of All Saints, 1776, and the next day was opened with a solemn High Mass, unprecedented in those days, except in ambassadors' chapels. At the end of eighteen years he formally resigned the charge of the Wardour Mission, which had greatly increased under his zealous administration, for the position of private chaplain to his illustrious patrons. In 1810 he quitted Wardour with the Dowager Lady Arundell, for her seat at Irnham, co. Lincoln, and adhered to her until her pious death 20th June, 1813. Shortly after he retired to Newhall, near Chelmsford, where he closed an honoured life by the death of the just, 2nd May, 1823, æt. eighty-six.

F. Forrester was an able and accomplished gentleman, and full of the ecclesiastical spirit. In his goodness of heart, without sufficient deliberation, he associated himself to the Paquanarists, who had an establishment at Kensington; but he soon discovered his error, and eventually reunited himself to the restored Society of Jesus.

His venerable uncle, F. Peter Anthony Lawrence Fleury, S. J., was hospitably received, at the French Revolution, by Lord and Lady Arundell; and at his death, 6th December, 1797, æt. seventy-one, at Wardour, was honourably interred in the family vault beneath the church sanctuary.

Fosse, de la, James, an exemplary priest of Rouen, who, in the autumn of 1795, accepted the place of director of Lanherne Convent, and seven years later, on the departure of L'Abbé Riout for France, the additional charge of the congregation. He died there 27th November, 1817, æt. sixty-nine, and was buried in the chapel he had served.

Fournier, Paul Augustin. — At the French Revolution this priest of Vitré emigrated to Portugal. After some years he transferred himself to England, and is connected with the

West, by having had charge of the faithful band at Calverleigh, from 15th March, 1811, until his sudden death by apoplexy on 18th January, 1819, aged sixty-seven. He was buried in Calverleigh churchyard. I never knew a more methodical, unobtrusive, and exemplary priest.

Fox, Laurence Charles Prideaux, O.M.I., born at Kingsbridge, Devon, 22nd August, 1820. His parents, Robert Ware Fox and Rachel Cookworthy were members of the Society of Friends. Their son, after practising as a dentist at Torquay, received the grace of vocation to the Catholic faith, applied to F. M'Donnell for instruction, and by that experienced guide was introduced into God's Church on 15th August, 1843. Piety led him on to the Institute of the Oblates of Mary the Immaculate, five years later, on 15th August, 1848. Bishop Gillis ordained him priest at Galashiels, Roxburghshire, on 10th August, 1853; and he said his first Mass on 15th of the same month, at Abbotsford, once the residence of the celebrated Sir Walter Scott, Bart. (as it happened on the birthday of that illustrious scholar), but now the property of the learned convert, Mr. Hope Scott.

The reverend gentlemen has lately moved from the house at Galashiels to Sickling Hall, near Wetherby.

Frost, James, O.S.F., a man of real merit and of deserved distinction in his order; elected 13th July, 1770, guardian of St. Bonaventure's, Douay, and provincial 30th August, 1782. His name is entitled to be perpetuated for his diligent cultivation of the Ugbrook mission for full ten years. See Chapter Book of 30th November, 1756, though his register commences only with October, 1757, and concludes with June, 1766. To the sincere regret of the Clifford family, he was recalled by his superiors to be president of Edgebaston School. This amiable gentleman died at Wootton 3rd October, 1785, aged fifty-four.

Fryer, Charles, nephew, I believe, of the celebrated president of the English College at Lisbon. After serving Marnhull for some time he was transferred to London, where he died, 23rd June, 1811. His brother, William Victor Fryer, D.D., educated at Lisbon, was for many years the first chaplain to the Portuguese Chapel, South-street, London; and when that was closed, attached himself partially as chaplain to the Countess de Front; but died in his own house, South-street, on the 6th of September, 1844, aged seventy-nine.

Fryer, William, born of an ancient family in co. Somerset; completed his studies at Douay College; but owing to the weak state of his health was obliged to return to his native country before his promotion to priesthood. Bishop Challoner having at length ordained him, sent him to St. Alban's College at Valladolid. Until the suppression of the S.J. this house, and the two smaller ones at Madrid and Seville, founded to train missionaries for England, were under the government of the fathers, but after their expulsion from Spain, were made over to the jurisdiction of Bishop Challoner.

His lordship merged the two minor establishments of Madrid and Seville into the college of Valladolid. In this college Mr. Fryer filled the office of vice-president for twelve years. On the retirement of the Rev. James Barnard from the presidency of the Lisbon College, Dr. Fryer was appointed his successor in 1782, and under his firm, gentle, and efficient government, the house assumed a renovated appearance. This worthy superior fell a victim to a scorbutic complaint on 15th August, 1805.

Another priest of this name and family died on 5th June, 1849, at Cowes, Isle of Wight, at the early age of thirty-one, leaving two reverend brothers, J. and Alfred Fryer.

Furlong, Jonathan, born in co. Limerick 27th September, 1796, was educated at Maynooth, ordained priest there on 12th June, 1824; succeeded the Rev. Maurice O'Connor at Lanherne, 30th October, 1826; but two months later exchanged with the Rev. Robert Platt for Axminster, where he exerted himself in collecting subscriptions towards the erection of the present chapel of St. Mary; but he quitted the place at Michaelmas, 1827, as the Bishop of Killala required his services.

Furlong, Moses, O.C., D.D., born in co. Lancashire 17th March, 1810; ordained priest with Charles Fisher, already mentioned at Prior Park, on 1st June, 1833. After rendering valuable service to that college as vice-president and occasional missionary, he was ordered to Lanherne for St. Clare's feast in 1842; but his stay was short, for he became a member of the Institute of Charity at Ratcliffe College, and has since been employed at Rugby.

Fursdon (Cuthbert), John, O.S.B.—This eldest son of Mr. Fursdon, of Fursdon, Cadbury, Devon, was the happy instrument of converting the Falkland family. He died in London, 2nd February, 1638.

Fursdon (Cuthbert), Thomas, O.S.B., I think, was younger brother of John Fursdon. He was never attached to any mission; but died in the convent at Dieulwart, where he had passed sixty years, on 21st December, 1677, æt. ninety-two.

G.

Gallagher, John J.—After trying various places, Gibraltar amongst the rest, he was accepted for Chidiock, where he took rest in 1853 and 1854. He is now stationed at Wolverhampton.

Garoni, Henry.—In early life he entered amongst the Benedictines. Quitting Italy for England, he was admitted to the office of librarian at Oscott College; and has, for some years, been chaplain to Mrs. Stonor at Ringrove House, Selcombe, and at Lyneham, Devonshire.

Gates, Robert Peter, born 1st February, 1787. After trying several places, in March, 1827, he undertook Falmouth, which he quitted for Axminster on 13th September following. This mission proving unsatisfactory, he left it at the end of a twelvemonth for Usk. After other experiments, I find that his present station is at Ipswich.

Gavan, or Gawen,* John, S.J., doubtless intimately connected with the Gawens of Norrington, Wilts, mentioned in Part I., chapter ix. In early life he was sent to St. Omer's College, where, by his dove-like innocence, he merited the name of the "angel." On 28th May, 1666, I find him defending the whole course of philosophy at Liege, with his talented *confrère* Charles Evans. After finishing his theological studies and receiving the order of priesthood, F. Gawen was stationed at Wolverhampton, a fitting theatre for his zeal and eloquence; but when the perjuries of the miscreant Oates and Dugdale had maddened the English nation, the course of the practical usefulness of our pious missionary was closed, by his arrest and imprisonment. After twenty weeks' confinement he was brought to trial, at the Old Bailey, in June, 1672, with FF. Whitbread, Harcourt, Fenwick, and Turner. Their innocence of the plot was made transparent to every calm spectator; but a jury, terrified by an imaginary danger, brought in a verdict of *Guilty*, and all five were led, like their blessed Lord, as sheep to the slaughter, on 30th June, N.S. Father Gawen exchanged a miserable life for

* See the title-page to his Trial, as published by authority in 1679.

immortality at the early age of thirty-nine, rel. nineteen, prof. one.

N.B. In my humble opinion F. Ambrose Gawen, O.S.B., professed at Lambspring 21st March, 1690, and who died 3rd September, 1737, was a member of this respectable family.

Geary, Anselm, O.S.B., professed at Lambspring 15th April, 1732; served Leighland for some time; died at Bath 23rd March, 1795, æt. eighty-two.

Gerard, William, born at Beerland Farm, near Chidiock, 11th September, 1754; was chiefly educated at Douay. From 1784 until 24th May, 1830, when God released his soul from the prison of the body, the venerable man was chaplain at Llanarth Court, co. Monmouth.

Gibbons, John, S.J., born in the city of Wells, in 1544. This learned divine resigned his canonry at Bonn, to which he had been collated by Pope Gregory XIII., to become the humble novice of the Society at Triers in 1578. He died rector of the college there, 3rd December, 1589. It is known that he had the principal hand in the "Concertatio Ecclesiæ Catholicæ" in England, though after the first edition at Triers in 1583, Dr. Bridgewater augmented the work in his editions of 1584 and 1588.

Gibbons, Richard, S.J., younger brother of John aforesaid, but who had entered the Society at Rome 1st September, 1572. Few scholars have been more indefatigable as professors and authors. His most useful life closed at Douay 23rd June, 1632, æt. eighty-three. For the list of his works see Southwell's "Bibliotheca Scriptorum S.J."

Gibson, Isaac, S.J.—Of his early life I can barely glean, that at the age of nineteen he joined the Jesuits; that after his promotion to the priesthood he was employed in the Gloucestershire mission, and that he died 10th November, 1728, aged sixty-four.

Gildart, George Thomas.—In the twelfth chapter of the first Part, page 117, I have given all I could collect of this worthy gentleman, who died 17th February, 1827, aged sixty-three.

Gilbert, William, S.J., a native of co. Somerset.—At the age of twenty he dedicated himself to God in the Society, and was enrolled amongst its professed fathers 8th September, 1645. He closed his missionary life 22nd December, 1677, æt. seventy.

Gillibrand, Richard, S.J., of Chorley, born 2nd March, 1717; he entered, with his elder brother William, into the Watten novitiate in 1735. He is connected with the west by having been for some time the incumbent at Arlington, near Barnstaple. His death took place at Bath on 23rd March, 1774.

Gillibrand, William, S.J.—After serving several chaplaincies, he came into the west, and was the first resident incumbent of Exeter,—a situation which he occupied for about four or five years. He then succeeded to the patrimonial estate at Chorley, where he ended his days 22nd March, 1779, aged sixty-four.

Gilmore, Paul, O.S.B.—From the profession-book of Lambspring Abbey, I learn that he was born at Ramsbury, in Wilts; that he took the habit there on 27th June, 1685. That he went into the house of eternity in 1748 appears to be certain. I suspect that this religious was the author of "The Pious Monitor of the Divine Presence."

Girard, l'Abbe Bernard, succeeded the worthy M. Duchemin at Gloucester, in 1816, and retained that incumbency until his death on 4th November, 1825, aged sixty-four.—See Part I. p. 117.

Glassbrook, Anselm, O.S.B., was born at Wigan 12th February, 1803; went to St. Edmund's Convent, Douay, in September, 1818, and was professed there 13th October, 1823; he studied theology partly there, and partly at St. Sulpice, Paris; and was ordained priest in September, 1828. Twice he has been employed at Cheltenham; but the chief scene of his missionary labours has been in the north of England, especially at Workington, Cumberland, in which county he had the satisfaction of establishing the new mission at Maryport. After serving Fairford, in Gloucestershire, for four years, and understanding that the salary would cease at the death of Lord De Mauley, he managed to secure an eligible spot in Cirencester, where he has the merit of having opened a chapel.

Godwin, Ignatius, S.J., of Somersetshire.—At the age of twenty-two he joined the order, and for twenty years was employed in the residence of St. Stanislaus, which included Devon and Cornwall, viz. from 1631 to 1651. He then retired to Liege, where he was appointed Professor of Moral Divinity and Controversy; and there published, in 1656, that excellent treatise, "Lapis Lydius Controversiarum," in 24mo. pp. 446; and in the ensuing year, the "Pia Exerci-

tatio Divini Amoris." Returning to England, he died quietly in London, 26th November, 1667, æt sixty-five.

Godwin, Henry, born at Liverpool, 14th December, 1821; he made his studies at Lisbon, and at the age of twenty-five was promoted to priesthood. In 1847 he was appointed to the mission of Gloucester, void by the death of F. Hartley; but when he had done duty there for seven months, was transferred to the larger field of Plymouth. This also he left in January, 1850. Thence he proceeded to Fairford, and St. Mary's, at Bristol.

Good, William, S.J., a native of Glastonbury, and one of the earliest of our countrymen who joined the Jesuits; for he entered their novitiate at Tournay, in 1562. This truly *good* father, as Dr. Allen styles him, after rendering important services to religion, closed a life of pious labour at Naples 5th July, 1586.— See Collectanea S.J., p. 105.

Gordon.—All that I can as yet learn of this reverend gentleman amounts to this, that he was chaplain to Mrs. Bearcroft, daughter of Sir Walter Compton, Bart., at Hartpury-court, about the year 1770.

Gosford, Edward Alfred, was serving Bridport in 1852, and went to supply in other districts. He then went to the family of the Riddells at Cheeseburn Grange, Northumberland; but he quitted this mission early in 1856.

Gossier, Joseph Francis, born at Dieppe in 1766; he finished his studies at Rouen, and at the period of the French Revolution was vicar of St. James's in his native town. This highly-gifted and much respected ecclesiastic is connected with the west by having been attached to the Arundell family from 26th August, 1800, residing much at Ashcombe, near Wardour. Everard, the tenth Lord Arundell, who was his pupil for several years, and felt under deep obligations to such a tutor, wished me to retain his name amongst the Wiltshire clergy. On 10th November, 1806, he succeeded to the charge of educating Arthur James, Lord Killeen, now Lord Fingall. On 19th May, 1813, he undertook the same office for the Hon. Edward Petre. At length, returning to France, he settled at Rouen, where he died, honoured and beloved, on 22nd March, 1840. This benevolent man's will bears date 27th February, 1839. To the Carmelite nuns at Rouen he leaves 10,000 francs, with the obligation of keeping his anniversary, and of having Masses celebrated on 26th August for the Arundell family, on 10th November

for the Fingall family, and on 19th May for the Petre family: "Pour les membres vivants et morts des familles respectives que je regarde comme mes amies et bienfaitrices." For the benefit of old and infirm ecclesiastics of the diocese of Rouen, he bequeaths the interest of 20,000 francs. To the three poorest parishes in Rouen, he gives 20,000 francs; and the same amount (20,000 francs) to the Literary, Scientific, and Agricultural Societies in the department "de la Seine Inférieure." For many years before his death he had been nominated "chanoine honoraire de la Cathédrale de Rouen."

Gradell, John, S.J.—His real name was O'Neil, born in Ireland 11th May, 1716. At the age of twenty-six he joined the Society. I know that he was serving the Cornish mission in 1746, and there, I believe, he died on 6th January, 1760. I have seen his signature in some books: John Gradell, Cornub. Ihs.

Graves, John, S.J., of Somersetshire.—After filling the office of Penitentiary at St. Peter's in Rome, and serving the English mission, he retired to the College of Liege, and was appointed professor of Hebrew and Scripture. There he died on 30th August, 1652; soc. fifty-five, æt. eighty-four.

Grafton (Stephen), Thomas, O.S.F., born at Rowington 31st May, 1764; entered St. Bonaventure's Convent at Douay, as he informed me, on 10th October, 1780, and lived to be twice provincial of his brethren. This truly man of God was connected with the Western District by his residence at Taunton Convent, where he edified and enlightened all that approached him. This amiable old man went to his reward on 23rd December, 1847.

Green, Henry James, the present pastor of St. Osmund's, Salisbury.

Green, Hugh, *alias* Brooks, Ferdinand, martyred at Dorchester. (See Part I. p. 39; and Bishop Challoner's Memoirs.) He was butchered alive, 19th August, 1642.

Greenway, George, son of Charles Greenway, of Tiverton, born 25th July, 1779, and baptized on 28th of the same month by Rev. John Edisford, S.J.; was educated at Sedgley-park, where I well recollect him, and St. Alban's College at Valladolid; but was ordained priest, as he told me, at St. Edmund's, Herts, in September, 1803. For seventeen years St. Mary's, Moorfields, had the advantage of his spirited exertions and eloquence. In the prime of life he

was called away, to my deep regret, on 19th October, 1821, and his remains lie in the vaults of this Pro-Cathedral, where a mural monument thus records his worth.

✠

Sacred to the Memory of
The Reverend George Greenway.
Born at Tiverton, in the county of Devon, the xxv^th July, 1779,
And educated in the English College of Valladolid, in Spain.
His virtues and exemplary conduct,
During the seventeen years he was Pastor of this Congregation,
Endeared him to every one; and his death bereft those who knew him
Of a most sincere friend.
He departed this life on the xix^th Oct. mdcccxxi. aged xlii.
Requiescat in Pace.

Of this dear old friend I may say,

"Flere et meminisse relictum est."

Greenway, John, son of John Greenway, of Tiverton. His father was a convert to the Catholic faith, with his two uncles, Stafford * and Charles. Educated at Valladolid, this young priest, with the reputation of being a polite scholar and a sound Theologian, was appointed pastor of the rising congregation at Gloucester. Under his auspices, everything wore an improved appearance; he purchased the present premises for the mission, erected St. Peter's Chapel, opened an academy for young gentlemen of family, and made himself universally respected, when in the mid-career of usefulness he was prematurely carried off, 29th November, 1800, æt. fifty.

Grezille, *alias* Hoche.—This French abbé succeeded F. Casemore, at Falmouth, 6th August, 1818. To his honour it should be recorded that he collected, by his industry, and chiefly amongst the royal family of France, the sum of £500 towards the erection of the present chapel of St. Mary; the foundation-stone of which was laid 21st February, 1819. It was opened on 24th October, 1821. He died on 17th August following, and was buried in his own chapel.

Grimston, John, S.J., born at Preston 23rd November, 1819; entered the order 7th September, 1837, and was ordained priest 25th August, 1850. Since 30th June, 1853,

* Stafford was Master of the Free English School at Tiverton; but, on account of his conversion, was obliged to resign, in 1757, after holding the situation twelve years. Obiit Londini 13th April, 1797, æt. seventy. His wife, Lucy, survived until 20th August, 1809, æt. seventy, and, with his sister, Mary, who died 10th May, 1821, æt. seventy-two, lies near him in St. Pancras, London.

he has been the pastor of Wardour, vice F. J. Laurenson, transferred to Worcester.

Guilbert, John Lewis, born in Normandy 17th January, 1763; at the emigration settled himself at Shepton Mallett. Bishop Sharrock, who knew him to be clever and zealous, appointed him in the spring of 1803 to succeed F. Flynn at Plymouth. Disgusted with the mean locality of the chapel at Dock, now Devonport, he took a lease of a large spot in Stonehouse, on which he erected a presbytère, and on 28th May, 1806, laid the foundation-stone of St. Mary's Chapel, which, I remember, was opened for public worship on 20th December, 1807. It was a bold undertaking for those times. He continued his indefatigable exertions in this increasing mission until the close of 1815, when he returned to France. There he was made "chanoine honoraire de St. Denis," and almoner to the Dauphin Cuirassiers. He died on 27th July, 1822, at Epinal, department de Vosges.

H.

Hacon, Hubert, S.J., was admitted into the order at Watton, 7th September, 1698, and after finishing his higher studies at Liege, was sent on the English mission. After acting as chaplain to the Ferrers family, he was appointed successor to F. Richard Holland, at Wardour, in 1734. There he died 9th May, O.S., 1751, aged seventy-three. His gravestone in Tisbury Church is thus inscribed:—

Hic jacet Hubertus Hacon.
Obiit Maii nono, Anno Dñi 1751.
Requiescat in Pace.

Halford, John, a learned and exemplary priest of Douay College. He succeeded the Rev. Charles Needham, at Tor Abbey, at Michaelmas 1788, and during the seventeen successive years discharged all the duties of the good pastor. From bad health he was forced to retire from the situation he filled with so much credit. His lamented death occurred at Henley-upon-Thames on 8th December, 1805.

Hall, Boniface, O.S.B., of Lancashire, born in 1737; professed at Lambspring 7th November, 1756; resided at Lanherne about fifteen years, when he went to Cossey Hall for a short time. Thence, late in 1771, he quitted for Lambspring, where he terminated his days on 16th October, 1803, and was the first person buried in the Abbey Church after the monastery was suppressed by the Prussian authorities.

Hall (Placid), John, O.S.B., born at Bamber-bridge, co. Lancashire, 30th October, 1819; professed at Broadway 29th December, 1834, by the president, F. Birdsall; left Broadway for Downside 3rd November, 1841; was ordained priest by Bishop Baggs 1st June, 1844; and four years and a half later was appointed the missioner of Downside. In Part I. p. 66, I have alluded to his zealous labours in commencing the mission of Frome. Since 12th April, 1853, he has been stationed at Warrington.

Haly, Charles, born in Bristol 29th December, 1776; was partly educated at Rome, and St. Edmund's College, Herts; for some years was the incumbent at Usk, where he took pupils. On 2nd July, 1819, he became the pastor of the Axminster congregation; and, as I well recollect, suddenly retired from its charge and all missionary duty on 5th September, 1821. What became of him, I could never ascertain.

Hambley, John.—It is generally stated that he was born in the diocese of Exeter; but F. Warford, his cotemporary, relates that Somersetshire was his native county, and then supplies the following particulars which he had collected from credible persons: that he was betrayed at an inn by a gentleman's servant; that he fared very hard during two years' imprisonment, not without blame to some Catholics living at no great distance, who might have relieved him in his necessities. At his arraignment, a verdict was found against him. The judge, *cui nomen Gentius*,* addressed him in such soft and pathetic terms, that the prisoner's constancy appeared to the court to be staggering, and he inclining to conform, when, strange to say, a perfect stranger stepped forward and delivered to him a letter. He read it again and again, and became so deeply affected, as to burst into tears; but declined to satisfy the bystanders as to the cause of his distress. The next morning he announced, in open court, his deep sense of shame of his weakness, and bitterly lamented that the solicitations of his lordship, and the terror of impending death, had, for a time, shaken his resolution; but that now the most excruciating torments would prove most acceptable to him. On the following day he went rejoicing to the place of execution. F. Warford then observes, "that it was manifest that the letter produced this extraordinary change, yet up to this day, notwithstanding the most diligent inquiry had been instituted, it remained a secret who was its writer or its deliverer, whence some, and

* Thomas Gent, junior Baron of Exchequer.

not without reason, believed that it came from his angel guardian :"—"Unde, et a nonnullis, nec immerito, ab angelo custode illatæ literæ creduntur."

It is nearly certain that he was executed at Chard, and not at York, in the summer of 1587. Dodd antedates his death by two years.

Hanne, Charles, S.J., born at Deviock, in Cardinham parish, near Bodmin, on 14th June, 1711. At the age of twenty he joined the order. The venerable man was for some years superior of his brethren in the residence of St. George, which included Worcestershire and Warwickshire; but for the last forty years of his life, he was stationed in Northumberland. He died at Haggerston, 27th April, 1799.

Harding, Thomas, D.D., born at Bickington, or Combe Martin, Devon, rose by his talents to be a leading professor of the University of Oxford, and to hold valuable preferments in the Church; all which he resigned to follow his conscience, soon after Queen Elizabeth's accession. Settling at Louvain, he stood forth the strenuous champion of Catholicity, especially against Jewell,* his near countryman, but bishop of Salisbury. For an account of his powerful works, see Wood's "Athenæ Oxon.," Part I. p. 138. This learned divine died at Louvain aged about sixty, and was there buried, 16th September, 1572. See also his life in Prince's "Worthies of Devon."

Harrington, *alias* Drury, Mark, of Douay College, and ordained priest 7th December, 1616. Dodd (vol. iii. p. 304) informs us that he was living in the Wiltshire mission in 1635, and was V.G. of Bishop Richard Smith. That he was an able man is indisputable; but, like his friend, the Rev. Thomas White, was unfortunately a lover of the profane novelties of words. His death occurred in July, 1657, aged sixty-six.

Harrington, William.—This blessed priest and martyr of Rheims College, came to the English mission in 1592, "and lived and conversed in the west country," but was apprehended in London. Dr. Challoner in his Memoirs

* He was born at Bowden, in the parish of Berry-Narbor, 24th March, 1522. I have seen the will of his maternal uncle—I believe, John Bellamy,—the incumbent of High Hampton and Countisbury, dated 5th December, 1543, in which he gives "to John Juell the younger, now scholar at Oxford, at such tyme that he doth procede Master of Arte, £3. 6*s.* 8*d.*," and to every other child of John Juell, of Bowden, one sheep.

(vol. i. p. 165 of Manchester edit. 1803) laments that he was not able to learn when, how, or where he was apprehended, or any other particulars of his sufferings or missionary labours. The following letter, originally written shortly after his execution at Tyburn, will partly supply that deficiency.

"He was apprehended in May last in the chamber of one Mr. Henry Dunne, a young gentlemen of the Inns of Court, by Mr. Justice Younge, and by him committed to Bridewell; from thence at the next sessions, about the end of June, he was removed to Newgate, and then indicted of of high treason. He pleaded, Not guilty. Being asked by Mr. Serjeant Drew,* the Recorder, how he would be tried? He answered, 'By God and the Bench.' He was told to say, 'By God and the country.' He replied he would not have a jury of simple men determine of his life. The Bench were, or should be, wise and learned, and thereby knew whether the law were a just law, and himself culpable; and other trial he would have none. He was told they would give present judgment. He said, he was prepared for it. Upon this his resolution, judgment was respited and himself carried back to Newgate. From thence he was carried to the Attorney and Solicitor (Generals) to be by them examined; from them he was committed to the Marshalsea. He then wrote a letter to the Lord Keeper, giving him to understand the reasons of his refusing ordinary trial. On 15th February, at the sessions held at Newgate, he was suddenly sent for thither, and his former indictment being again read, he was asked whether he would yet put himself in trial upon the country. He said, as before, that he was resolved not to do it. The Recorder said, he deceived himself if thereby he sought to save his life; and that they might and would give him his judgment. He answered, he knew very well they might, and that like judgment had been given at York against two other priests, which was sufficient precedent unto him; and as they would not lay the burden of conscience on more men, as contrivers of their death than needs they must, so he, knowing that after the jury should pronounce him guilty, yet the judge must give sentence, meant to free the jury, and lay all the guilt of his death on the judge and the Bench. 'Then,' said the Recorder, 'it is manifest you are a priest, and come into England with traitorous intent, and therefore I will give judgment.' 'My intent,' said Mr. Harrington, 'in

* This able and affluent lawyer of Devonshire died at his seat, Killerton, in 1622, and lies in the parish church of Broad Clist.

coming into England, was and is no other than St. John the Baptist's in coming to Herod; and as he told Herod it was not lawful for him to marry his brother's wife; so I tell my loving countrymen, it is not lawful to go to church, and to live in schism and heresy. So, if I be a traitor, St. John was a traitor, his case and mine being all one.' Upon this the Recorder gave judgment, as in case of treason, whereat he was nothing dismayed. Then said the Lord Chief Justice unto him, 'You are a young man, and the queen is merciful; go but to church, and you may live.' Mr. Harrington turned him to the people and prayed them to note what goodly treason there was: if he would go to church, he should live; but because he would not so do, he must die; therefore, his not going to church was all the treason. And so he was removed from the bar to Newgate, and put into one of the limbos, as the manner is; there he continued all that night, and Saturday and Sunday following. On Monday, being 18th February, between seven and eight in the morning, after he had given his benediction to some poor Catholic women that found means to visit him, and by them sent his handkerchiefs and some other necessaries to his particular friends abroad, he was brought forth and laid on the hurdle, and thereunto fast bound, and was drawn towards the usual place of execution. When he was something near the place, the serjeant told him he had then not far to go, and willed him to prepare himself to die like a Christian. One of Mr. Harrington's brethren being near, answered the serjeant, 'You need not trouble him, you see he is willing enough to die,' and so took leave of him and returned. He was no sooner gone, but they said, 'It had been a good deed to have apprehended him,' and asked him what he was. Mr. Harrington told them he was one of his five brothers; but one that had no cause to fear them, as not being a Catholic; for which cause, and to think of the lamentable estate of his poor countrymen, his very heart did bleed. And therewithal tears fell from his eyes. 'Why,' quoth one of the serjeants, 'what think you of us?' He answered, 'As of all schismatics and heretics, that unless you repent, you cannot be saved.' Now were they come to the place of execution, where ten men and three women for felony being first in hanging, and the serjeants thereabout busy, a minister came to Mr. Harrington, and proposed many questions in divinity unto him, lying all that while on the hurdle. Mr. Harrington said, if he would stand upon one only question which he list, and not so run from one to another, he would answer him; so entering into disputation about St. Peter's primacy,

Topcliffe came and interrupted them, saying, it was neither time nor place to dispute; but because he heard he was a gentleman, he wished him to resolve to acknowledge his treason, and to ask the queen forgiveness. He answered, he had never offended her; and immediately was put into the cart, and the halter about his neck, and he began thus to speak, 'Oh, my loving countrymen, I thank you for your pains and patience in coming hither to bear witness of the manner and cause of my death.' Here Topcliffe interrupted him, saying, he was not at Rome; it was no place for him to preach. 'Why,' said Mr. Harrington, 'may I not speak?' 'Yes,' said Topcliffe, 'if you will speak to these three points; that is to say, anything that tendeth to the good of her Majesty's person, the good of the realm, or the reforming of your conscience;' inferring, further, that though he himself had sufficient authority to save him, yet it might be, the sheriff had it more particularly, and therefore willed him to expect mercy, and to speak plainly of the west country, where they knew he had lived and conversed. He answered, he knew nothing but that Topcliffe's mercy was worse than the Turks', who, having the body in subjection, sought not to destroy the soul; but Topcliffe was never contented till he had destroyed both; concluding that he was a blood-sucker, and prayed God to forgive him. Topcliffe replied, 'Thou liest; and so thou didst say the queen was a tyrant?' He answered, 'I say nothing of the queen, but that I never offended her; but I say *you* are a tyrant and a blood-sucker; and no doubt you shall have blood enough as long as you have hands and halters to hang us. You shall not want priests; we were 300 in England, you have put to death 100; other 200 are left. When they are gone, 200 more are ready to come in their places; and for my part, I hope my death will do more good than ever my life could have done.' Being ready to be turned from the cart, a gentleman called out unto him, and asked for what religion he died. 'No more of that,' said Topcliffe, 'he dieth for treason, and not for religion;' and so willed the cart to be drawn away: he was forthwith cut down, dismembered, bowelled, and quartered; and commandment given that the blood should be clean dried up, that no Catholics might remain. And thus he happily, with great fortitude, obtained his crown of martyrdom.

"Mr. Henry Dunn, in whose chamber he was taken, was committed to the Clink, where he persevered very constantly. His father in his lifetime had given to the Chamber of London a certain sum of money, for which they were to pay to his

son at twenty-one years of his age £500, if he lived so long. Being now near twenty-one years old, he was this last summer (the *plague* being then in Newgate) removed from the Clink thither, and within a few days after he there sickened and thereof died; in all likelihood his remove contrived of purpose, by that means so to make him away, to defeat him of his money.

"It is verily reported, that seven of the felons were reconciled by Mr. Harrington the night before his execution; most certain it is, that some of them protested they would die of his faith, refusing to pray with the ministers."

Harrison, Augustin, O.S.B.—This excellent scholar for a time had rendered his valuable assistance at Beckford and Spetisbury. His death occurred on 6th March, 1846, æt. seventy-four, rel. fifty-five.

Hart, William.—This young and accomplished minister was born at Wells, in co. Somerset; after studying at Douay, Rheims, and Rome, he was sent to the mission, but was very soon arrested at York, at Christmas time, 1582, and on 15th March following was hanged, drawn, and quartered for his priestly character. The reader will be charmed and edified with his memoir in Bishop Challoner's Report of Missionary Priests. He was but twenty-five at the time of his death.

Hartley, Peter.—I have had occasion to speak of this exemplary and zealous priest under Weymouth and Gloucester, in the First Part of these gleanings. He was born at Barnley on 28th June, 1792, and finished his education at St. Edmund's College. He was first appointed to Chepstow mission, but was transferred in 1823 to Falmouth, *vice* O'Meally, where he served until March, 1827, when obedience conducted him to Poole; but in July the same year he was selected as the first incumbent of Tawstock. On 20th November, 1829, he was ordered to Weymouth; and to him religion is indebted for the purchase of the present site, on which he erected the present Presbytère and St. Augustine's Chapel, opened on 22nd October, 1835. Having achieved this great work with indefatigable energy of mind and body, he required relaxation, and was replaced at Chepstow. The last six years and a half of his valuable life were passed at Gloucester, where he caught a contagious fever in visiting the sick, and thus fell a victim of charity on 3rd August, 1847, aged fifty-five.

Haskey, Richard, S.J., brother to the Rev. Joseph and the Rev. Thomas Reeve, of the same order. He is con-

nected with the West by having served both Salisbury and Lullworth, amidst a variety of places elsewhere. This original character, but honest-hearted Englishman, finished his days at Stonyhurst on 31st May, 1816, æt. seventy-six, soc. fifty-nine.

Havers, Robert, S.J., born at Thetton Hall, Norfolk, 16th August, 1813; studied at Stonyhurst; joined the Society 26th March, 1829. For many years he was one of the assistant priests at Preston; but after finishing his tertianship, was appointed, in 1851, to the Shepton Mallett mission, and on the retirement of Father Moutardier from Lullworth, in May, 1854, succeeded to its duties.

Hayman, *alias* Pearse, Richard, S.J., who sometimes used the Christian names of Edward and John on the mission, entered the novitiate in 1687, and was enrolled amongst the professed fathers 7th July, 1705. During his very long missionary life he resided either at Trevithick or Tolfrey, near Fowey. In the last-mentioned place he finished his mortal course, as one who knew him informed me. This event occurred on 30th April, 1756, æt. eighty-seven.

Hawkins (Andrew), Francis, born 30th November, 1795, entered St. Susan's Monastery of La Trappe, at Lullworth, 13th September, 1808; emigrated with the community, in the summer of 1817, to Meilleray, near Nantes, where he was professed on 11th July, 1819; was ordained priest in that city 21st December, 1822. To the venerable Abbot Père Antoine he was an invaluable assistant until the barbarous expulsion of the British members of the monastery in November, 1831. After spending some years with his brethren at home, he was appointed coadjutor to Père Palemon at Stapehill, in 1840. By his active exertions he witnessed the laying of the foundation-stone of the new church of our Lady of Dolors, on 25th May, 1847, and its solemn opening on 16th July, 1851. To his office of director to this flourishing community of Trappist nuns, he has annexed the charge of a congregation of nearly 200 souls. He has recently added to his church a noble bell of 1,150 lbs. weight, blessed by Dr. Vaughan, Bishop of Plymouth, 29th January, 1856.

Hawkins, James, O.S.B., born in Gloucestershire, professed at Lambspring 15th January, 1705. Obiit 30th June, 1752.

Hawkins, James (Eugenius), born 23rd July, 1797; entered the monastery at Lullworth on 24th March, 1813; was professed with his brother Andrew at Meilleray on 11th July, 1819, and was ordained priest with him on 21st

December, 1822. When he was torn from his dear community and good abbot, in November, 1831, he settled at Nantes, and has ever since been attached to the church of St. Croix in that city, with the full approbation of the bishop.

Hawkins, Francis (Stephen), was uncle to FF. Francis and James aforesaid. He had entered the Cistercian Monastery at Lullworth as early as 1794, and received the order of deacon, but his humility kept him from accepting priesthood. In March, 1856, aged eighty-nine, he departed to our Lord in St. Bernard's Abbey, Loughton.

Heatley, Hugh, O.S.B.—This devout religious, after edifying Bath by his apostolic zeal for five years, fell a victim of typhus fever on 28th April, 1792, at the early age of thirty-three.

Hemerford, Thomas, a native of Dorset. From conscientious motives he quitted Hart's Hall, in the University of Oxford, to proceed to Rheims College. Its president, Dr. Allen, in a letter to F. Agazzari, S.J. (3rd August, 1580), then recently appointed rector of the English College at Rome, introduces Mr. Hemerford to his notice as "Vir honestissimus," and mentions that he had started two days before for the Eternal City, and was preparing himself for entering into the Society of Jesus. He was admitted into the English College at Rome on 9th October that year, and in March, 1583, was ordained priest by Dr. Thomas Goldwell, Bishop of St. Asaph, exiled by Queen Elizabeth. In April he left Rome for England. Shortly after landing in his native country he fell into the hands of the persecutors, was sentenced to death on 5th of the following February, then thrown into the *pit* of Newgate, and loaded with irons for six days before his execution. On the 12th of February, 1584, he was hauled out to be dragged to Tyburn, where he was literally butchered alive, says F. Warford, who adds, that he was remarkable for his love of virginal purity, and severe to himself in this point; of moderate stature, a blackish beard, stern countenance, and yet of a playful temper, most amiable in conversation, and in every respect exemplary.

Hendren, Joseph William, O.S.F., D.D., and Right Rev.—Of this learned Franciscan, illustrious prelate, and most amiable friend, I can hardly trust myself to write.

He was born in Birmingham on 19th October, 1791, and baptized by the Rev. Pacificus Nutt, the venerable Franciscan missioner of that town. On 2nd August, 1806, he received the Franciscan habit from F. Grafton, and made his profes-

sion 19th November, 1807, on which occasion the late provincial, but then Bishop Collingridge (consecrated Bishop of Thespiæ on 11th October that year), assisted and preached. In the beginning of the following summer, his lordship conferred upon him minor orders at Abergavenny. On 15th October, 1808, the novitiate was removed to Perthyre. Four years later brother Hendren was sent to Baddesley School to teach Latin, Greek, mathematics, &c.; and whilst so engaged was ordained subdeacon by the illustrious Bishop Milner, at Wolverhampton, on the 4th of April, 1814 (on the very day that the learned Dr. Weedall was made priest), deacon on the 26th, and priest on the 28th September, 1815. In the January following he was sent to Perthyre to teach philosophy and divinity; and when the small community was transferred to Aston, in October, 1818, he was continued in the same employment until the commencement of 1823, when the unfortunate determination of ceasing to attempt the education of Franciscans in England was taken. I may mention by the way, that my reverend friend, whilst at Perthyre had to serve the congregation at Courtfield, a distance of eleven miles, once a fortnight, during the absence of the Vaughan family on the Continent; and whilst at Aston did duty at Swynnerton every Sunday and holiday, from 16th July, 1820, until the end of April, 1823, when he was ordered to take charge of Baddesley Academy. His services were then required for the mission of Abergavenny in the beginning of 1826, and there he was suffered to remain for thirteen years, when he was appointed confessor to the nuns and pensioners of Taunton, and arrived at his destination on 9th February, 1839. There I had the honour of forming the acquaintance of this very learned and agreeable friend, whom to know is to admire and love. In January, 1847, Bishop Ullathorne, V. A. of the Western District, appreciating the treasure he possessed in this learned and experienced theologian, selected him for his grand vicar, and obtained him for his successor, as Bishop of Uranopolis, by Bulls bearing date 30th July, 1848. To this see he was consecrated 10th September that year; for Dr. Ullathorne had been translated to Birmingham. At the restoration of the hierarchy, Bishop Hendren was declared Bishop of the new see of Clifton, on 29th September, 1850. This he held until 22nd June, 1851, when he was translated to Nottingham; and on 2nd February, 1853, he resigned that appointment, accepting the see of Martyropolis *in partibus infidelium*. Since 2nd May, 1853, he has been residing in his native town, to which he is an ornament. Since his first appoint-

ment to the post of grand vicar, in January, 1847, his health has been much impaired. Wishing him health and every blessing, I can only add at present,—

"Laus illi debetur, et a me gratia major."

Hericy, Gabriel Francois.—This edifying French priest and father of the poor was the pastor of Tor Abbey, as I well remember, from 2nd June, 1808, until June, 1816, when he quitted for his native country. Shortly after his arrival he was appointed Curé de Sully, near Bayeux. After discharging the duties of a parish priest for many years in the most exemplary manner, "ce vieillard infiniment respectable," as Monsieur Guerin described him in a letter, dated Bayeux, 3rd August, 1842, retired into that city, where he breathed his last 25th November, 1844, aged eighty-seven.

Higgs, .—All that I could recover from the late Mr. Taunton was, that he was the predecessor of F. William Byfleet, *alias* Gildon (before the Revolution), in the Chidiock mission, and that he was a man of unbending resolution.

Hill, *alias* Turner, Robert.—He was a member of the respectable family of the Hills of Shilston, near Madbury, and a secular priest. He was living in 1695, and was intimate at Tor Abbey.

Hodgson (Maurus), Nicholas, O.S.B., born at Newcastle-upon-Tyne 9th August, 1815. After studying at Ushaw for four years, he repaired to Downside in November, 1830, where he was professed 24th June, 1834, and ordained priest on 8th November, 1840, by Dr. Brown, who had been consecrated bishop of Wales within the preceding fortnight. This able religious, who had filled many collegiate offices with the highest credit, was elected prior of St. Gregory's at the general chapter held at Downside in July, 1850; but his humility declined the proffered honour. He was appointed to the Bath mission in October, 1850; but this he quitted, to the regret of many, five years later, for St. Mary's, Studley, co. Warwick.

Hogan, Patrick Andrew, born at Limerick 28th February, 1810; educated at Maynooth; became chaplain at Upton 1st June, 1836, where he continued until the beginning of the following year. On 11th February, 1837, he was transferred to the charge of Follaton, which he sustained for about eighteen months. Then, after rendering occasional service to some other missions, he sailed from Plymouth for Sidney, at the end of November, 1840, with 330 Irish emigrants under his care.

Holland, Richard, S.J., born in 1676, in Lancashire; admitted a novice in 1697, and a professed father in 1715. For many years, I believe from 1716 till July, 1734, he was the incumbent of Wardour, during part of which he was superior of his brethren, dispersed in the college of St. Francis Xavier, which included Gloucestershire, Herefordshire, Monmouthshire, and South Wales.

It seems the good father retired abroad. He died at Paris 4th July, 1740, æt. sixty-four.

Howard, Edward, S.J., whose real name was Holme, was born in Lancashire 29th December, 1740; was admitted at the age of sixteen; accompanied F. Forrester, before mentioned, into England, in August, 1767, and like another Matthias was sent to replace the unhappy F. Charles Billinge* at Mosely Hall. After some time he was transferred to Stape-hill; but in 1786 to Pontefract, where he died 5th December, 1809.

Howard, Francis, S.J., elder brother of F. Edward Howard, born in May, 1724, for a time was stationed at Lullworth; but I never could ascertain the period of his service there. He was also at Richmond, in co. York; lastly appointed to Alnwick, perhaps as successor to F. William Strickland. There the old man rested from his labours on 9th March, 1802, æt. seventy-eight, rel. sixty-two, prof. forty-six.

Howard, John, son of Ralph Holme and Mary Yates, his wife, born in Lancashire 18th November, 1764, was admitted into the English Academy at Liege by his great uncle, F. John Howard, its president. The youth finished his studies there, and was prefect of the scholars at the emigration to Stonyhurst in the summer of 1794. Soon after receiving priesthood from Dr. Gibson, bishop of Acanthus and V.A. of the Northern District, he was sent to Irnham, where he remained the attached chaplain to the Arundell and Clifford families, until his resignation on 12th May, 1823. After rendering assistance in some minor places, as far as his broken constitution would permit, he took Monsieur Begin's duty at Salisbury; but died 8th July, 1826, and was buried near that worthy abbé in St. Martin's churchyard in that city.

* This unfortunate Jesuit, abandoning by degrees the duty of vigilance and prayer to gratify his passion for music and company, fell an easy victim to temptation, and suffered the shipwreck of faith. In the summer of 1767 he read his recantation in Lichfield Cathedral. Perhaps from that hour no man lived in less repute for the residue of his days. Obiit apud Wolverhampton; sepultus 3 Aprilis, 1805, pauperrimus.

Hood, Edward Theophilus, S.J., born 14th April, 1808. His father was a clergyman of the Church of England, very pious in his way, and of a singularly blameless life. At the Manor House, Chiswick, he received his education under a gentleman of the name of Horne, brother to the late Attorney-General, Sir William Horne. Without proceeding to the universities, Mr. Hood devoted himself to the study of the law, and being called in due time to the bar as a member of the Inner Temple, practised in the Court of Chancery for ten or twelve years. At the mature age of thirty-seven, after two years' deliberation, he applied for instruction in the Catholic faith to F. James Brownbill, who received him into the Church on 15th November, 1845. Within six months after, he quitted London to make a spiritual retreat at Hodder-place, near Stonyhurst, with a view of ascertaining whether he had a vocation to the religious state, or at least to the priesthood. It ended in his being a candidate for admission into the Society of Jesus. His wish was granted, and after the two years' probation he pronounced the scholastic vows on 16th April, 1848. After three years' study of divinity he was ordained priest on 24th August, 1850. For some time after he was stationed at St. Mary's, Westminster, a mission that had been consigned to the charge of the Jesuits by Cardinal Wiseman; but when his health began to fail from over exertion in his arduous duties, he was translated to Wardour, where he continued to labour for about eighteen months, when his business-like habits recalled him to London in the autumn of 1855, as successor to F. George Jenkins in the important office of procurator of the English province of the society.

Hoskins (Martin), Thomas, born at Chilcompton, co. Somerset, 11th November, 1825; baptized at Downside two days later; left England for the Benedictine College at Douay, in February, 1847, to study for the Church; but quitted for Valladolid six years later. In that city he was promoted to subdeaconship 10th June, 1854, and three months later to deaconship. On 22nd September, 1855, he was ordained priest. Within a month he left Spain for England, and reached Prior-park on 31st October. But on the breaking up of that establishment he became assistant missioner at Plymouth on 11th January, 1856, the duties of which he diligently performed until his removal to Weymouth on 26th July.

Howarden, Joseph, O.S.B., born near Wigan in 1773; succeeded the Rev. John Brindle, of the same order, in 1801,

at Bonham, where he also kept a school for young gentlemen, but from misconduct was obliged to resign in March, 1823. Qui existimat se stare, videat ne cadat.

Almighty God, in his mercy, visited the unfortunate man with an alarming illness. In his imminent danger he was visited by a *confrère*, the Rev. Joseph Wilson, the then assistant priest of Bath, whose zeal and charity moved him to repentance and to a separation from the occasion of sin.

On the 29th of January, 1840, the poor culprit made and signed the following declaration: "I, Joseph Howarden, being now in my senses, and in the presence of Almighty God, do solemnly declare these to be my true and real sentiments of heart and mind. Fearing God's judgments, and expecting soon to be summoned before His dread tribunal, I wish to make every satisfaction and atonement in my power for my past disreputable and sinful life to the Holy Church, whose discipline I have violated, and whose precepts I have contemned—to the Benedictine body, which I have scandalized by the public violation of my sacred vows, which at the altar I swore to observe faithfully till death. I call God to witness that I retract most solemnly all my infidelities, disobedience, and scandals which I have committed against His Holy Church and her precepts. I am sorry from my heart for having broken my vows; and, if God spare my life, I will embrace the first opportunity to return to every duty required by my superior the president, and do penance to the best of my power. I freely offer myself into the hands of the president, and promise entire obedience to him, should he deem me worthy to be again united to the Benedictine fold. I beg pardon of the Church in general for all my scandals, and of my Benedictine brethren in particular, as well as of the flock once committed to my charge, and of the whole world. I beseech every *confrère* to pray, that God in his mercy would forgive me all my grievous sins and offences through Jesus Christ our Lord. May God have mercy upon my soul! Amen. "JOSEPH HOWARDEN."

Signed in the presence of Joseph Wilson, January 29, 1840.

"I hereby empower the said Joseph Wilson to make what use he may deem fit of this document, to show forth to the Church and the body of my profession my sincere repentance, and give glory to God for His merciful interposition in my behalf notwithstanding my great unworthiness. The said Joseph Wilson has also full powers to alter the above document in the manner he may judge proper more fully to express my real sentiments."

"I hereby attest that my unfortunate *confrère*, J. Howarden, freely and sincerely assented to all and every particular of the above document, and that he gave me full liberty to make the use I might judge most fit to remove all the scandal his dereliction of duty had caused to the Church. I certify that he put his signature with all the ardour of his soul. His infirm state of health, and almost total blindness, will explain the imperfection of the writing of his name. I visited him, having full powers from Dr. Baines of absolving all irregularities, excommunications, and suspensions, or any censures he might have any ways incurred. On this day, the feast of St. Francis de Sales, 1840, he completed his confession and prayer for the absolution of his Church, which, in the name of God, I pronounced over him.

"Joseph Wilson, O.S.B."

"May God be praised for all his mercies to the children of men!"

I regret to add, that he fell away again, after signing the foregoing document; but I trust in the infinite mercies of God, that his end was peace, for he was certainly attended on his death-bed by that pious and zealous priest Canon Parfitt. He died at Hinton, near Bath, on Easter Monday, 21st April, 1851, aged seventy-eight.

Hull, Francis, O.S.B., of Devonshire, professed at Dieulwart; a man of excellent parts, and an eminent spiritualist, according to Weldon, so often cited. He ended his days at St. Malo's, in 1645, and was buried near the pulpit of the Benedictine Church there.

Hunt, Joseph, *verè* Beaumont, son of John and Elizabeth Beaumont, of Stone Easton, born 22nd May, 1762; went to Douay College with Dr. Coombes (see Coombes); was filling the confidential post of procurator at the seizure of the college by the French authorities in 1793, and consigned to prison with many of his *confrères*. On being restored to liberty, he returned to England in March, 1795. In Part I., p. 184, I have related some further details of his life; suffice it to add here, that religion is indebted to him for founding in great measure the mission of Shortwood, and that he served it diligently until March, 1838, when he retired to Clifton, where he finished his useful but unostentatious course, on 1st December that year, æt. seventy-seven.

Husenbeth, Frederick Charles, D.D., son of Mr. Frede-

rick Charles Husenbeth* and his wife Elizabeth James, was born in Bristol 30th May, 1796. From a letter dated Bristol, 15th February, 1821, addressed to me by his worthy father, I learn the following particulars:—"My dear son, I firmly believe, has been chosen by Providence from a child, to become a faithful teacher of truth. None of my family recollect his ever having given offence to the most menial of my servants; but much less to his parents. At the age of six years and eleven months I sent him to Sedgley Park school, with an intention of having him educated for trade. Having myself had the benefit of education, and finding he was endowed with the best natural abilities, and an early and assiduous application, I gave him every opportunity of calling into action his juvenile genius, which, under the pious care of the late Rev. Thomas Southworth, began to shine conspicuously in every branch of the education given at Sedgley Park. At the age of nearly fourteen I took him to my counting-house, having had the flattering testimony from Mr. Southworth, that Frederick was the only boy who never stood in need of correction during the whole time he was at the school. He remained in my counting-house to the age of nearly seventeen, and performed his duties as a child and as an excellent accountant, when by a letter he opened his intentions, to which, although reluctantly, I acceded; and he returned to his studies 29th April, 1813, in which he made such progress, that Dr. Milner and his superiors found him useful in the sciences necessary for his calling as a churchman, and also in his other accomplishments, such as music and painting, in both of which he is very clever. At his late tour to the Alps for six months, he took about twenty or thirty views from nature. He is now fixed at Cossey, and, by his own desire, has a cottage allowed him in the village instead of living at the hall, and I hope he will do all the good he can." In addition to these details I may add, that he was ordained priest by Bishop Milner at Oscott, on 25th February, 1820; that he reached Cossey on his father's birthday, 7th July of the same year, having previously for a short time served Stourbridge mission; that he built and opened St. Walstan's Church, at Cossey, on 26th

* This respected friend was born at Mentz on 7th July, 1765; and was educated in early life amongst the Jesuits, in whose order he had two relations, who were professed fathers. To perfect himself in English, he placed himself at Dr. Ireland's academy at Brislington, near Bristol, in December, 1787, and three years later set up as a merchant in Bristol, where he died on 15th March, 1848. His wife, a convert, died 29th June, 1816, æt. forty-three, and, with her son George, was buried in the lobby of St. Joseph's Chapel.

May, 1841; that the bishop entertained such an opinion of his solid learning as to have appointed him grand vicar as early as 1827; that on 7th July, 1850, he was awarded the degree of D.D.; that he was appointed provost of the chapter of Northampton on 24th June, 1852; and that his numerous publications point him out as an able divine, and a scholar of deep research, taste, and erudition. He is "left now the last of his family and even name upon the earth," as he has stated to me more than once; adding, in the words of the Psalmist, cxl., "Singulariter sum ego, donec transeam."

Hussey, Edward, O.S.B., elder brother of Giles Hussey, the eminent painter, whom Hutchins (Hist. of Dorset, vol. ii. p. 500) calls "a living honour to the country," was born at Marnhull. After serving Flixton, he came into Devonshire, in 1752, and seems to have spent two years in assisting the Catholics of Exeter and the South Hams. He then went to the Hydes of Marlborough, Wilts; finally, retired to Marnhull, where he ran out his lengthened course 25th February, 1786.

Hussey, James, born 21st April 1765, was educated at Liege, and taught with credit there and at Stonyhurst. On 21st November, 1797, he arrived at Shepton Mallett, as successor to the Rev. John Brewer. There he laid the foundation of the new Presbytère and chapel in a field he purchased, on 15th November, 1801, which was opened for public worship on 29th April, 1804. He rested from his labours on 30th August, 1810, aged forty-five, and lies on the south side of the parish church cemetery.

I.

Illingworth, Jacob, born 9th February, 1810, in Bolton, co. Lancaster; he removed with the family to Blackburn, and was brought up in error; but at the age of thirteen was sent to Ampleforth College, where he was received into the Church, and finished a course of humanities. In 1830 he transferred himself to Prior-park, and was so actively engaged in the arduous duties of teaching in that college, that at his own request he was not ordained subdeacon until 1834, deacon in 1837, and priest in 1852. At length he was transferred to the Cannington mission; but in his zeal he commenced a new chapel at Bridgewater, which he opened on 17th February, 1846, and for one year served both places. His services were then required for Prior-park, and were continued until 1850, when he was appointed assistant priest

at St. Mary's, Bristol. At midsummer, 1852, he was recalled to Prior-park to fill the office of vice-president; but since 1st September, 1853, has been charged with the laborious mission of St. Nicholas, Bristol.

Ingleby, Thomas, S.J.—He was admitted into the order 7th September, 1703, and at the usual period of eighteen years was aggregated to the professed fathers. For some time he filled the office of pastor at Lullworth; but retired from that situation about the year 1728. He died at Paris on 12th November, 1729, aged forty-five.

Innes, Henry, of Ballogie, near Aberdeen. Early in life he went to France, and for many years occupied a prominent situation in the Scotch College of Paris. In 1789 he succeeded the Rev. Robert Plowden at Arlington; but in consequence of his patron's abjuration of the Catholic faith, he left for Calverleigh, near Tiverton, where he resided for seven years. Returning then to Scotland, where he had a decent patrimony, he lived to the advanced age of eighty-six, dying at Ballogie in the winter of 1833. The *Edinburgh Journal*, in reporting his death, stated that "Mr. Innes was a man of great benevolence, superior attainments, and most agreeable manners in society."

Isherwood, Richard, O.S.B., of co. Lancaster; professed at Lambspring 27th June, 1685; served Leighland for a time. Obiit 14th April, 1745.

Ivers, William, in the early part of the year 1837. This zealous priest, commiserating the forlorn condition of many Irish travellers and labourers in and around Penzance, who lay like sheep without a shepherd nearer than Falmouth, seated himself amongst them, and gave them the benefit of his ministerial services. After a trial of some months, necessity compelled him to leave the vineyard.—(See Part I., p. 31.)

J.

Jackson, John, a secular priest of distinguished reputation, and as such was appointed, in August, 1623, by Dr. William Bishop, Episcopus Chalcedonensis, as his lordship's grand vicar for the west of England, and archdeacon of Wilts and Hants. According to Dodd (vol. iii. p. 88), "he was possessed of a handsome patrimony, and living otherwise qualified, stood candidate for a mitre in 1635, being then sixty years of age." From that period I lose sight of him.

Jenison, Augustin, S.J., born at Lower Walworth, near Darlington, 20th April, 1735; at the age of twenty placed himself amongst the novices at Watten. Soon after his promotion to holy orders, he was sent to the Ellingham mission in 1763, where at length his character for immorality gave cause for suspicion. Removed to Wardour in 1771, for some time his conduct was edifying; but growing careless of watchfulness and prayer, he yielded to the secret passion, and suffered the shipwreck of faith; and the congregation of Wardour assembling for Mass on a Sunday in October, 1774, was filled with consternation at the news of his then reading his recantation in Lower Donhead Church. Towards his noble patron Henry, eighth Lord Arundell, his conduct was sullied with the foulest ingratitude. Threatened with a prosecution for "scandalum magnatum," he hurried away into Scotland, where fanaticism received him with open arms; for a time he settled at Aberdeen, where he was prodigiously followed as a preacher. It seems that he subsequently obtained a more lucrative preferment near Edinburgh; but by a special mercy of God, the poor sinner, in the very pulpit, felt at once the misery of his position—to use his own expression, in a letter which Bishop Milner saw (see his lordship's last pastoral, dated Wolverhampton 1st February, 1826)—"he suffered a hell upon earth." Docile to the invitation of grace, which admits not of procrastination, "Nescit tarda molimina Sancti Spiritûs gratia," the prodigal separated himself from the occasion of sin, renounced all his worldly comforts and prospects, withdrew to St. Omer's College, where he passed the last nine years of his life, until December, 1793, in compunction and perpetual penance. "Qui seminant in lachrymis in exultatione metent."—Psalm cxxv.

Jenison, James, S.J., a younger brother of the preceding, but entered the Society with him 7th September, 1755. For a time he was chaplain to the family of Porter, who rented Admiral Sawbridge's house and grounds near Wellington; and for a short time supplied at Wardour after his brother's abrupt and scandalous withdrawal. He died at Bath 22nd January, 1799, æt. sixty-two.

Jenison, John, S.J., the eldest and by far the most brilliant of the three Jesuit brothers, and perhaps the best classic scholar of his time in the English province. To him Canon Thomas Phillips addressed his "Letter to a Student at a Foreign University on the Study of Divinity," London, 1756, 8vo. pp. 126. In 1759 he succeeded F. R. Constable

as pastor at Wardour, and at the neighbouring mission at Bonham was enrolled amongst the professed fathers of the Society on 2nd February, 1763. Within nine years he quitted Wardour to go to Preston, from which he decamped, in 1775, for the Continent. He outlived his intellects, dying in the Liege asylum 27th December, 1792, æt. eighty-four.

Jenison, Michael, S.J., perhaps uncle to the three preceding Jesuits, for a considerable period was chaplain to the Webbs at Canford. Retiring to Watten, the venerable man closed his mortal career 17th November, 1735, æt. eighty, rel. sixty, prof. forty-two.

Jenkins (Jerome), John, O.S.B.—An honoured name amongst his brethren. He was born at Sedgley, co. Stafford, 25th August, 1796. On 5th September, 1803, piety led him to the Benedictine College at Acton Burnell; on 8th January, 1812, he took their holy habit, and was professed on 12th January of the year next ensuing. Four years later he removed with the community to Downside, and was admitted to subdeaconship on 29th June, 1818; to deaconship 22nd August, 1819; and to priesthood 23rd December, 1820, by Bishop Poynter, at St. Edmund's. His first mission was Woolton; and after a few years he was appointed to Standish, when, at the express solicitation of the late Mrs. Wakeman, he was transferred to Little Malvern. His respected superior, F. Birdsall, then chose this active and talented monk for his associate at Cheltenham. In the seventh chapter of the First Part, I have enlarged on his invaluable services to the Bath mission. Bungay and Redditch are also indebted to his pastoral exertions; but since 12th December, 1851, the Convent at Taunton has had the comfort of possessing him as their chaplain and spiritual guide.

Johnson, David, S.J., whose true name was Maghee, was born in Ireland 22nd February, 1737; entered the novitiate at Watten at the age of eighteen, and to his religious merits added the distinction of eminence in polite and classical literature. In 1764 he was appointed pastor of the Arlington mission, whose patron, John Chichester, Esq., showed himself unconscious and undeserving of the treasure and resource he might have possessed in such a chaplain and companion. Death released this meritorious father from his comfortless situation there on 8th November, 1768.

Johnson, William, S.J., younger brother of the present provincial, F. Joseph Johnson, was born at Liverpool in

1812, and entered the Society 21st September, 1829. After serving the Preston mission since December 8th, 1849, he has been stationed at St. Joseph's Chapel, the original mission of Bristol. He must be gratified with the progress of religion, for at the Easter of 1856 he had upwards of 2,000 communicants.

Johnson, William, was born at Hindley, co. Lancaster, and educated partly at Stonyhurst, Ampleforth, and Prior-park. He was ordained deacon on 12th March, 1853, and priest on 21st September following. He is at present assistant at St. Mary's, Bristol.

Jones, Charles, of Wolverhampton, whose four brothers, educated at Oscott, all took to the Church, was appointed assistant chaplain to the Rev. Joseph Lee, at Spetisbury. Soon after his arrival there, he was taken ill, and dying on 4th November, 1827, aged forty-three, was buried in the conventual cemetery.

Jones, John.—This worthy priest of Douay College long served the Monmouth mission, and twice, as I have mentioned in Part I. Chapter XII., rendered valuable assistance at Gloucester. Retiring from the heat and burden of missionary duty to Manchester, he was called to his recompense on 11th March, 1840, æt. eighty-one, and was interred in St. Patrick's churchyard.

Jonis, *alias* George Henry John, S.J.—For many years this Belgian father was director to the English Theresian nuns at Hoogstraet (see Part I. p. 129), and emigrated with them in July, 1794. He continued with them until his pious death at Great Canford, 9th July, 1796. From the parish register I collect he was buried on 12th July.

Josse, L. (Augustin), a much-respected French abbé, who accepted the charge of the Gloucester mission in February, 1828, and held it until three days before his lamented death, which occurred on 28th January, 1841, at the venerable age of seventy-eight. He was buried in the vault of his former friend and predecessor there, l'Abbé Giraud, in the cemetery of St. John the Baptist's church.

K.

Keary, Henry. — In the Tipperary *Vindicator* of 30th May, 1848, it is stated that this parish priest, of Killeen, near Nenagh, in the diocese of Killaloe, had resigned his living, and taken leave of his flock, to proceed to a foreign mission,

and that his departure was deeply and generally regretted. But he was prevailed upon to accept the vacant mission of Tiverton, where he arrived on 15th July that year, and served it until Christmas without having received any salary from Prior-park. Salisbury then had the benefit of his services. On 22nd March, 1850, he proceeded to Axminster, but quitted for Stonyhurst 12th October, 1851. On 4th March, 1852, he went to St. Patrick's, Manchester. This did not suit; but where he is now I know not.

Kelly, Lewis.—This worthy Irish priest was born about the year 1820; studied at St. Kieran's College, Kilkenny, and was ordained on 4th of August, 1844. On 9th June, 1854, he came to Plymouth to assist that important congregation, but now is chaplain at Trelawny, and also attends Liskeard.

Kelly, Patrick, born 19th February, 1797, in the diocese of Clonfert. Quitting Tawstock 3rd October, 1844, after about two years' residence, he proceeded to Shortwood, but left within a twelvemonth, when he started for Ireland, and thence to Rome. On his return, he went to Fairford in May, 1848, and served it conjointly with Swindon until 2nd January, 1849, when he reached Axminster. A year later he got to Salisbury; soon after to Lyme, which he quitted, and the district also, in October, 1853.

Kendall (Nicholas), James, O.S.B., an honoured name amongst his brethren, born 2nd April, 1806, in Kensington-square, London; took the Benedictine habit 12th March, 1824; was ordained priest in September, 1831; began the charge of the Downside mission first Sunday of Lent, 1837; served Cheltenham for at least two years and a half, from February, 1850, to July, 1852; since which time he has been stationed at Redditch.

Kendall, Thomas, S.J.—All that I can glean of him is, that he was a native of Devonshire, that he enlisted under the standard of St. Ignatius in 1635, and that he died at Madrid 2nd July, 1672, æt. sixty.

Kenny, Edward.—This zealous and able Irish priest, after rendering valuable service for some years at Poole and at Spetisbury, was requested by the bishop to take charge of the faithful of Penzance.

Kensington, Edward, S.J., of Lancashire, whose real name was Laithwaite. He was younger brother of Thomas, who after his conversion went to Seville, where he was ordained priest, and sent to the mission in the spring of 1604.

Landing at Plymouth, he was apprehended, and committed to the county jail, then under the castle of Exeter. After spending three months in that sink of profligacy and misery, Thomas was arraigned at the Lammas assizes, and was condemned to death for his priesthood, on the testimony of a man who swore to having seen him celebrate Mass at St. Lucar. Edward, the subject of this memoir, was a most bigoted Protestant; on hearing of his brother's imprisonment and condemnation, he hurried down to reclaim his unfortunate brother from the errors of Popery, and the magistrates witnessing his enthusiastic zeal allowed him free access to his priestly brother. But at the end of eight days he became satisfied that he was combating shadows instead of substances,—that he had mistaken for Catholic doctrines the base misrepresentations and calumnies of the enemies of God's Church. The discovery of such unjustifiable practices served as a beacon to direct him through the surges of error, and to lift him upon the rock of truth. By the end of the Christmas holidays he himself was reconciled to the Catholic Church. Impressed with the mercy extended to him, he sought, like another St. Paul, to become the instrument of salvation to others. After studying for some time at Douay College, that storehouse of learning, piety, and martyrdom, he proceeded to Rome in 1608. After his ordinations, he came on the English mission. Devonshire, where he had been favoured with the light of faith, now profited of his ardent zeal to propagate it; and this laborious champion — "laboriosus athleta," as F. More styles him in his History, p. 392—surrendered his life, full of merits, on 24th June, 1643, æt. sixty-one. Rel. twenty-seven, prof. fifteen.—(See also Part First, Chapter I., page 5.)

Kenyon (Anselm), Thomas, O.S.B., took the habit in 1786. I meet with him as missionary at Beckford in 1840; he died at Stanbrooke on 28th July, 1850, æt. seventy-nine.

Kerin, Joseph.—This young and promising priest of the London District, for the benefit of his health came to the west, and accepted the charge of the Tawstock mission from August, 1849, until February, 1850. On 26th October, 1851, at the early age of forty-two, he was released from pain, and was fit for Heaven.

Keynes, Alexander, S.J., of Somersetshire, and of a family fruitful in ecclesiastics and religious ladies. He entered the novitiate of Watten on the evening of 11th November, 1669. After many years of labour in England

he retired to Ghent, where he died in peace on 7th June, 1713, æt. seventy-one.

KEYNES, CHARLES, S.J., a young Jesuit of great promise. Soon after his appointment to the professorship of logic at Liege, he was hurried to an early tomb on 20th September, 1673.

KEYNES, EDWARD, S.J., died a victim of charity 27th July, or 6th August, 1665, during the plague in London, æt. fifty-seven, soc. thirty-eight.

KEYNES, GEORGE, S.J.—There were two of this name in the Society. The senior, who is described as "a prudent and most virtuous man, and a general favourite," died at St. Omer's, late in 1611. The junior, ordained in 1654 (the translator of the "Martyrologium Romanum"), sailed in December that year for the Chinese mission, and died in the Philippine Islands in 1658.

KEYNTS, JOHN, S.J., born at Compton Painsford, co. Somerset, whom Dodd, Hist. vol. iii. p. 315, incorrectly calls James. In the Collectanea S.J. p. 126, I have given a full report of this zealous and charitable missioner, polite scholar, able divine, and discreet superior and provincial in very critical and eventful times. But he lived to God and for God, and could say with David, "Dominus mihi adjutor, non timebo quid faciat mihi homo."—(Ps. cxvii.) This great and good man died at Watten 15th May, 1697, æt. seventy-three, soc. fifty-two.

KEYNES, MAURICE, S.J., entered the order in 1616; said his first Mass at the Gesù, in Rome, 2nd December, 1634; served the English mission for nine years; recalled to Liege to teach philosophy and moral divinity; but died in his native country 1st February, 1654, æt. sixty-one.

KEYNES, MAXIMILIAN, S.J., became a novice in 1674; for many years he was employed in the cultivation of the English vineyard; at length, being allowed to retire to Watten, he there surrendered his soul to his Creator on 3rd March, 1720, æt. sixty-eight.

KINGTON (PACIFICUS), THOMAS, O.S.F., born at Warwick. This very amiable religious, whilst confessor to the Poor Clares at Aire, in Artois, was arrested in the beginning of the French revolution and consigned to the jail, and would have been guillotined on 28th July, 1794, if the tyrant Robespierre had not been executed on the preceding day. In fact, in Coghlan's Directory for 1795, p. 14, he is reported to have been "guillotined for having ventured to

exercise his spiritual functions." On returning to England, after some time he was appointed chaplain at Taunton Lodge, where I had the comfort of meeting him in November, 1810. Retiring therefrom in 1812, he died 18th February, 1827, æt. seventy-three.

King, *alias* Scott, Richard, O.S.B., of Somersetshire.—From F. Weldon's "Chronological Notes," I learn that this good religious died suddenly at Sir Francis Dorrington's house in that county, on his return from Wells to his residence at Leighland, on 2nd July, 1664.

Knight, George, S.J., third son of Henry Knight, of Cannington, Esq., by his wife Elizabeth Blake, was born 12th January, 1733; began his noviceship in 1754; for some time was employed in the Cornish mission. He died suddenly at Courtfield on 25th May, 1790.

Knight, James, S.J., eldest son of James Knight, of Cannington, Esq., by his wife Mary Diana Rowe, born at Cannington 20th July, 1780; at the age of thirty-six quitted the profession of the law for the religious state. In due time he was promoted to holy orders, and said his first Mass at Fribourg on Whitsunday, 6th June, 1824. Courtfield was his first mission. On 26th August, 1830, he was transferred to Soberton. When that mission was removed to Tunbridge (where its new chapel was opened 17th July, 1838), F. Knight repaired to Stonyhurst, and thence to Chipping, where apoplexy carried him off on 12th November, 1844.

Knight (Nicholas), William, O.S.F., brother to George, before mentioned, in early life embraced the order of St. Francis; he was elected a definitor on 27th August, 1788, and when F. Nutt died at Birmingham, 27th September, 1799, was called upon to supply the residue of his term of provincialship, and at the chapter of 1800 was himself chosen provincial. At the expiration of his triennium, he retired to Osmotherly, where he resigned his soul to God on 1st April, 1806, æt. seventy-six.

Knight, William, S.J., son of Henry Knight, of Axminster, Esq., by his wife Mary Barne, was born at Axminster 3rd August, 1813; after studying at Stonyhurst, he joined the novices at the age of nineteen; was ordained priest at Stonyhurst 21st September, 1839, and after saying Mass on the following day in the College Church, was despatched at once to the Preston mission. There he laboured with indefatigable zeal, until ordered to replace F. Mahon, in Trenchard-street, Bristol.

L.

Lacy, George Michael, S.J., born at Bristol 23rd April, 1793; educated at Stonyhurst; for many years was chaplain at Wingerworth, co. Derby, where he died of an enlargement of the heart on 16th November, 1836.

Laffan, William.—A native of the county of Tipperary, studied in Drumcondra College, Dublin, was ordained priest in Pentecost, 1852, and since September of that year has laboured in the diocese of Plymouth. Penzance has at present the benefit of his zealous services.

Lallart, John, S.J.—The first priest that I find attached to Bristol was this Jesuit, soon after the accession of King George II.; but I cannot ascertain the period of his services. He died at Boulogne on 25th September, 1743, æt. fifty-one, soc. twenty-eight.

Lambert, George, S.J., of Norwich; educated at Stonyhurst; joined the society in 1840; for some months in 1855 was the assistant priest at Wardour, until replaced by F. Henry Walmesley on 20th October of that year.

Lancaster, Joseph, S.J., whose real name was La Motte, born 13th July, 1712, was an alumnus of the English College at Rome, and joined the society in 1734. He succeeded F. Lodge in the Cornish mission in 1764, after he had discharged the office of penitentiary at Loretto for some years, and finally, was stationed at Slate Delf, near Chorley, where death closed his eyes on 17th September, 1772.

Lanquetuit, Pierre.—This good abbé, after the French Revolution, established himself at Poole as a teacher of the French language, and in his zeal for religion, with the assistance of Thomas Weld, Esq., who died 1st August, 1810, and of Lady Mannock, who departed in peace 18th April, 1814 (a benefactress to the amount of £800), began the Poole mission, which he conducted with credit until his return to France in October, 1820.

Larkan, John, born at Newton, near Carrick-on-Suir, 3rd September, 1804; educated partly at St. John's College, Waterford, and partly at Rome; but was ordained priest at Prior-park in December, 1830. His first mission was at Westbury, near Bristol, at Pentecost, 1831. Here he was suffered to remain in peace above a year and a half, when he was doomed to run the gauntlet of our missions. On 4th January, 1832, he was transferred to Cannington; on 25th April, 1834, was removed to Axminster; and on 19th July, 1834,

was ordered to Torquay, to supply during Rev. J. M'Enery's absence for the benefit of his health. In April, 1835, he was despatched to Follaton, where he was to continue until 18th November, 1836. Obedience then summoned him to Tawstock, where he was, after a short interval of repose, allowed to continue from 20th September, 1837, to 20th of April, 1838. Thence he was appointed to Shortwood. Here his health and spirits literally broke down for some time, when for his recovery he was permitted to spend some months at Priorpark, and to supply, at Marnhull, for the Easter of 1839; but as soon as the restored tone of his constitution and spirits would admit, he returned to the solitude of Shortwood. In May, 1841, he accepted the Mauritius mission offered him by Bishop Collier. In a letter which this dear friend wrote to me on 1st June, 1841, on board the ship *Tanjore,* Captain M'Leod, he says :—

"In about an hour we go down the Thames, commencing our long voyage. Our little party consists of Bishop Collier and four priests, two of whom are French. Finding myself in delicate health and unequal to the efficient discharge of the duties of an English mission, I acceded to Bishop Collier's application to accompany him to the Mauritius, in hopes of re-establishing my health in a warmer climate. At first Dr. Baines was unwilling that I should leave the Western District, but afterwards complied with Dr. Collier's request. I subjoin his *Exeat:* 'Cum a nobis petierit Rev^imus^ Ged. Bern. Collier, Vic. Ap. Insulæ Mauritii, ut liceat tibi Rev^de^ Frater ex nostro districtu exire, et sub ejus jurisdictione Missioni Apostolicæ inservire, nos venerabili confratri nostro morem gerere, tuæque infirmæ valetudini consulere cupientes, libenter tibi licentiam concedimus ex Vicariatu nostro exeundi et dicto Rev^mo^ Ep^o^ te subjiciendi, declarantis. Te semper bonis moribus fuisse instructum, summumque zelum in missionarii munere peragendo exercuisse. Quapropter omnia tibi bona exoptantes, Benedictionem Apostolicam peramanter impertimur.'"

For full seven years he continued to labour in the Mauritius to the great satisfaction of its bishop. Late in 1848 he returned to England, but without the renovated constitution we had hoped for. After a short period spent at St. Edmund's College, Herts, he was appointed assistant to the Rev. Edward Culler, at Brighton; but to the grief of his flock and of the public he was found dead in his bed on 4th February, 1850, holding St. Luke's Gospel in his hand. His solemn funeral on the 7th of February was described in the *Brighton Herald;* but the editor strangely confounds

him with Rev. John Larkin, S.J., born at Ravensworth, co. Durham, 2nd February, 1801, and at present alive.

Well knowing my reverend friend during the ten years he was serving our Western missions, I may be allowed to add, that I have rarely met a more talented, modest, self-denying, conciliating priest—one more deeply endued with the apostolic spirit.

Laurenson, James, S.J.—This best of my friends, of sixty years' standing, "animæ dimidium meæ," was born at Witham, Essex, 8th September, 1781; and was educated partly at Liege and partly at Stonyhurst. Devoting himself to God and religion, after rendering invaluable service to his college in the capacity of prefect and deputy procurator, he was appointed successor to the Rev. Felix Vauquelin in the Ugbrooke mission, which he reached, to my great joy, on 27th September, 1816. For full fourteen years and a quarter he superintended with pastoral solicitude his rapidly increasing flock, and published a very useful *vade mecum*, entitled "The Scriptural Evidence of the True Catholic Faith," a 12mo. of 140 pages, in the year 1822. To the regret of his flock, and a numerous acquaintance of all denominations, he quitted Ugbrooke on 10th January, 1831, to take charge of the faithful at Lincoln, where he arrived on the 26th of that month and year. Here also he was doing incredible good, when his friend Everard, the tenth Lord Arundell, who knew and appreciated his merits, importuned his superiors to transfer him to the important mission of Wardour. His lordship's wish was granted, and my old friend reached his destination on 23rd June, 1832. On 4th November that year he presented to Bishop Baines for confirmation no less than 166 persons. By his tact, industry, and judicious system of management, he improved the temporalities of the place, the comforts of his residence, and the resources of the poor-school: and he succeeded in attaching to the mission a convenient and spacious cemetery, which was opened with imposing solemnity on 1st January, 1836, to the unfeigned satisfaction and joy of the spectators and friends of religion. But after twenty-one years and nearly a half of incessant labour, this model of pastors was unceremoniously parted with by the family; and since 18th November, 1853, Worcester possesses the privilege of his ministerial services.

Lawson, Thomas, O.S.B. — This universally esteemed religious, after serving the mission, was wisely selected, on 10th May, 1814, to be the first prior of St. Gregory's, at Downside, of which possession had been taken about a

fortnight previously. Resigning his office on 23rd July, 1818, he retired to Salford Nunnery, where, to use the words of St. Maximus, "Sanctam perfectamque vitam mors Deo devota conclusit," on 23rd April, 1830.

Lee, John, born in London 28th August, 1768. He served Hatherop for several years, when he was translated to the Bavarian Chapel, London, to which he was attached until his pious death on 13th July, 1839.

N.B. In the Directory of 1831 it is recorded in the obituary, "1830. February 6th, the Rev. Francis Leigh, Hatherop (Douay)."

Lee, Joseph, elder brother of John, the last mentioned, born also on 28th August, 1765. Like his brother, he was educated at Douay College, and succeeded the Rev. Ralph Southworth at Spetisbury. When Dr. Moulins quitted Blandford in 1814, this good priest, in his zeal and charity, charged himself with attending the faithful in Blandford also. For several years before his death he was tried by severe bodily suffering; but meekly departed to our Lord on Monday morning, 20th January, 1840.

Lempfrid, Prosper, O.S.R., born at Leixham, in Lorraine, 23rd June, 1809; was professed in the order of Redemptorists, 8th December, 1833, and was ordained priest on 18th February, 1837. He is connected with the west by his appointment to the Falmouth mission, where he arrived on 16th June, 1843; but, to the regret of many, left in August, 1844. He is still living in some English mission. At baptism he had received the additional Christian names of Augustus Xaverius.

Lengronne, Charles, born in Normandy 1st January, 1760; for seventeen years he resided at Lanherne, where he died, as he had lived, the model of the ecclesiastical spirit, on 9th April, 1823, and was buried in the new cemetery of the convent.

Lewis, John, *alias* Kemys, was connected with the Tynte family, co. Somerset, and was admitted as alumnus of the English College at Rome in 1653. He was certainly an inmate chaplain at Tor Abbey before the year 1685. By an instrument bearing date 26th August, 1708,* he assigned

* Mr. Lewis's will was made also on 26th August, 1708, and was proved in the Bishop's Court at Exeter on 9th May, 1709, when administration was granted to Martin Giffard, of St. Mangan's, Cornwall, gentleman.

all his right, title, claim, and interest in and unto a certain bond (£600) signed, sealed, and delivered by Edward Cary, of Tor Abbey, Esq., and George Carey, his son, Gent., for the following purpose, "that the principal due on the said bond shall remain for a perpetual fund, at £5 per cent. interest, for the maintenance of a priest of the secular clergy." The obligation which the grantor annexed was, that "the priest shall at all times assist the present family of Tor Abbey, and their Catholic successors, provided that they afford him decent residence, diet, and keeping of a horse.* Moreover, the priest shall assist such poor Catholics as shall happen to be in the parishes of Pancras, Parkham, and thereabouts, when it so happens that the said poor shall not be otherwise provided for. Moreover, the said priest shall say one Mass of Requiem upon the day of my death, and seven more annually for me, the donor, for ever." From the parish register of Tor Mohun I collect that "Mr. Lewis, of Tor Abbey, was buried April 20th, 1709."

Lewis, Laurence, O.S.B.—All that I can learn of him is, that he was professed at Dieulwart, and that he died at Stoke, co. Gloucester, 3rd Oct. 1633.

Lewis, Thomas, S.J., *alias* Culcheth,† was born in Lancashire, 21st April, 1741. After studying at Valladolid, he embraced the Society 28th June, 1763; for a time he assisted as missionary at Lindley, Wappenbury, and Wardour, and then was stationed at Chidiock, where he resided for twenty-one years. On the Rev. William Poole's quitting Exeter in January, 1807, F. Lewis was directed to replace him until October of that year, when he was succeeded by the collector of these memoranda, and the venerable father

* I meet with a similar arrangement by Mrs. Poyntz, of Leighland, made about twenty years before. She left her estate to her nephew, Mr. Rowe, subject to the condition of maintaining a Benedictine chaplain. If he lived in the house, he was to have his diet, and a horse kept free of expense, and a salary of £7 per annum. But should he serve the place only, and not reside in the house, he was to receive £10 per annum. In either case he was to celebrate a determined number of Masses. And should the family cease to keep a priest, then £300 were to be paid to the Benedictine province.

In the Cary case, as Mr. McEnery, on his accepting the Tor Abbey mission in 1822, expressed a decided preference to live out of the house, the family agreed to raise the stipend from £30 to £60.

† This was once a respectable family in Lancashire, and maintained a priest. The estate came to the Diconsons, who married Melior Culcheth, a heiress. A branch of the family is represented by Parmenas Culcheth Pearce, of Teingbridge House, Devon, Esq., whose mother's grandfather, William Culcheth, came into this county about the time of King James II., and died at Kingsteignton 10th December, 1739.

returned to Chidiock. The voice of obedience called him thence to serve the community at New Hall for a time. But he was permitted to resume his favourite station at Chidiock, where he died, honoured and lamented, on 5th September, 1809. He was borne to his grave in the Arundell vault of that parish church by six Catholic brothers of the name of Tucker,—worthy members of his congregation.

Leyne, .—All that I can glean of this wandering priest is, that he took charge of the Poole congregation in the summer of 1835, and disappeared after a service of eleven months.

Lodge, Thomas, S.J., born 7th July, 1726, and admitted a novice in 1744. Soon after his promotion to the priesthood, he was sent to Lanherne, and conciliated general esteem; but in the mid-career of his usefulness he was cut off, on 6th January, 1764, by having slept in a damp bed, as I was informed by the gentleman who superintended his funeral.

Logan, Henry Francis Charles, LL.D., born at Poole, 9th September, 1800; was educated at Cowbridge Grammar School, in Glamorganshire, and Corpus Christi College, Cambridge; but left without graduating. After his conversion, he was admitted into the English College at Rome, where he completed his theological course; but received the higher orders at Prior-park in the Ember weeks of Advent, 1830, with the Rev. John Larkan. For some time he was professor of mathematics at Prior-park, which he left for St. Mary's, Oscott, where for many years he rendered important services and filled the office of vice-president. After serving several missions, he is now stationed at Cale Hill, Kent.

Lomax, Charles, S.J., son of Richard Grimshaw Lomax, of Clayton Hall, co. Lancaster, Esq., by his wife Catherine Greaves, born 8th August, 1810, and educated in the adjoining college of Stonyhurst; at the age of seventeen he enrolled himself amongst the children of St. Ignatius, and was ordained priest 24th September, 1836. His first mission was Boston, on 9th May, 1837; but within a year and a half he was transferred to Tunbridge Wells. In February, 1840, he was removed, for the benefit of his health, to Spinkhill, now St. Mary's, the oldest mission of the province; in September the same year he was charged with Hodder. In September, 1841, he was transplanted to Worcester; at at the end of a twelvemonth he was started for St. Ignatius's

Church, Preston; within three months later he was placed at Lydiate; eleven months after he was despatched to St. Acheul; eleven months later to Wigan; and the following year, on 16th October, 1845, to Ugbrooke, where he found a place "Ubi requiesceret pes ejus."—(Gen. viii. 9.) In the First Part, Chapter III., I have mentioned his successful zeal for Teignmouth, and I congratulate its people on having now —since 28th February, 1856—secured the undivided services of this apostolic missioner.

Lomax, William, S.J., the elder brother of F. Charles, as also of F. Walter Lomax, S.J., was born 26th April, 1804; was admitted a novice at Mont Rouge, Paris, in 1822; ordained priest 21st September, 1833; and six days later made his *début* in the laborious mission of Preston. He is connected with the West by being made coadjutor to F. James Laurenson in the care of the Wardour congregation, from 14th October, 1843, to 7th March, 1845, when he was summoned to Stonyhurst. Shortly after he was directed to supply at Richmond, co. York; thence was transferred to Stockheld; but from 12th January, 1849, was stationed at Pontefract, where this friend of education died on 8th May, 1856. His funeral, on the 13th, was honourably attended.

Lorymer, .—A gentleman who knew him well in Cornwall assured me that he was a secular priest, and that he died at Lanherne in 1762. I have searched in vain for further particulars.

Lovett, Albert, O.S.D., resided at Ugbrooke, partly as tutor to the sons of Hugh, the second Lord Clifford, and partially as chaplain. On 25th April, 1738, he was chosen twelfth provincial of his brethren, and had hardly completed his *quadriennium* of superiority when he died in London on 1st June, 1742.

Loughlin, O', Peter, born 4th November, 1792; ordained priest by Archbishop Troy, in Dublin, on 23rd December, 1815; for some years was parish priest and grand vicar of the diocese of Kilfanora and Kilmadugh; but from bad health was compelled to resign his appointments. I have seen Archbishop Murray's commendatory letters of my reverend friend, dated 6th May, 1834, describing him as "religionis zelo plenum, fide et morum integritate laudabilem, pietate, patientiâ, cæterisque virtutibus Christianis et ecclesiasticis præditum." In the hope that the Devonshire air might revive him, he accepted the easy mission of Axminster, where he arrived on 8th October, 1834; but his state of health

obliged him to cease from attempting its duties just before Christmas. How he still survives is almost miraculous. He may truly say, "Quotidie morior."

Lynass, John (Benedict), born at St. Helen's 6th August, 1823; professed at Ampleforth 15th August, 1843. Soon after his ordinations, he was sent to Cheltenham late in 1851; but his stay was short. He is now serving Leyland mission, near Preston.

Lynch, Thomas, born at Loughrea, Galway, in 1802; was ordained at Maynooth in 1829. After serving Spetisbury and Salisbury, he became the incumbent of Axminster on 10th September, 1852. Here he gave much satisfaction by his blameless life; but getting nervous about his health, he chose to depart on 26th July, 1855. We began to give him up, when he reappeared on 10th November, but to depart (finally?) on Candlemas-day, 1856, to take charge of a community of nuns, with 100 scholars, at Bawnpark, in Ireland.

Lyons, Joseph, O.S.D., born at Cullen, co. Louth, in June, 1797; professed in the Order at Esker, co. Galway, in 1818; studied two years in Rome, and four at Perugia; was ordained priest at St. John of Lateran, in 1821, by Cardinal Litta, and was employed as Lector of Theology. With the consent of his superior, he was allowed, on account of declining health, to come on the English mission; but for which the sequel proved he was little qualified. For a short time he was at Cannington in 1830; and for a brief space was Professor of Theology at Ampleforth; then descended to the mission of Usk; thence came to Calverleigh on 28th November, 1835, to quit for Lyme on 28th December, 1836. His presence was afterwards inflicted on the communities of Lanherne and Hartpury Court; but his total want of self-control became so notorious, that he was removed to Esker, where he could not but practise moderation; and there he finished his course.

M.

MacAuliffe, D.D., Thomas, born at Cork 28th April, 1819; created D.D. at the Propaganda in 1843. For nine years he laboured like an Apostle in the East-India missions, and nearly lost his sight by a *coup de soleil*. To recover his health he reached London, and Cardinal Wiseman placed him at St. Joseph's, Bunhill-row, and at SS. Peter and Paul, Clerkenwell. It was agreed in August, 1855, that he should

be employed at Stonehouse, where he arrived on 11th of that month, and when Dr. Vaughan came down to be installed Bishop of Plymouth, on 25th September, 1855, Dr. McAuliffe was declared rector. After displaying indefatigable zeal, he quitted for Rome 28th July, 1856. He has since returned from the Eternal City, and writes to me that he met with a very kind reception at the Propaganda. They have sent him back to Bishop Grant, with a promise of a pension from the Vicariate of Madras.

McDermot, Anthony, O.S.D., born at Ramore, co. Galway, 4th December, 1800; began his classical education at Clongowes, but finished his higher studies at the College of the Minerva, at Rome, where he entered the holy order of St. Dominic 15th September, 1830. In the following year he was ordained priest. On 11th August, 1833, he entered on the Salisbury mission, which he left for Merthyr Tydvil. The Directory shows that he tried his luck in other dioceses, and at last settled at Berwick-upon-Tweed, where, after several years' service, he died on 21st February, 1855.

McDonnell, John, born at Limerick 10th June, 1796.—He had been a reporter for the London press, when he bethought himself of embracing the ecclesiastical state. Too hastily was he ordained priest at Prior-park in December, 1834, and within four months was sent to conduct the Torquay mission, from which he had to decamp on 12th May, 1836, to seek refuge in Trinidad, where he ended his career in February, 1839. His friend, the Rev. J. McEnery, writing to me, says, "Considering the past—his liability to mental derangement, and the constant outbreaks of that wound in his leg, his decease cannot be regarded in any other light than as desirable. R.I.P."

McDonnell, James, of Ireland, educated at Carlow and Stonyhurst; succeeded l'Abbé Dubuisson, at Weymouth, in 1822; at the expiration of eighteen months he quitted for Rotheraas, whence he was transferred to Leamington, co. Warwick, where an elegant and commodious chapel, in honour of St. Peter, had been opened in October, 1828. (See Ordo of 1832, p. 25.) There the good man exerted all his talents and energy of character for the benefit of souls, until his happy death on 26th June, 1838. On 1st July following, his precious remains were deposited at the foot of the altar. R.I.P.

McDonnell, Michael Thomas, a radiant name among his brethren, born 4th February, 1792, at East Grinstead, Sussex; entered Sedgley-park school on 1st February, 1802,

and began Latin together with Bishop Briggs, Rev. Samuel Day, O.S.B., and several other worthies. Four years later, 26th March, 1806, he was transferred to St. Mary's College, Oscott, in the company of the present Bishop Wareing (born 16th February, 1791), and the Rev. William Foley, who died in February, 1843. In this excellent seminary he pursued his studies with distinguished credit, and was qualified to receive priesthood from the hands of his friend, the immortal Bishop Milner, on 19th September, 1817. His first mission was Worksop, where he arrived on Friday, 6th February, of the year 1818. Six years later, on 11th April, 1824, the Feast of the Dolors of our Lady, he was removed to a much wider field for his zeal and commanding talents—St. Peter's Church, Birmingham. There, amidst good report and evil report, he laboured with an apostolic spirit, and extraordinary benefit to the Catholic cause, in most critical and eventful times, until 31st July, 1841, when he retired from its onerous duties. Bishop Baines was anxious to employ him in the Western District, and had mentioned to him Plymouth, Bath, and Bristol; but the matter ended in his accepting the mission of Tor Abbey, which he reached on 21st December, 1841, and there he rendered important service to religion, until Bishop Baggs, who entertained the highest opinion of his merits, promoted him at Midsummer, 1844, to St. Augustine's Church, at Clifton.* At the end of October, 1847, this gifted priest repaired to Rome, where he arrived 8th December, and on his return in July, 1848, was stationed at St. Peter's, Gloucester, where he continued two years, when Bishop Hendren, in July, 1850, offered him the extensive mission of Plymouth. There he worked with his characteristic energy (see Petition in the Appendix) until he made way, on 13th October, 1851, for the Right Rev. Dr. Errington, who had been consecrated the first bishop of the new see of Plymouth on 25th July that year. Since 1st April, 1852, my talented friend has been shelved at Shortwood. Always ready with his pen, and his fluent tongue, to uphold the cause of truth, and justice, and charity, his merits would fill a volume; and his name will go down to posterity as one of the ablest and most honourable of the secular clergy.

McEnery, John, the fourth son, I believe, of Mr. Matthew McEnery, of Limerick, was born in that city 27th

* This good bishop, an example of mild and condescending bearing, has been known to say, "I have not a more docile priest in my diocese than the Rev. Thomas McDonnell."

November, 1796. His father, being burthened with a large family, quitted Ireland for the United States of America, leaving John, who had manifested a strong disposition for the ecclesiastical estate, to pursue his studies in the episcopal seminary at home. And how well the youth profited of the opportunity, is apparent by his promotion to the priesthood at Limerick on 1st June, 1819, and by the testimonial of his professor of divinity, Dr. Charles Hanrehan, who had known him from childhood, and certified on 7th January, 1822, to his talents and virtues, adding, "Eum, ut qui sit optimæ spei Presbyter, plurimùm in Domino commendo;"—and by the *exeat* of the same date from his bishop, Dr. Charles Tuohy, stating him to be worthy, "qui ab omnibus, tanquam pius Christi Sacerdos admittatur."

On the 8th March, 1822 (Friday), he reached Exeter, where I first made his acquaintance, and the next day he quitted me to make his *début* in the Tor Abbey mission. During the nineteen years that he continued attached to the Cary family, *i.e.* until his lamented death, he secured their affection and confidence; and I can truly say, from my intimate knowledge of him, that as far as his delicate health would permit, he was exemplary in the discharge of his ministerial duties; that he had a heart formed for enduring friendships; and that, in my long experience, I have met with no priest who inspired and conciliated, to a greater degree, the respect and esteem of all classes, by the courtesy of his manners, his polished taste, his vigorous intellect, and varied learning. The Geological Societies of London, Paris, &c., were proud to number him among their members. But his health was very delicate, and Bishop Baines, in his license for his travelling abroad, dated Bath, 12th April, 1836, recommended him to all prelates for permission to celebrate Mass, "aliasve sui ordinis functiones exercere, prout ipsi necessarium, vel ipsis visum fuerit, permittere dignentur." Returning from his travels with no improvement to his health, he led a lingering life, and died on Thursday evening, 18th February, 1841, in the friendly abbey. His mortal remains were deposited near his pious friend the Rev. Charles Timings, in Tor Mohun churchyard.

Maes, Louis, born in Iweregham, in the diocese of Bruges, on 29th November, 1811; was promoted to priesthood on 20th December, 1834, by Engelbert, archbishop of Mechlin, and created Bachelor of Divinity with high commendation, in the University of Louvain, on 20th March, 1837; in the ensuing year was appointed to St. James's parish, in the city

of Bruges; but after twelve years' discharge of its pastoral duties, this amiable and enlightened ecclesiastic accepted the direction of the Visitation Nuns at Westbury super Trym, where he arrived on 29th June, 1850.

Mahon, Henry, S.J., born in Dublin 25th September, 1804; studied at Stonyhurst; commenced his novitiate at Mont Rouge 1st November, 1823; for four years conducted the little school of the order in London; was ordained priest at Stonyhurst 20th December, 1834. This very intelligent, solid, and meek father was appointed assistant missionary at Wardour from 3rd April, 1835, to 4th July, 1838, when he was transferred to Preston. There two years' hard service so impaired his health, that he was relieved from all missionary labour. On 13th September, 1842, he was enabled to take charge of the Spetchley congregation for the next four years, when he was directed to assist the venerable Dr. Coombes, at Shepton Mallett. In March, 1848, he was ordered to Trenchard-street Chapel, Bristol; thence recalled to London, where he is now stationed.

Magrath, Cornelius, an eccentric young priest of the sister kingdom, for about two years was stationed at Axminster, but quitted at Midsummer, 1824. What became of him I never could learn. Most certainly he was disqualified to uphold the respectability of a Catholic clergyman.

Mansfield, Richard, born 2nd September, 1828, at Old Strancally Castle, parish of Kilcoker, co. Waterford; made his studies at St. John's College, Waterford. In Pentecost week, 1851, he was ordained subdeacon and deacon, and priest on Septuagesima Sunday, 1852, by Dr. Nicholas Foran, bishop of that city. On 12th March, 1852, he commenced his missionary career at Stonehouse; but on 16th October of that year was sent to Camborne, where he is producing much fruit.

Manger, Thomas, of the diocese of Winton; arrived at Rome in 1587. He is mentioned by Bishop Challoner in his Memoirs, in the report of the execution of William Pikes, the lay martyr, at Dorchester, in 1591. All that I can glean farther of this venerable priest is, that he was officially appointed archdeacon of Somerset and Dorset.

Marcellian (John Anthony Pini).—Of this Passionist father—born 24th December, 1819; admitted to his religious profession on 10th August, 1837; and who died prior of his brethren at Woodchester, so prematurely, on 14th March,

1848—I have treated in the first Part of this compilation, Chapter XIV., p. 167.

Mark, John, S.J., was born in Devonshire in 1621; at the age of nineteen he consecrated himself to God in the Society. In 1652 he was ordered to the Lancashire mission, where I find him three years later, after which I lose sight of him.

Marest, Jean Baptiste, born, as he told me, at Tour de Ville 1st April, 1768; was ordained priest at Winchester in the Whitsun week of 1793, by the bishop of Rhodez, and soon was attached to Lord Arundell's family at Wardour. On the retirement of F. Edward Nihell he succeeded to the charge of that numerous congregation, and for sixteen years held it, with credit to himself and the benefit of his flock. Infirmities led him to resign its arduous duties in March, and on 26th July, 1817, to succeed to the direction of the Theresian nuns at Canford; eight years later he escorted them to Torigni; and at the end of five years to a more eligible residence at Valognes. There the venerable abbé closed a life of usefulness on 3rd February, 1849, at the age of eighty-one.

Marquant, Henri Jacques.—This learned and solid ecclesiastic succeeded the Rev. Henry Innes, at Calverleigh, but quitted in the spring of 1808 to become director to the Benedictine nuns at Winchester, with whom he remained until his death in August, 1831.

Martin, John, O.S.B.—This Douay monk, shortly after being made priest, was sent to his old father at Balsbury, in Somersetshire; but fell sick of the small-pox, and before he could reach his father's house, died at Wells on 30th April, 1672, being assisted, says Weldon, by the Rev. F. Peter Salvin, and having sent for and seen his parent before his death.

Martin, Thomas, a secular priest of considerable note, and appointed archdeacon of Cornwall and Devon.

Mauron, .—I well remember this respectable French abbé at Truro, in October, 1810, where he had been stationed some time. I think he returned to France at the restoration of the Bourbons.

Mayhew, Edward, O.S.B., of Dinton, near Salisbury.—After being a secular priest on the mission for twelve years, he took the Benedictine habit, and was admitted to his profession by the venerable restorer of his brethren, F. Sigebert Buckley, on 21st November, 1607. His learned labours are, "Notes upon the Sarum Manual"; "The Grounds

of the New and Old Religion;" "An Answer to Mr. Field's Objections;" "A Paradise of Prayers;" "Congregationis Anglicanæ Ordinis S. Benedicti Trophæa." This last work he dedicated to his dear friend, Dr. William Gifford, O.S.B. Dodd could not ascertain the time of his death; but F. Weldon (p. 124) records that he died at Cambray 14th September, 1625, and that he lies buried in the parish church of St. Vedast.

Mayne, Cuthbert.—Of this Protomartyr of Douay College, I have spoken in the first chapter of this work. He was born at Youlston, near Barnstaple. At Easter, 1576, he reached Golden, the seat of Francis Tregian, Esq., in St. Probus' parish, Cornwall, as his chaplain; but passed for his steward. In June of the following year, Dr. William Bradbridge, bishop of Exeter, being on his visitation at Truro in that neighbourhood, prevailed on Sir Richard Grenville, the high sheriff, to search Golden House, and there, says Tonkin, the Cornish historian, "the priest was found concealed under an old tower." Dr. Challoner's Memoir of this martyr, who suffered at Launceston on 29th November, 1577, is particularly interesting. As for the sanguinary bishop, "he was found dead at his living of Newton Ferrers, no one being about him, on 28th June, 1578, in debt for tenths and subsidies received to the amount of £1,400, whereupon all his goods were seized for the queen's use."

Meredith, John, a native of Bristol; educated at Oxford, but ejected soon after the accession of Queen Elizabeth. From Douay he was sent a missionary into England in 1576. Dodd, vol. ii., p. 109, says, that after labouring in his functions, he was at last apprehended, and suffered a long imprisonment, chiefly at Wisbech. The venerable old man was banished in 1603, and probably died abroad.

Metcalf, Edward, O.S.B., in religion took the name of Placidus. He was a most promising member of Ampleforth, when he accepted Bishop Baines' offer of secularization, and to aid his lordship in the organization of Prior-park College. Full of zeal and talent, he was soon after sent to Talacre, in Flintshire, where he acquired such a competent knowledge of the Welsh language, as to translate into it "The Douay Catechism," and "The Garden of the Soul," "Reasons for Embracing the Catholic Religion," and "Think Well On't," for the benefit of his flock and the principality. His next mission was Newport. There he laboured with apostolic fervor for several years. In 1844, and the following year, he was removed to the easier station of Trenchard-street, Bristol,

—thence transferred to Leeds, where he died, the victim of fever, on 28th May, 1847, æt. fifty-six. He might say, "Vivus docui; nec cesso docere mortuus."

Mitchell, John, born 2nd February, 1811; completed his studies at Oscott, and on 18th October, 1837, was promoted to the priesthood, by Bishop Walsh, in company with the Rev. James Brown, who has since been consecrated the first bishop of Shrewsbury. For a short period my reverend friend was coadjutor to the Rev. Thomas Macdonnell, of St. Peter's, at Birmingham, whence he was transferred to Chipping Norton, which he served with great credit for nearly seventeen years. For the benefit of his health he sought a warmer climate. Bishop Burgess kindly offered him the Taunton mission, which he reached on 3rd February, 1853, and I trust it will long experience the fruits of his experience and of his energetic administration.

Mildmay, Matthew, S.J.—Owing to the loss of documents, but very scanty light can be thrown on this reverend father. He was certainly labouring in the diocese of Exeter in 1701 and 1704; but of how long, before or after, no trace remains. He died on 5th March, 1713.

Millington, George, O.S.B. — In religion took the name of Bernard, succeeded his reverend *confrère*, F. King, or Scott, already mentioned, at Leighland in 1664; and, like him, died suddenly on 4th August, 1667, on his returning from Taunton to his home, aged about forty.

Miot, L'Abbe.—This amiable and talented priest, after serving the church of Clifton for seven years and a half, was transferred, in the middle of April, 1856, to Chelsea.

Molyneux, Richard, S.J., senior and junior.—The first was born 10th March, 1696, and entered the order at the age of nineteen. For a time he was stationed at Gateshead, and professed in Maryland 13th June, 1734, where, two years later, he was declared superior. Returning to England, he was placed at Marnhull for a short time; thence he was transferred to Bonham, where he closed a blameless life on 17th May, 1766.

The junior was born 3rd May, 1700; at the age of twenty-two he devoted himself to God in the Society. I meet him at Marnhull on 25th November, 1755, and there he ended his course 5th June, 1769.

Molyneux, William, S.J., a native of Lancashire, and born 1st February, 1726; consecrated himself to God in

religion at the age of twenty-two, was ordained priest at Liege on 13th June, 1756, and was promoted to the rank of a professed father 2nd February, 1767. He had served Stapehill for some time, before he was called away to serve the missions of Ince-Blundell, Stonyhurst, and Brinn, in his native county. Obiit 30th April, 1789.

Morall, Alphonsus Maria, O.S.B., born at Stoodley, co. Warwick, 20th March, 1825. After completing humanities at Downside, he was professed in the order, 28th January, 1845, and promoted to priesthood at Prior-park by Bishop Burgess on 21st September, 1853, and soon after was appointed pastor of the Downside congregation.

Morewood (Bernard) James, O.S.D., born in Warwickshire 1st May, 1824, and educated at Shrewsbury School; was received into the Catholic Church on Whit-Saturday, 1843; entered the Dominican Convent at Hinckley, in the first week of October, 1845; professed 10th October, 1846; and ordained priest at Oscott by Bishop Ullathorne 22nd December, 1849. Full of energetic zeal and charity,—and of the spirit of his holy order,—it is wonderful how he multiplies himself in enkindling the fire that Christ came to cast upon the earth. Woodchester and Stroud proclaim his merits; but I forbear, and must leave it to posterity to do him justice.

Morgan, Charles, borne at Knowle Manor House, near Bristol, 5th September, 1830. Converted to the Catholic faith in 1849, he was inspired with zeal to become the minister of salvation to others. After studying at Prior-park, he was ordained subdeacon 12th March, deacon 21st September, 1853; and priest on Epiphany, 1856. He assisted at Axminster for a month, sailed for the Crimea 5th March, 1856, and reached Scutari in safety.

Moriland, L'Abbe.—This truly amiable priest served Tor Abbey for some time; but, as I well remember, quitted soon after my arrival at Exeter. He went direct to Wappenbury, near Coventry, and there continued until his return to France, about 1816.

Morris, John Brande.—This eminent scholar was born at Brentford, Middlesex, on 4th September, 1812, and was nephew to the distinguished chemist, Mr. William Brande. In 1831, he was entered a commoner of Balliol College, Oxford; two years later was elected Fellow of Exeter College; and subsequently was appointed assistant to Dr. Pusey in the Hebrew Professorship of that university.

On 16th January, 1846, this gifted man embraced the Catholic faith, and was promoted to priesthood at St. Mary's College, Oscott, in 1849. To sustain the credit of Prior-park, he lent for a time the aid of his great talents to the students there, but retired much dissatisfied. On 30th June, 1852, he attached himself as chaplain to the late Edmund Rodney Pollexfen Bastard, of Kitley, in the parish of Yealmpton, Devon, Esq., and there he opened the new Catholic chapel, near the parish church, on Sunday, 4th July, 1852. The prospects to religion grew cheering, and he had the satisfaction of witnessing his patron's marriage to his early friend, Florence Mary, eldest daughter of Simon Scrope, of Danby, Esq., at St. Mary's, Chelsea, on 22nd November of the ensuing year. In fact, he had been the principal instrument, under God, of introducing the couple to each other.

Bishop Errington nominated my reverend friend a canon of the New Chapter of the Cathedral of Plymouth, and he was duly installed on 6th December, 1853. We hailed him as an ornament and luminary of our Body, but were grieved to hear, in the autumn of 1855, that there was a probability of our losing the benefit of his valuable services. Matters did not run so smoothly and comfortably for him at Yealmpton as we could have wished, and he accepted the offer of chaplain to his former pupil, Sir John Acton, of Aldenham Hall, near Bridgnorth, co. Salop, where he arrived on 29th November, 1855.

> "I bone, quo virtus tua te vocat: i pede fausto,
> Grandia laturus meritorum præmia."

We have from the pen of this profound thinker—

1. Nature, a Parable; a Poem, in seven books.
2. A Translation of St. Chrysostom's Tome on St. Paul's Epistle to the Romans.
3. An Essay for the Conversion of the Hindus (to this a prize of £200 was awarded by the examiners, Professor Wilson, of Oxford, and Dr. Mill, of Cambridge).
4. Select Homilies from St. Ephrem, from the Syriac, in 1846.
5. A Translation from the Italian, "The Months of May and November;" written by F. Alphonsus Muzzarelli, S.J., who died 25th May, 1813, æt. sixty-four.
6. "Jesus, the Son of Mary," 2 vols. 8vo. 1851.

I know that he contributed several articles to the Protestant *Critic*, to the *English Churchman*, with the final letters of his names, "N. E. S.," and some Essays in the *Dublin Review*

and *Rambler*. His Letters on Education appeared in the *Weekly Register*.

Morton, David.—His real name was Lonreghan. He was educated at Carlow, was ordained by Bishop Collingridge, and employed for some time at Poole, at Usk, next at Wrexham in Denbighshire, then at Wellington in Shropshire; after which he eludes my research.

Moulin, Pierre, D.D.—This learned divine resided for eight years at Blandford, up to 1814, and had charge of a little flock. He then removed to Brigg, in co. Lincoln; but after a short period returned to France, where he died in 1822.

Moutier, Jean Marc Romain, was born in the parish of Nôtre Dame du Havre on 25th February, 1767. He was educated in the University of Caen, and ordained priest at Paris by Dominic de la Rochefoucault, cardinal priest of the holy Roman Church, archbishop of Rouen, on Saturday, 18th June, 1791; emigrated to England 6th September, 1792; for some time resided in Berkshire, but in 1797 settled at Bristol, where, during twenty-six years, as a teacher of the French language, he acquired universal esteem and respect by his attention to his professional duties and most exemplary conduct. Having realized a competent fortune, he was induced to accept the easy situation of chaplain to the Chichester family at Calverleigh, near Tiverton, where he arrived on 5th August, 1823. Here he endeared himself to every one by his obliging and cheerful disposition, and by his tender regard for the sick and the poor. It pleased Almighty God to visit him with a long and afflicting malady, which terminated with his death on 15th April, 1833, at Exeter. His mortal remains were deposited, with due respect, in a vault behind St. Nicholas's Chapel, on the 18th, and the following epitaph may be seen on the tablet over his tomb:—

✠
H. S. E.
Reverendus Dei Sacerdos,
Pietatis et Beneficentiæ Exemplar,
Joannes Marcus Romanus Moutier,
In Urbe Portûs-Gratiæ oriundus,
Morbo gravi consumptus est Exoniæ
XVII Kal. Maii, A.D. MDCCCXXXIII,
Cum sex et sexaginta annos complesset.
Ave, anima candidissima,
Et vive in Deo, memor tuorum.

I may now proceed to give an analysis of all the docu-

ments relating to his noble foundation of the Tiverton mission. To me it is now a most painful task to relate the gross misapplication of the funds, which he had generously devoted to the foundation of this Tiverton mission. The reader will carefully bear in mind that his disposition of his property for the purpose had been legalized full eight months before his death by the passing of O'Connell's Bill. Alas! how well I remember the good man's dwelling on the pleasing prospect of religion in Tiverton, and the comfortable provision he had secured for its incumbent!

On my communicating to Bishop Baines the intentions of my lamented friend, his lordship, on 8th December, 1831, wrote to me as follows: "The good abbé's intention respecting the foundation of a mission at Tiverton is most welcome. I pray that God may bless the author of this good work both here and hereafter. Such acts of munificent charity are rare in these days." Again, on 8th April, 1833, the bishop addresses me thus: "Make the poor sufferer, Mr. Moutier, understand how much I feel obliged to him for the Christian, charitable, and benevolent disposition he has made of his property; and assure him that his intentions and wishes shall be scrupulously attended to." On 25th May, 1833, the same bishop writes: "Mr. English, my solicitor, received, a week ago, the probate of Mr. Moutier's will" (the testator had died on 15th April that year). On 1st October, 1833: "I shall be happy to co-operate, to the best of my power, in establishing the mission of Tiverton according to the wishes of the worthy Mr. Moutier." In answer to the remonstrances and complaints of some members of the Chichester family at the unaccountable delay in commencing operations, his lordship repeated the assurance, that "Mr. Moutier's wishes should be strictly adhered to." Even Dr. Brindle, in his letter to me of 1st March, 1841, concludes thus: "You need not, I assure you, have *any fear* that Dr. Baines will not scrupulously fulfil the intentions of the good abbé, who has done so much for the Tiverton mission." On 9th June, 1841, his lordship assured the head of the Chichester family of Calverleigh, "I will fulfil Mr. Moutier's intentions of applying his money to Tiverton. It would be a crying injustice to apply *elsewhere* the funds which had been left for *Tiverton alone*. However others might misapply money left for particular purposes, I shall act up to the intentions of the donor." Out of an immense mass of letters, which are in safe custody, his lordship's grand vicar coolly wrote, on 25th February, 1841: "Who questions that Mr. Moutier's pro-

perty is to be employed in any way but *that* which he frequently and openly spoke of?"

It is but truth to say that the irregularity and uncertainty of even a small proportion of the income due to the poor incumbent, injured the credit of Prior-park, and shook the confidence of charitably-disposed persons. And when I review the crying injustice exercised towards the victimized clergymen of such a noble foundation, I am tempted to agree with an eminent prelate, well acquainted with the merits of the case: "Hereafter, good people wishing to endow churches, missions, &c., will be inclined to employ none but lay trustees, who will not surrender their trusts for the prayers, commands, or threats of any ecclesiastical authorities."

Moutardier, Lewis Benjamin, S.J., born at L'Aigle, in Normandy, 22nd November, 1786; educated principally at Stonyhurst; was admitted into the novitiate on 20th June, 1810; ordained priest 4th September, 1813; and during the long period of nearly thirty-seven years, viz., from 19th July, 1817, until May, 1854, had charge of the Lullworth congregation, and displayed the uniform example of enlightened zeal, cheerful piety, and sound discretion. No Jesuit could be more deeply impressed with the spirit of his holy founder, especially as regards poverty of spirit, and implicit obedience. He is now at Stonyhurst.

Mundyn, John, born at Maperton, Dorset; educated at Oxford; was admitted a fellow of New College in 1562; but refusing to conform to the established religion, was ejected by Dr. Robert Horne, bishop of Winchester, at his visitation of that college (which had been founded by the immortal William Wykeham). After some years he went abroad, and in 1580 applied himself to the study of divinity at Rheims, but certainly did not take orders there. This is manifest from Dr. Allen's letter, bearing date, "Rheims, 11th August, 1581," to F. Alphonsus Aggrati, S.J., rector of the English College at Rome, in which he writes that "John Mundeyn, who will deliver this dispatch, has left with us '20 aureos,' that the amount may be paid him in scudi on his arrival at Rome. I earnestly recommend him to your paternity's attentions and favour. He was never an alumnus of this college, though he was a convictor for some time at his own charges. Truly he is a good and honest Catholic, and goes to your city chiefly for devotion's sake. He is not unfit for the priesthood; nevertheless, he has not hitherto been a

postulant for it; nor have we urged it much, because he did not live at the college expense. But if he should now express a wish, and for that purpose should require £8 or £12 additional, I will be answerable for the repayment. In the direction of such extraordinary men there always must be some trouble: but you are known to be English in heart and affection, &c. Farewell in Christ Jesus,

"G. Alanus."

In the following year he became a candidate for the priesthood, and was ordained in the Eternal City. He hastened back to his own country to exercise his apostolic functions, but soon fell into the hands of his enemies. At the end of February, 1583, he was apprehended on Hounslow Heath.—(See Bishop Challoner's Memoirs.) Rishton adds that he was brought into the Tower, and put into irons for twenty days. Within a twelvemonth, viz. 12th February, 1584, he was dragged to be butchered at Tyburn. The night before his martyrdom he addressed the following note to his cousin, at Rheims, which we copy from the original:—

"Cosyn Ducke, I am now warned to prepare against to morrow to go to dye, and yet I hope in Jesus Christ to live too for ever; and having almost forgotten you and others my freinds, was like to have passed you in silence; but I pray you make my humble commendations first and especially to my good Mrs. and my onely patron Mr. Hyde; secondly, to that good Dr. Farar, the sweetest man in Christiendom to live withal; thirdly, and so lastly, to Mr. President, Mr. Bayly, Mr. Rainolds, and all other my good freinds, desiring them all most hartely to pray for me; and if ever I dyd ever offend any of them, that they will forgive me: so I committ you to God, desiring that we may have together a joyful resurrection, with my hearty commendations biddinge you farewell for ever in this worlde. Your loving frynd and Cosyn,

"John Mundyn."

Muttlebury, George (Placid), O.S.B., born in Somersetshire: whilst a priest on the mission came to Dieulwart to petition for the habit of a monk; here, says F. Weldon, his pleasing qualities rendered him highly grateful to all his brethren of that house, amongst whom he happily ended his life in a good old age, 6th July, 1632.

N.

Naylor, Placid, O.S.B.—This good monk served the Bath mission nearly twenty years, from 1757 to 1776. He ended his days at Paris in January, 1794.

Neale, Thomas, born at Yeate, co. Gloucester; educated at Winchester School; elected a scholar of New College, Oxford, in 1538, and two years later a perpetual fellow. In 1546 he was promoted to holy orders, and as Wood relates in his Athenæ Oxon., was accounted "an able theologian, and admirably well-skilled in the Greek and Hebrew languages." Dr. Bonner chose him to be one of his chaplains; and in the reign of Queen Mary he was in high favour. In the reign of her successor he retired, after some time, to the village of Cassington, about four miles from Oxford, where he seems to have been buried. In 1590, æt. seventy-one, he composed his epitaph in Latin, wherein, after alluding to his empty fame of a linguist, he thus appeals to his pupils for their charitable prayers.

"Vos ergo Thomæ Neli quos Lingua juvabat,
Elinguem, linguâ (quæso) juvate piâ."

He is thought to be the original reporter of the story of Dr. Matthew Parker's consecration at the Nag's Head, Cheapside, London.

Needham, Charles.—I think was the third son of John Needham, Esq., of Hilston, co. Monmouth, by his wife Elizabeth Rowe of Leighland, received his education at Douay College, and was justly esteemed and admired for his courtier-like manners and polite scholarship. On 19th December, 1745, he became the incumbent at Tor Abbey, and for upwards of forty years continued his valuable services to the Cary family and his little flock. At Michaelmas he retired from ministerial duty to make room for his friend, the Rev. John Halford, already mentioned; but took up his residence for the ten successive years, in the adjoining village of Tor Mohun. At length, on 22nd February, 1798, he bade adieu to a spot where he had witnessed fifty-two revolving suns, and settled himself in London, where he departed in peace on 10th September, 1802, at the advanced age of eighty-eight.

Nelson, *alias* Newton, James, S.J., born in London 10th June, 1736; at the age of eighteen joined the Society. In declining age his patience was perfected by increasing infirmities; but he rendered what assistance he could to his

friend, F. Robert Plowden, the laborious missionary at Bristol, at whose house he finished his course on 2nd April, 1803.

Neve, Frederick Robert, born at Eton, Bucks, 28th August, 1806. His father was the Rev. Frederick Hervey Neve. Educated at Eton College, and at Oriel College, Oxford, he proceeded A.M. in 1828, and for twelve years was rector of Poole Keynes, Wilts, before his reconciliation to the Catholic Church in October, 1845. After passing a twelvemonth at Prior-park, he repaired to the English College at Rome in October, 1846, where he continued until May, 1848, having been admitted to priesthood by the Cardinal Vicar on the 18th March of the last-mentioned year. Since his return to England he has been attached to the Church of the Twelve Apostles at Clifton.

Newport, Maurice, S.J., a native of Somersetshire; joined the Society at the age of twenty-four, and was admitted amongst the professed fathers on 23rd November, 1643. For many years he taught humanities at St. Omer's, and for a considerable period was employed in the English mission. After spending half a century in his order, he died in London on 4th December, 1687, æt. seventy-six. Dodd, in his "Church History," vol. iii. p. 319, merely says, "I take it, he was a member of the Society of Jesus." In 1665 this classic father presented his "Votum Candidum, seu Poema congratulatorium" to his Majesty King Charles II. A second edition appeared in 1669, and a third in London in 1676, containing 368 pages, revised by the author. At the end is a poem, dedicated to James, Duke of York, and his Duchess, Mary d'Este, on the birth of their infant son, Charles, Duke of Cambridge. Was he not the author of "A Golden Censer full with the pretious Incense of the Praiers of Saints." Paris, 1654, pp. 142, dedicated "To the High and Mighty Princesse, Henrietta Maria, Daughter of England?"

Newsham, James.—I am informed that this venerable priest of Douay College resided for a time at Spetisbury. He departed to our Lord, at Hammersmith, on 11th June, 1825, aged eighty-four years.

Nihell, Edward, S.J., born in Antigua 18th January, 1752; in the seventeenth year of his age embraced the pious Institute of Jesus. At the expulsion of his English brethren from their college at Bruges, he was one of the masters; and subsequently at Liege filled the same employment. There

he was ordained priest, and said his first Mass 6th June, 1776. Twelve years later he succeeded F. Charles Forrester, as the pastor of the Wardour congregation. After discharging his ministerial duties, during fourteen years, in a manner that endeared him to the Arundell family and his increasing flock, he quitted for Trinidad, where he fell a victim of charity in attending the poor negroes, on 4th November, 1806. He was a man of great merit, esteemed for sound sense and an amiable temper—full of kindness and goodness.

Normand, Nicholas, of the diocese of Rouen, born 1st January, 1760; after the emigration he supplied in several places in the Midland district; for a short time resided at Tor Abbey, then fixed himself at Spetisbury; but finally at Stapehill, where he died 14th January, 1842.

Norrington, Henry, born at Plymouth 29th April, 1809; whilst qualifying himself for the chemical profession, he was reconciled to the Catholic Church, in June, 1826, by that worthy pastor of Plymouth, Dr. Costello. Wishing to become a minister of salvation to others, he obtained matriculation in the English College at Lisbon, where he was ordained deacon 29th March, 1835, and priest on 13th March, 1836, by the bishop of Angra, coadjutor to the patriarch of Lisbon. For the benefit of his health he travelled much, especially through Palestine, Syria, and Arabia, and, as he told me, had made a large collection of materials towards printing the account of his tour, as also a new version of the Psalms from the Hebrew text; but which, increasing and painful weakness of sight prevented him from accomplishing. Axminster was the only mission that partook of his ministerial services. There he arrived on 27th October, 1837, and at Terrace Lodge, the seat of Henry Knight, Esq., who always treated him as one of the family, he closed a suffering life, by a most edifying death, on 8th December, 1848. At his own desire he was buried on the north-west side of the cemetery of SS. Michael and George, Lyme Regis, where I copied the following inscription on the edge of the coffin-shaped-slab, adorned with a cross fleury, chalice, and book, which covers his grave.

Hìc jacet Henricus Norrington, Presbyter Capellæ S. Mariæ
Apud Axeminster, qui
Obiit VIII Dec. A.D. MDCCCXLVIII. Ætatis suæ anno XL.
Jesu Domine miserere.

Norris, Richard, S.J., of Lancashire.—He entered the English College in 1677, and probably joined the Society in

that city. He was stationed, in the reign of James II., at Exeter, where "a Mass-house was opened," as I find in Calamy's "History of Puritan Ministers." This excited the bile of the fanatical party, and especially of that eccentric and sour bigot, George Trosse, who, dying on 11th January, 1713, æt. eighty-two, was buried in St. Bartholomew's yard under an altar-tomb, with an epitaph composed by himself:—

Hìc jacet
Peccatorum maximus,
Sanctorum minimus,
Concionatorum indignissimus,
Qui huic maligno valedixit mundo.

But so complete was the demolition of this chapel at the arrival of William, Prince of Orange, in November, 1688, that I have never been able to satisfy myself where it actually stood. During the hurricane of this Revolution, F. Norris judged it advisable to give way to wrath, and to attempt his escape from the city. But he fell in with the sentinels, one of whom levelled a blow at him with a battle-axe, the force of which was averted by a comrade, and the father luckily got off. That night he passed in a hovel on the bare ground. Ascertaining the next day that he was diligently searched for, that a reward was offered for his apprehension, and that the very man who had prevented the intended fatal blow from having effect had engaged to discover him, wherever he should be, he decided on taking some other direction. For two days he lay concealed in a damp and uncomfortable room, exposed to wind and weather in that inclement season. Understanding that the troops had quitted Exeter (the Prince of Orange had reached this city on 9th and left it on 20th November), he determined, say the Annual Letters, to return "ad Catholicos infirmandos;" he was then distant sixteen miles, and he made the journey during the night amidst torrents of rain, dreadful roads, and almost barefoot. On his arrival he found the population in a more excited state than before; some one had threatened to put the mayor (Sir Thomas Jefford, Knight) to trouble for not having arrested the father before; now all the houses of the Catholics were diligently searched for him, and a reward of "200 aureorum" was offered for his apprehension. Convinced that he must be discovered if he remained, he left the city in the dead of night, and under the protection of Heaven, though the roads were watched for thirteen miles of his journey by armed patrols, he experienced no molestation. After a delay of six months,

he again ventured on a visit to his afflicted flock; his residence was searched, and he had but time to escape along the roof to an adjoining house. On one occasion, he was actually in the hands of some soldiers, who were sent to apprehend him; yet, by the favour of Providence, he succeeded in giving them the slip.

In 1701 and 1704 I meet with this good father as the superior of his brethren in Devon and Cornwall. He died 21st June, 1717.

Norris, Sylvester, S.J., of Somersetshire.—He had been created D.D. at Rome before the date of his admission into the Society of Jesus. His learned works,—"The Antidote, or Treatise of Thirty Controversies against Sectaries," 4to. St. Omer's, 1618, pp. 322, with its Second Part, 1619, pp. 247; "The Appendix to the Antidote," 4to. London, 1621, pp. 107; "The Pseudo-Scripturist," 4to. 1623,—must ever rank him amongst the ablest of our polemical writers. After serving the mission with great zeal and ability, he died in England, 16th March, 1630, aged fifty-nine.

O.

O'Donnell, Nicholas, O.S.A.—Born at Cahir 17th December, 1802; joined the Augustinian Order at the age of twenty, and was ordained priest at St. John Lateran, Rome, in September, 1825. For a long time he served the mission and taught philosophy at New York.

The reader should know that Bishop Ullathorne, the successor of Bishop Baggs in the Western District, consecrated 21st June, 1846, was most anxious to establish an Augustinian mission at Bristol, and applied to the General of the order, the Very Rev. Dr. Joseph Palermo, for the purpose. The General accordingly sent Father Nicholas O'Donnell, above mentioned, in February, 1848, with the full intention of providing him shortly with another member of the order. But owing to the revolutionary times at Rome, the assistant's arrival was delayed. In the mean time F. O'Donnell was placed by the bishop at Pennywell, on the Stapleton-road. There this zealous and experienced religious man erected the Church of St. Nicholas de Tolentino, which was opened for public worship on 21st December, 1850. There was now a prospect of a rich harvest of souls, and when tranquillity was restored at Rome, the General wrote, on 4th July, 1852, to the zealous pastor, that he had sent him an efficient assistant in the person of the Rev. Brother Thomas Crowther.

The General's letter was duly notified to the new bishop of Clifton, Dr. Burgess, as also the arrival of the Rev. Thomas Crowther, on 26th July. His lordship's grand vicar replied on the following day, that the bishop had other views as to that mission; but would give them both employment elsewhere. F. O'Donnell sent a reply three days later, a *chef-d'œuvre* of the kind, in which he modestly states the conscientious perplexity of reconciling with his vow of obedience the abandonment of a post assigned to him by his General, until he received his orders, to whom he would forward the correspondence without delay. On 2nd August F. O'Donnell had to make an excursion for a few days, leaving his assistant at the chapel-house. During his absence the grand vicar called, charged the assistant not to obey his superior, who on his return on Saturday, 7th of August, was served with the bishop's command to surrender the premises and the care of the mission to the Rev. William Cullinan, under pain of suspension. Of course, he submitted, under protest, and was summoned at once by the General to appear before the Congregation of the Propaganda. Leaving England on 8th September, he reached Rome on the 22nd.

Oleron, Marc Laurence Thomas, D.D., born in the diocese of Rennes 23rd March, 1807.—This amiable French priest came over to Trelawny on 27th August, 1835, and whilst zealously serving that place, was appointed vicar-general of Cornwall, by Bishop Ullathorne in September, 1846. On the Rev. Henry Riley's resignation of Plymouth in March, 1848, he was removed to that important mission, where he laboured with distinguished merit until 8th June, 1850. His services were next required at Lanherne Convent, and there he remained from 1st July, 1850, until 13th October, 1851, when he was ordered to Plymouth again by the newly-inducted bishop, the Right Rev. Dr. Errington. After a short residence with his lordship, and a visit to France, he accepted the invitation of Dr. Wareing, the new bishop of Northampton, to teach divinity in his seminary. On 24th June, 1852, he was created canon and theologian of that new chapter, and on 25th March, 1855, was awarded the degree of D.D.

Oliver, George, D.D., born in Newington, Surrey, 9th February, 1781; was educated at Sedgley-park and Stonyhurst, where he taught humanities for five years, and was promoted to holy orders at Durham by Dr. Gibson, bishop of Acanthus, in the Ember-week of Pentecost, 1806. He was appointed to the Exeter mission in October, 1807, and filled

it, however unworthily, for forty-four consecutive years. On 30th March, 1843, he was elected an honorary member of the Historical Society of Boston; and also, without his knowledge, made D.D. by his Holiness Pope Gregory XVI. on 15th September, 1844. He can truly say, that his only ambition is, that his name may be written in the book of life. "Quod faxit Deus!"

O'Meara, William Aloysius, O.S.F.—This Irish Franciscan served the office of provincial of his brethren from 1822 to 1825; reached Cannington mission in the summer of 1826; then served Tawstock from November, 1829, to July, 1831, when he returned to Cannington, and accompanied the community of Benedictines to Mount Pavilion, in Staffordshire, and continued his services to them for several years.

O'Thaddeus, Meally, born at Limerick 24th March, 1797; promoted to holy orders in his native city. He is connected with the West of England by having accepted the charge of the faithful at Falmouth in August, 1822, but he had to resign it in a twelvemonth, when he started for Philadelphia to serve the American mission. He reached that city in October, 1823, but its bishop declined his services. Returning to Ireland he was at length appointed one of the chaplains to the Metropolitan Church in Dublin, and obtained unenviable notoriety by his harangues at the general association in December, 1836. Malta soon after witnessed his eccentricity of character. Quitting that island he came to England, and I shall never forget his unbecoming letter published in London, dated 27th March, 1840, and addressed to his grace, John McHale, archbishop of Tuam. The last I heard of him was, that he became editor of "The Christian Social Economist," in Dublin, on 22nd November, 1851.

P.

Padbury, Joseph.—This exemplary London priest was lent to Bishop Errington for the benefit of the faithful at Bridport, but has recently been charged with assisting the congregation of Poplar.

Paillet (Bernard), Edward, O.S.B., born in Bath 6th March, 1810; professed at Downside 24th June, 1834; was ordained priest at Prior-park by Bishop Baines, 23rd February, 1839; left Downside in November, 1840, for Cheltenham; but after a few months was transferred to Chipping Sodbury, and thence to Acton Burnell, where he was visited with a violent brain fever, which terminated in his total

blindness. In May, 1842, he returned as a conventual to Downside, and after some time was placed as an assistant to the missionary at Whitehaven, where he makes himself most useful as a director, a catechist, &c.

Paine, John.—For special particulars of this illustrious sufferer for the Catholic faith, see Part First, Chapter I., p. 3; as also Dr. Challoner's Memoirs. It is sufficient to say here that he went to his glorious crown on 2nd April, 1582.

Panting, John, S.J.—This considerate benefactor of the missions of Bristol, Exeter, and Shepton Mallett, was born 26th November, 1732; entered the Society 7th September, 1749; was ordained priest at Liege 17th April, 1757; and was justly reputed a polite scholar, an excellent critic, and an accomplished gentleman. For many years he was the respected incumbent at Bonham, and there his pious career was terminated by a happy death on 30th May, 1783. Before he came to the mission, he was director to the English nuns at Gravelines, and published a translation of Père d'Orlean's "Life of St. Aloysius," St. Omer, 1761. His MS. Lives of St. Mary de Pazzis, pp. 403, and of St. Jane of Chantal, pp. 152, were afterwards in the possession of Mary Christina, the dowager Lady Arundell, and at her death, 20th June, 1813, came to her daughter, Lady Clifford, at Ugbrooke, where I have seen them.

Palemon, Pere, *verè* Rousselin Nicholas, was born at St. Malo's in 1771; began his noviceship in St. Susan's monastery of La Trappe, Lullworth, with Dom Antoine Saulnier, of whom more hereafter. This saintly religious, from 1810 till 1817, was in the habit of going weekly from his monastery to Stapehill to hear the confessions of the Trappist nuns there, and on the departure of his brethren for France in July, 1817, became permanently established in their service. With them the venerable man concluded his innocent life on 19th May, 1851; sac. fifty-four, prof. fifty-six, æt. eighty-two. A very respectable gentleman, a convert, in a letter dated 24th May, writes thus: "The dear old Père Palemon departed this life on Monday morning last, at seven o'clock—a glorious change for one who in this world has followed our blessed Redeemer with humble submission to the crosses of this life to a bright and immortal change. His memory will ever be cherished in my bosom with affection. Considering his age, and the race he has run, I feel rather disposed to say *quiescit in pace* than *requiescat in pace*. Would that my end would be like to his when death shall summon me to the tomb!"

The remains of this good father are deposited in the conventual cemetery of Spetisbury.

PALMER (BERNARD) JOHN.—The history of this Cistercian abbot reminds us of God's providence described in Chapter X., as conducting his servants in a wonderful way,—"in viâ mirabili."

The subject of this memoir was born at Charmouth, in Dorsetshire, on 15th October, 1782, and, as I learn from its parish register, was baptized in the church there on 11th November that year. His parents, William and Ann Palmer, gave him the best education their slender circumstances would admit, and trained him carefully as a Protestant of the Church of England. In his letter to me of 23rd August, 1849, he says: "You may judge of my devotion to it, when I tell you that I burnt the pope for three or four years together with great zeal." Losing his father, he went to London to see his brother James, and to secure, if possible, the situation of a servant in a family. Here curiosity led him into Warwick Street Chapel. He was much taken with the service. To understand things better, he purchased of Mr. Booker, the worthy Catholic publisher, a "Garden of the Soul," and told that gentleman how much he wished to get a valet's place. In the mean while he had addressed himself to the Rev. William Wilds, of Warwick Street Chapel, and was gratified beyond measure by the affability with which he was received by this first priest he had ever accosted. Whilst under this reverend gentleman's instructions, the late Thomas Weld, of Lullworth Castle, Esq., applied to Mr. Booker if he knew of any proper young man to fill the office of valet. Mr. Booker at once recommended John Palmer, who was approved of, went to Lullworth, and was soon fully admitted into the bosom of the Catholic Church by the chaplain, the Rev. Leonard Brooke. The edifying regularity and piety of the Weld family, and the fervent examples of the Cistercian monks of the adjoining monastery, excited in his breast an earnest desire of imitation: his sole ambition, however, was to be admitted as a lay-brother; but Bishop Collingridge, with the consent of the Superior, ruled that he should be a choir-religious; and at length he made his solemn profession on 21st November, 1810. Within seven years after this he was doomed with his brethren to emigrate from their monastery to France, as related in the first part of this compilation, and also to suffer expulsion from Melleray Abbey in 1830. After some years' residence at Nantes, he was invited over to the infant establishment in Charnwood Forest, now St. Bernard's Abbey, near Loughborough, co. Leicester. Hitherto

humility had kept him in minor orders only; but now he was commanded to prepare for priesthood, and was ordained by Bishop Walsh on 31st July, 1838, celebrating his first Mass on the ensuing feast of the Assumption of Our Lady. His experience of a religious life, and his talents for business, pointed him out as the fittest person to fill the office of Prior in 1841; and when the monastery was erected into an abbey, Father Bernard was unanimously elected its first abbot. Pope Pius IX. confirmed the election, and on Quinquagesima Sunday, 18th February, 1848, Bishop Ullathorne, assisted by Bishop Wareing, two abbots from France, and one from Ireland, consecrated him to that dignity.

I had hoped this friendly abbot would have been spared many years to religion, when I received a letter from one of his subjects, F. Robert Henry Smith, that he had expired, at nine A.M., on 10th November, 1852: "We had just finished a solemn requiem Mass for the members of our Order departed during the past year, when we were summoned to his room. He was then evidently dying, and we had scarcely time to administer extreme unction before he breathed his last, and fell, as it were, into a gentle sleep. We buried him on Saturday last (13th) in our Chapter-room, vested in alb, chasuble, mitre, and crosier, in a small brick vault, without coffin. The Rev. Mr. Furlong preached on the occasion a very impressive sermon. Our beloved and respected abbot appeared in a gentle sleep, even to the moment we lowered him into his grave." John Hardman, Esq., has placed over the remains of the venerable abbot a tasteful monumental brass.*

PARFITT, CHARLES, was born of Protestant parents at Bruton, co. Somerset, 10th September, 1816, and received his early education in the Free Grammar School of Bruton, which had been originally founded by Catholics in 1520, and refounded by King Edward VI., by charter, dated 1st May, 1550. He left this school at the age of eighteen, and two years later, on his birthday, was reconciled to the Catholic Church at Prior-park by Bishop Baines. On quitting Prior-park 19th October, 1838, he proceeded to the English College at Rome; and whilst there was promoted to subdeaconship by Bishop Wiseman on 9th June, 1840, and to deaconship by Monsignore Piatto, patriarch of Constantinople, on 6th December the same year. In consequence of the departure of the Rosminians from Prior-park, Bishop Baines summoned Mr. Parfitt over; he bade adieu to the eternal city on 28th November, 1842; was ordained priest by Bishop Baines

* A brief, but interesting sketch of his life, is prefixed to the "Metropolitan and Provincial Catholic Almanac for 1855."

on 29th of the following month, a few days after his return, and was appointed professor of classics and prefect of St. Paul's College, and so continued until the death of Bishop Baines. On the arrival of his lordship' successor, Dr. Baggs, this able professor was named president of St. Peter's, and Pope Gregory XVI. promoted him to the rank of one of his Camerieri d'onore. He retired from Prior-park in September, 1846, to become the first resident missionary at Midford Castle, about three miles and a half from Bath, where he has an increasing congregation, and has established a poor-school. At the formation of the Clifton Chapter, on 28th June, 1852, this enlightened clergyman was deservedly enrolled amongst its canons.

Parker, James, S.J., was born at Liverpool 3rd April, 1747; entered the novitiate at the age of nineteen, and finished his studies at St. Alban's College, Valladolid. For many years he was chaplain to Barbara, Countess of Shaftesbury, at St. Giles', Dorset. This Catholic peeress was sole daughter and heiress of Sir John Webb, of Oldstock and Canford, Bart. After his retirement from that situation he resided for a lengthened period at Bristol, and conciliated universal respect and esteem by his polished manners, and frank and liberal conduct. Occasionally he would preach for his friend the Rev. Robert Plowden, the incumbent of St. Joseph's, and was greatly admired for his dignified and forcible style of pulpit eloquence. For some time before his death he settled at Liverpool, and got into a very nervous way. His Benedictine friend, F. Vincent Glover, understanding that he was unwell, waited upon him, and considering him to be in a precarious state, warned him of it; upon which F. Parker made his confession, received extreme unction, and died within five minutes later, 29th October, 1822. He was buried at Sefton with this original epitaph composed by himself.

✠

Epitaphium hoc
Vivus videnque scripsi.
Hic jaceo
Jacobus Parker,
Olim Societatis Jesu Sacerdos,
Postea Decreto heu nimium duro
Clementis XIV. Summi Pontificis,
E priore gradu in deliciis habito
Dejectus,
Missionarius in Anglia Apostolicus,
Annos quinquaginta, etc.
Vixi.
Obiit Ætatis Anno LXXV.
Reparatæ vero Salutis, MDCCCXXII.

But an English one has replaced it.

Parker, Richard, S.J., was born at Preston 23rd July, 1791, and, as I well remember, reached Stonyhurst College in October, 1804, where he was placed under my tuition. He joined the society in 1810; was ordained priest in December, 1819, and on 6th October following became the missionary of Wardour. Here his discreet zeal, uniform piety, charity, and suavity of manners endeared him to all. After nearly twelve years' service, obedience summoned him away from Wardour to succeed F. Norris in the presidency of Stonyhurst College. It was a painful separation from his noble patrons, Lord and Lady Arundell and his attached congregation; but there was no remedy. On 20th June, 1832, he entered upon his office of rector, and was enrolled among the professed fathers on the ensuing 2nd February. For the last year of his life it pleased God to exercise the patience of his faithful servant by a complication of maladies which defied all medical skill, and he sunk under them on 3rd September, 1836.

Parker, Thomas, S.J.—After finishing his studies at Valladolid, was admitted into the society at the age of twenty-four. I find him serving the Cornish mission in 1771, but how long before or after I cannot ascertain. Thence he removed to Heath Green, in Beoley parish, co. Worcester, where he died 26th October, 1820, æt. eighty-one.

Parry, .—A convert, of 1745, who knew him at Exeter, remembered well that he paid occasional visits to the faithful in this city in the years 1754-5-6, but could not inform me of his christian name or supply any other details.

Pearce, Thomas, S.J., sometimes called Percy, was a native of Devonshire, and came on the mission in 1641. After lengthened services he retired to the house of probation at Ghent, to prepare himself for eternity, into which he entered on 25th January, 1685, æt. seventy-eight, soc. forty-seven.

Pelletier, Jean Pierre, S.J.—This old French Jesuit was at Marnhull; he quitted for France in 1802, and died about the same time as the celebrated Père Barruel, who is known to have departed this life on 5th October, 1820.

Pembridge, Michael, O.S.B. — I have treated of this saintly and learned regular in the first Part, p. 57. For about a quarter of a century Bath was edified and enlightened by his apostolic ministry; dying there on 20th November, 1806, he was interred on the 25th in St. Joseph's Chapel, Bristol.

PENISTON,* JAMES, S.J., was born at Salisbury on 3rd March, 1809; went through his studies at Stonyhurst with distinguished credit; and was admitted into the society at Chierri 18th September, 1825. After teaching humanities at Stonyhurst, and again at Calcutta, he was promoted to the rank of a professed father on 25th March, 1847. When F. John Hearne was carried off by fever on 30th April, 1847, F. Peniston was sent to Wigan to succeed him at Wigan, but within two months was ordered to replace F. Connell at Malta, where he arrived on 31st July the same year. His future progress will be seen below. He died 30th June, 1856, and the following extracts fully testify in what estimation he was held even by Protestants:—

From the *Bombay Examiner* of July 9.

"It is our painful duty to record the death of the Rev. J. Peniston, S.J., which took place at his residence at Upper Colaba, on Monday, the 30th June last, of typhus fever.

"We regard this melancholy event as a calamity with which Almighty God often, in His mercy, visits His creatures on earth. It is for the sake of those who have directly benefited by, and are now deprived of, his spiritual ministrations, that we feel his loss the more deeply. We sympathize with his lordship, Dr. Hartmann, for the loss of so worthy a member of his clergy, and we sympathize with the whole Catholic body of this vicariat for the loss of one who was deservedly regarded as an ornament to his profession and to their common religion.

"The late Father Peniston was an Englishman by birth. He was descended from a respectable and eminently Catholic family. His father was a civil engineer of good repute. His primary education Fr. Peniston received in his mother country. At the early age of seventeen he resolved upon embracing the monastic life; in 1826 or 1827 he made his profession in France, where he prosecuted his theological studies. From France he proceeded to Belgium, and thence to Rome, where he entered the Society of Jesus, of which he was a professed member. In Rome he resided for a number of years, where he acquired so perfect a knowledge of the Italian language that he often said he could converse and

* His father was the surveyor of the county of Wilts, and the architect of the chapels of Spetisbury, Cannington, &c. He assisted at laying the foundation-stone of St. Osmund's, Salisbury, on 8th April, 1847; but before it could be solemnly consecrated on 6th September, 1848, it had pleased God to take him out of life 22nd June previous, æt. sixty-nine. He was interred within its walls on the 27th, and its bell was first tolled at his funeral.

preach in Italian with greater ease and fluency than in his own language. In the year 1842, we believe, he, in company with other members of his order, arrived at Calcutta, where the Society was entrusted with the education of the Catholic youth; but they had scarcely been in Calcutta many years when troubles began to thicken around them, and they were obliged to quit it amidst the regret of the whole Catholic population of Calcutta. Father Peniston soon made himself a favourite with everybody at Calcutta, and a proof of this is to be found in the fact that as soon as the dispute relating to the maladministration of the funds for the charitable schools at Mazagon arose, the Trustees at Calcutta immediately withdrew the funds from the hands of the former administrator, and placed them in those of Father Peniston without solicitation on his part. Father Peniston on leaving Calcutta did not accompany his brethren to Madura, their mission, but proceeded to Malta, where he was appointed one of the principals of the college, and had the spiritual charge of the Catholic soldiery. He remained at Malta until 1853, and was very much esteemed for the virtues which distinguished his public and private life. While there the Right Rev. Dr. Hartmann made him pressing and earnest solicitations to join this mission, but he, though willing to avail himself of his lordship's invitation, was unable to obtain the permission of his provincial to leave his charge; but having been met by Father Steins, then on his way to Bombay for the purpose of establishing a college for Catholics, Father Steins, recognizing in him qualities which eminently fitted him to be his coadjutor in his future labours in the cause of education, succeeded in prevailing upon him to relinquish his post at Malta and to join this mission. He arrived in Bombay in November, 1853. That Father Peniston in the short space of three years acquired great popularity in Bombay amongst Catholics and Protestants is too well known to require allusion at our hands. His intellect was of a high order—he possessed great powers of argumentation and eloquence. His manner was bland and winning. In a word, he was one of those few men whom the world befriends at first sight.

"His funeral, which took place at the Colaba Military Chapel, was one of the most numerously attended that we ever remember to have witnessed, notwithstanding that the evening was wet. Colonel Creagh, H.M.'s 86th, headed the procession and was followed by a number of officers. His mortal remains were interred in the body of the church, and his is the first grave that was dug in that church. Dr. Hartmann

presided at the ceremonies, and Father Steins delivered the funeral oration. The whole of the party separated deeply sensible of the loss which the event has inflicted upon all. May he rest in peace."

In like manner the Bombay correspondent of the *Times* writes :—

"Here, too, there has been much sickness of late. One death that occurred lately from fever, that of Mr. Peniston, one of the Roman Catholic chaplains, has caused a deep and general feeling of regret. This gentleman was educated, I believe, in the English College at Rome, and was for some years in the college at Malta before his coming to India. Here he was chaplain in a part of the island where there is always an English regiment stationed, the soldiers from which formed the greater part of his congregation. A man of retired habits, from position possibly, rather than from any natural bias, it was comparatively seldom that we enjoyed the grace of his presence, and the charm of his rare accomplishments. But no one, I think, ever knew him slightly without being won to him, or intimately without loving him. And how deep and true was the affection of those who knew him most intimately, those who were bound to him by the ties of the same belief, is to be in some measure understood by such outward tokens of their grief as they have permitted to appear. To the Roman Catholic community, indeed, independent of the personal regard entertained for Mr. Peniston, I suppose the magnitude of the loss of such a man to be altogether incapable of exaggeration. Those who are acquainted with the condition of that Church and of its priests in Western India will, I think, agree with me in thus writing of a man who was at once a sincere and earnest minister, an accomplished gentleman and man of the world, fitted to be, as in fact he was, a bishop's right hand."

Percy, Thomas, born at Pimpern, Dorset. For some time, after receiving his education at Old Hall Green, he was employed in London; but finally was stationed at Sodington, where he died, it is said, in consequence of injuries from a fall off his horse on 23rd March, 1825, æt. thirty-six.

Persons, Robert, S.J.—In the Collectanea of the Scotch, English, and Irish Jesuits, I have given an extended memoir of this champion of truth and Atlas of religion, of whom Dr. Allen pronounced that "the industry, prudence, zeal, and dexterity of the man, both with his pen and in action, exceed all belief." That he had enemies,—that he may

have committed errors, — that he may occasionally have exhibited too much ardour and vivacity, — may still be admitted: —

> "Nam vitiis nemo sine nascitur: optimus ille est,
> Qui minimis urgetur."—HORACE, Sat. lib. i. 3.

Yet with the consciousness of pursuing what he deemed most pleasing to his God, and beneficial to his neighbour, he might say, with St. Augustine, "Intuentes salutiferam crucem Christi, omnes calumniantium superborum virus repellimus." —(Epist. 118.)

Here I may briefly state, that Robert was the sixth of eleven children of Robert and Christiana Persons, of Nether Stowey, in Somersetshire; that after studying letters in his native village and at Stogursey, he was sent to the Grammar School at Taunton, then kept by a Catholic, but some years later ejected for his religion. He was of exemplary life, but inflexibly severe to his pupils who could but would not learn. Young Robert loved play better than his lessons, and in consequence had to experience the severity of this Orbilius (Horace, Ep. lib. ii. 1); and as we learn from his brother Richard's letter, wrote to his parents, complaining "of his master's cruelty, and of his unfitness of being a scholar, and of the great desire he had to give over his book." But they were inexorable, and finding no remedy, but in diligent application, "he fell to his book very heartily, and became the best in the school, and so continued as long as he was there. And his master, that knew his good wit, when he was past his schools, wrote to my father, wishing to send him to Oxford, for that he would prove a rare man." This advice was adopted. At the age of eighteen this promising youth proceeded to St. Mary's Hall; two years' later he was entered at Balliol College, and in May, 1568, was made Bachelor of Arts, and eventually Master and Fellow of the College. As a tutor he maintained a distinguished reputation; but in the midst of this he was anything but happy; for he was a Catholic in heart, and he determined, in the spring of 1574, to quit England, and to study medicine at Padua, where he arrived towards the end of September that year. Yet here his mind could not rest. He had on his way stopped at Louvain, and made a spiritual retreat of eight days under his countryman, F. William Good; and he believed that Almighty God called him to the Society of Jesus. After a long and severe conflict with himself, he withdrew secretly from that noble school of medicine, and performed a journey on foot to Rome, where he entered the

Society on 25th July, 1575. Three years after, he was ordained priest, and offered himself for the Indian mission, but his petition was denied; and at the request of Dr. Allen, the English mission was opened to the Society by Pope Gregory XIII., and FF. Persons and Campian received orders to prepare themselves for this glorious enterprise. F. Persons landed at Dover on 12th June, 1580, and spent the summer in preaching in the midland counties; but Gloucestershire is particularly mentioned as having partaken of the benefit of his ministry. About August, 1581, circumstances obliged him to cross the Channel, and proceed to Rouen, "with full intention to return presently;" but he was never permitted to revisit his native country. And yet his presence was felt in his incessant labours to maintain the Catholic cause amongst us,—by multiplying seminaries of education abroad, and by his numerous and learned publications for the enlightenment, improvement, and conversion of souls. When I consider his extensive correspondence, his long and frequent journeys, the perpetual inroads on his time by visitors, and the duties of his office and ministry, I am utterly astonished at the number of his volumes, characterized by such masculine vigour, lucid order, and purity of diction, as to extort from Dean Swift ("Tatler," No. 230) this commendation: "The writings of this Jesuit are in a style that, with very few allowances, would not offend any present reader."

In the words of Ecclesiasticus (chap. xlix. 17), this "support of his family, the ruler of his brethren, the stay of the people," worn out with labours, died the death of the righteous in the English College at Rome on 15th April, 1610, aged sixty-four, Rel. thirty-six, a professed father of twenty-three years' standing. The eye of God looked upon him for good, lifted him up from his low estate, and exalted his head; many have wondered at him, and have glorified God. His remains were deposited near his venerable and dearest friend, Dr. Allen, in the College Church, and on the slab, which covered his honoured grave, was inscribed the following epitaph :—

D. O. M.
Patri Roberto Personio
Anglo Somersetano
Societatis Jesu
Sacerdoti integerrimo atque doctissimo
Et hujusce Collegii optimo Moderatori
Qui ad animi cultum, et studium Pietatis
Ad Angliæ conversionem Collegiorum,
Domiciliis ac Diversoriis per opportuna loca

Qua per illum ex integro constitutis
Quà collocupletatis
Ab ipso, magnæ Spei convocavit, magnis
Laboribus instituit, Juventutem, Hispali
Vallisoleti, Gadibus, Ulissipone, Duaci
Audomari, Romæ.
Quo Duce et Socio, Pater
Edmundus Campianus,
Catholicæ Reipublicæ
Propugnator acerrimus,
In Angliam primus ex Societate trajecit.
Quoque Vindice
Et Patrona Veritatis, Hostium, passim exagitata
Temeritas libris, scriptis, sermonibusque, literis:
Exemplis defensa Religio, recreata Sanctitas:
Cum inter hæc ipse nullam caperet partem
Concessæ quietis, nullum à suo capite recusaret
Discrimen honestissimæ Defensionis:
Semper paratus, semper erectus,
Semper mediam flammam periculosissimæ
Concertationis irrumpens, animæ magnæ
Prodigus omninò vir
LXIV explevit annos
Ex queis sex et triginta in Socitate Jesu,
Per omnia Virtutis
Exempla transegit
Obiit XV. Aprilis, MDCX.

A complete and uniform edition of Father Persons's works is a great desideratum in English literature.

Petcherine, Wladimir, O.S.R., born at Kiou 13th June, 1807; was educated in the Greek Church of the Russian empire. After his conversion to the Catholic faith in Belgium, he embraced the institute of St. Alphonsus de Liguori, and was professed 26th September, 1841; two years later he was promoted to priesthood. This eminent scholar and eloquent preacher is connected with the west by having succeeded F. Lempfrid at Falmouth in the summer of 1844, and lent the aid of his powerful talents to that mission until he removed to Clapham, 26th September, 1848.

Philips (Maurus), Samuel Johnson, O.S.B., born 20th February, 1795, at Bristol; joined his order in 1810, and was professed at Downside with the present Archbishop Polding and Bishop Morris, on 18th July, 1811. For many years he was stationed at Woolton, near Liverpool, where he died on 3rd April, 1855, sac. thirty-six.

Pickford, Robert (Jerome), O.S.F., one of the first members of the restored province, brother, I believe, of Edward and John Daniel. After discharging the duties of theologian, definitor, and provincial, this father of the pro-

vince died between the intermediate Congregation of 15th November, 1663, and the Provincial Chapter of the 4th June, 1665; but the precise date of his death is unrecorded.

Pickford, Thomas, S.J., a native of Cornwall, perhaps nephew to the preceding. At the age of twenty-three he joined the Society, and was admitted to the profession of the four vows on 21st December, 1642. He closed a long missionary life through difficult times by an edifying death on 5th May, 1676, æt. seventy.

Pilchard, Thomas.—In Part I., chapter IV., I have given a full report of this illustrious witness of the faith, to which I refer my readers. It may be sufficient, therefore, to state here, that he suffered for religion at Dorchester on 21st March, 1587.

Platt, James, O.S.F., born at Liverpool 28th January, 1802. From a convert he became a friar, and is connected with the west of England by having served both at Cannington and Upton.

Platt, Robert, born in Aldgate parish, Oxford, 27th July, 1795, studied at Ampleforth, thence matriculated in the English College at Rome. In that city he was ordained subdeacon by Cardinal di Genga (afterwards Pope Leo XII.) on 21st December, 1822, and deacon on 20th May, 1823. His promotion to the priesthood took place by Cardinal Zurla on 13th March, 1824. On 1st October, 1824, he reached the Axminster mission, *vice* the Rev. Cornelius Magrath. At Christmas, 1826, he succeeded the Rev. Moses Furlong, at Lanherne. On 8th September, 1827, he was transferred to Falmouth, *vice* the Rev. Peter Gates. In January, 1831, he was appointed to Swansea. In January, 1832, he was recalled to Falmouth, where he remained nearly eleven years and a half, when he was ordered to retire to make room for the Belgian Redemptorists, as mentioned in Part I., chapter III. The rumour of his removal from a place where his blameless life had won for him golden opinions from all classes, excited the alarm of the burgesses, who remonstrated with Bishop Baines on the occasion, to whom his lordship returned the following answer (I should premise that the petition had been signed by the Baroness Basset, lady of the manor of Falmouth, by the mayor, by the established clergy, and the respectability of the place and vicinity) :—

"To the inhabitants of Falmouth and its vicinity, who subscribed a petition on the 27th of February, 1843, praying

that the Rev. Robert Platt might not be removed from the mission of Falmouth.

"Your petition has remained so long unanswered, because I was not certain, till lately, that it would not be in my power to comply with your wishes, the arrangement I had made being liable to alteration by those to whom I had offered the charge of the mission of Falmouth. All doubt on this head is at last removed; and I have now only to express, on the one hand, the satisfaction I feel that the conduct of the Rev. Robert Platt should have been such as to call for your flattering approbation; and on the other, my regret that circumstances do not permit me to reverse an arrangement which was made without the intention of casting directly or indirectly the smallest reflection on Mr. Platt, but purely from an anxiety on my part to benefit religion in that part of my jurisdiction.

"I have the honour to remain, gentlemen,

"Your obedient servant,

"✠ Pet. Baines, V.A.W.

"Prior-park, *June* 16*th*, 1843."

The bishop, on 5th June, had announced to Mr. Platt the approaching arrival of these Belgian Fathers into England, adding, "You may rely on my unaltered anxiety to provide for your comfort and well-being, to the very best of my power." But his lordship unfortunately died on 6th July following, and the half-year's salary then due (1843) has not been paid him up to this day, 31st March, 1856!*

During the vacancy of the See, he remained unappointed for a considerable time. At last the Vicar-General sent him to supply for some months at Chidiock. Since 1st January, 1845, he has been chaplain at Follaton. On the formation of the Plymouth Chapter, he was selected for one of its canons.

Plowden, Charles, S.J., born at Plowden Hall, Salop, 1st May, 1743. For his life I must refer the reader to the before-mentioned Collectanea of the English Jesuits, &c. He is connected with the West by his very long residence at Lullworth Castle, as tutor to Mr. Weld's sons, and the

* But, indeed, he had often experienced delays and difficulties in receiving his salary from Prior-park. Let the following note of the Vicar-General (of which I saw the original) speak for an exemplification, after his waiting six weeks!:—

"Prior-park, March, 1834:—I shall have to deduct from your account *the postage*, which I shall direct Mr. Shattock to do!"

valuable assistance he rendered to the pastor of that congregation. This polite gentleman was also a universal scholar. At the partial revival of the Society, he was, from his deep experience of the spiritual life, appointed the first master of novices at Hodder Place 26th September, 1803. Fourteen years later he was declared provincial of his brethren, and rector of Stonyhurst; but died suddenly at Jougné 13th June, 1821, on his return from Rome.

Plowden, Robert, S.J., elder brother of the preceding, born 27th January, 1740. In the Collectanea aforesaid I have written fully concerning him. He came into the Western District in September, 1777, and was stationed at Ardington, which he diligently served for full ten years. In October, 1787, he was transferred to the much wider field of Bristol for his indefatigable exertions, as set forth in Part First, Chapter XII. of this compilation. But, in looking back to his history, it brings tears to the eyes, and agony to the heart, to witness this champion of religion, venerable by his hoary head, and after nearly forty years' ministerial service, forgetting his duty so far as to refuse to publish, on 5th December, 1813, and, again, to denounce the Lenten Pastoral of his bishop, dated Taunton, 1st February, 1815, from the opinion that erroneous doctrine was lurking under those official documents! Such manifest dereliction of propriety,—such outrageous resistance to episcopal authority, met with exemplary punishment. Forced to bid farewell where he had laboured so long and so successfully, this lion-hearted but wrong-headed old man took refuge in the Midland District. His attached friend, Bishop Milner, employed him first at Synerton, and then at Wappenbury, where he finally rested from all his troubles on 17th June, 1823, in his eighty-fourth year.

Polding (Bede), John, O.S.B., The most Rev.—This nephew of the Rev. Dr. Brewer, President of the Benedictines, was born near Liverpool on 18th November, 1794; was professed in the holy order of St. Benedict 18th July, 1811; ordained priest 4th March, 1819; and for sixteen years was pastor of the congregation at Downside. Such was the opinion formed of his merits, that he was nominated to the See of Madras 4th July, 1832; but, in consequence of his entreaty to be excused from the responsibility, he was reluctantly released. But he was compelled to accept viceregal powers over New Holland and Van Diemen's Land, and for this purpose was consecrated by Bishop Bramston on 29th June, 1834, as Bishop of Nicero-Cæsarea. Inestimable have been his services in that district; and such the progress of

our faith under his zealous auspices, that the Holy See created him in 1842 Archbishop of Sydney, with two suffragan prelates; now, in 1855, increased to seven! But I must leave to the historian to descant on the great works achieved by this founder of episcopacy in Oceania.

Poole, Michael, S.J.—Of this incumbent of Wardour, who often passed by the name of Foxe, all that I can glean is, that he died in England 23rd April, 1748, æt. sixty-one, rel. forty-one.

Poole, William, S.J.—This good man was born 16th December, 1752; at the age of eighteen he began his novitiate, and soon after he had completed it, was doomed to witness the suppression of his order. On his promotion to priesthood he was sent to the Derbyshire mission; but in January, 1790, was transferred to Exeter, where he opened its present chapel of St. Nicholas, 6th January, 1792. Here he continued until January, 1807, and bore the character of the unobtrusive and exemplary priest. Subsequently he was appointed to the mission of Bedford, near Leigh, co. Lancaster, where he enjoyed much better health than in Devonshire; and there he closed his blameless life on Friday, 27th February, 1828.

Porte, La .—An exemplary French abbé, who succeeded Monsieur Cochet in the charge of the Stapehill congregation, but retired in 1817 to make room for Père Palemon. After this I lose sight of him.

Porter, George, S.J.—This first-born child of Mr. John and Isabella Porter (who were married by the writer in St. Nicholas's Chapel, Exeter, on 21st November, 1824) saw the earliest light of day in Alphington-street, St. Thomas's parish, beyond Exeter-bridge, on 27th August, 1825, and was baptized in the chapel aforesaid. After a preparatory education, he was sent to Stonyhurst College in September, 1833, where he distinguished himself highly by his good conduct, and assiduous and successful application to learning. On 10th June, 1846, he defended a metaphysical thesis; and in the September of that year was appointed to teach the grammarian class. This he continued to do for several years; and, moreover, was selected to fill the important post of prefect of studies. Early in 1852 he published a translation of Père Boone's "Instructions on Solid Piety," a 12mo. of ninety-three pages. On the following year he removed to St. Beuno's to commence his course of theology, where he defended, on 23rd July, 1856, the theses "De Deo Uno et

Trino, et de Ecclesiâ." Within two months later, on the 21st September, he was promoted to the priesthood. Let us pray, that he may do his great Master's work, "until he comes to his grave in a full age, like as a shock of corn at its season" (Job v. 26).

His younger brother Thomas, born in the Mint, Exeter, 1st November, 1828, was baptized by the writer of these notes on the following day. In April, 1839, he proceeded to Stonyhurst College, and followed his brother's excellent example of piety and learning. After embracing the institute of the Society also, he has been much employed in teaching both at Stonyhurst and Malta. His ordinations are shortly expected; and I have no doubt of his proving an ornament to religion and his holy order.

Porter, James, S.J., born in the Low Countries, of English parents, 9th November, 1773; enrolled himself amongst the children of St. Ignatius in 1752, and eighteen years later was numbered amongst the professed fathers. He had made the renunciation of a considerable estate in Lincolnshire, content to lead the life of a poor missionary at Salisbury and Stapehill. At length he retired to Portico, near St. Helen's, co. Lancaster, and there departed in peace on 28th March, 1810.

Postlewhite, Joseph, S.J., born at Westby, co. Lancaster, 7th April, 1784, was younger brother of my lamented friend William, who was snatched away on 12th May, 1799, Whit-Sunday, to the grief and dismay of us all, at Stonyhurst. R.I.P.

Joseph passed the curriculum of Humanities with credit, and was one of the foremost to join the standard of St. Ignatius in 1803. Thirteen years later he was promoted to priesthood by Bishop Milner. In the following year, in March, 1817, he succeeded Monsieur Mârest as incumbent at Wardour. This important charge he filled for three and a half years. In 1820 he published a sensible tract containing the Order and Explanation of the Morning and Evening Services as performed in Wardour Chapel. On his departure from Wardour he served Courtfield, then Wigan; and on 27th April, 1829, succeeded F. George Jenkins at Boston; but in May, 1837, was translated to Worcester. In December of the following year he was recalled to Stonyhurst: thence was sent to Irnham, which he quitted in 1840.

Power, Maurice J., was born at Dungarvan, 18th February, 1818. After studying well, he was ordained priest at Maynooth 10th June, 1843; for three years he served Penzance; but on 3rd October, 1846, he was trans-

ferred to Torquay, *vice* the Rev. William Sheehy. Here he is entitled to every praise, for the tact and zeal with which he procured a most eligible site for the new Church of the Assumption of our Lady, the foundation-stone of which was laid on 4th April, 1853, and the solemn consecration performed by the Right Rev. Dr. Errington, the first bishop of Plymouth, on 17th February, 1854. This pleasing edifice, with its appointments, will be the best memorial of his taste and piety. At the formation of the Plymouth chapter, late in 1853, my reverend friend was deservedly named one of its canons, and being duly installed on 6th December that year, has since proved himself a very efficient member.

Powell, Philip, O.S.B.—I have briefly mentioned him in Part I., chapter ii., under the Risdon family. He was son of Roger Powell by his wife Catherine Morgan, and was born in Brecknockshire. From being a pupil to that rising lawyer, David (Augustine) Baker, of the Temple, he followed, in becoming a disciple of St. Benedict, the example of his master, who introduced him to the Risdons in the north of Devon, where in a short time he endeared himself to all, insomuch that when Mr. Risdon's daughter married Mr. Poyntz, of Leighland, in co. Somerset, there was a pious strife which family should have the benefit of his services. The daughter prevailed, and F. Powell resided with the couple at Leighland for upwards of twenty years, to the great edification of all. The civil wars forcing the dispersion of the parties, F. Powell took refuge with his friend John Trevelyan, of Yarnscombe, and Mr. John Coffin, of Parkham. With them he remained for about four months, when, the parliamentary forces overrunning the country, he found safety for a time under Goring's protection; but after six months spent in Cornwall, and the failure of this resource, he took passage in a vessel bound from Cornwall to Wales. Being discovered on board, 22nd February, 1646, he was sent up to London, condemned for priesthood, and executed at Tyburn on 30th June that year, æt. fifty-three, rel. thirty-three, mis. twenty-six. I have seen the "Relation du Martyre" of this holy monk, 8vo. Paris: 1647, pp. 29. The reader of Bishop Challoner's Memoir of him will be edified and delighted.

Poyntz, John, S.J., of a good family in the north of Devon,* was born 2nd July, 1709, and admitted into the

* In Bittadon Church, near Barnstaple, is a handsome memorial to Edward Poyntz, of Northcote, in that parish, who died 14th September, 1691, æt. eighty-one. In Arlington, John Poyntz, recusant, had his estate sequestered in May, 1646; and from its parochial register I made the following extracts:—"Mrs. Elizabeth Poyntz, who lived and died

Society, by the name of Beaumont, in 1732; he was professed in 1750. He often passed by the name of Price, and for several years served the Cornish mission, and, moreover, long continued to fill the office of procurator of the province. Though a gentleman of strict integrity and honour, he was virulently persecuted on the pretence of employing undue influence with Mrs. Rowe, of Trevithick, in Cornwall, as to the disposal of her property. Deeming it prudent to give place to wrath, he quietly retired to Liege, where he died in May, 1789, æt. eighty.

Poyntz, Robert, was born at Alderley in co. Gloucester. He studied at Winchester School, and thence proceeded to New College, Oxford, where he proceeded Master of Arts and Fellow in 1554. Early in Queen Elizabeth's reign, throwing aside his preferments, and renouncing all his worldly prospects, he retired abroad to enjoy that religious freedom which was denied and proscribed in his own country. His chief residence was Louvain, where he published, in 1566, some treatises to establish the real presence of our blessed Lord in the eucharist—that pivot of the Catholic religion; but the time of his death was unknown to Pitts, Wood, Dodd, &c.

Premord, Charles Leonard, was born at Honfleur on 30th July, 1760. His father, who died early in 1794, was regarded by his fellow-townsmen as a public benefactor, as the following inscription proves:—

Ob restituta
Priscæ Urbis Honflevii
Privilegia
Indulgentiâ Regis
Ludovici XV.
Curante I. B. Jacobo
Premord,
E Fonte Publico Rivum
In usum Civis optime
Meriti
Deduci jusserunt
Major et Œdiles.
Anno Dom. MDCCLVIII.

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at Braunton, was buried in Arlington Church 17th July, 1677." "Mr. Edward Poyntz was buried 25th November, 1678." "Mrs. Mary Poyntz buried 26th October, 1703, *without a priest*." "Mrs. Temperance Poyntz buried 3rd June, 1721, *without a priest*." Margaret Poyntz, a Papist, buried 2nd February, 1730." "Edward Poyntz buried 22nd December, 1732, *without a priest*. N.B. The expression *without a priest* is elsewhere thus explained in the register—"at least, unattended by a lawful presbyter of the Church of England."

The worthy son was sent to Paris, where he completed all his studies. His uncle, as he told me, was dean of the faculty at Sorbonne, and in that celebrated college the nephew resided from 1778 to 1784; four years later he was enrolled amongst the canons of St. Honoré, at Paris. When the tremendous Revolution burst forth, the canon emigrated to England, and became connected with the Western District in 1802, as successor to F. Pelletier, in the direction of the English Benedictine nuns, then at Marnhull, and whom he had probably known before at Paris. (See Part I.) Five years later he accompanied them to Cannington, a much more eligible situation for that worthy community; and to their singular comfort and advantage, this enlightened spiritualist and able scholar continued with them nearly sixteen years altogether, when business called him to Paris. He was at once appointed to a canonry in the cathedral of Notre Dame. Charles X. made him his chaplain, and in that capacity he assisted at his Majesty's coronation at Rheims. At the expulsion of his royal master and patron, he quitted France, and reached Cannington 13th November, 1830. When these nuns left in 1836 for Mount Pavilion, now St. Benedict's Priory, near Stafford, he joined them in October, and ten months later—on 26th August, 1837—died amongst them, worn out in the service of religion. He wrote English particularly well, as is evident by his translations from the French of the Life of Madame Louise, of France, and the Imitation of the Blessed Virgin Mary. But his own great work is the Rules of a Christian Life, in two volumes,—a work of extraordinary knowledge of the interior life, deep research, and golden moderation. His memory will ever be in benediction at the Priory, to which he was a real benefactor.

Price, John, S.J., born near Lanherne, in Cornwall, 3rd August, 1739, entered the Society 14th February, 1758. For many years he was a missionary at Liverpool, where he died 5th February, 1813, after renewing his religious vows as early as May, 1804.

Price, James, O.S.B.—He is said to have been prior of St. Edmund's, at Paris, before he arrived at Ugbrooke about Michaelmas, 1757, *vice* Rev. Dominic Derbyshire. But his incumbency was short indeed; for he died of dropsy on 31st December following, and was interred in Chudleigh Church 4th January, 1758.

Price, Wilfrid, O.S.B., joined the order at Ampleforth in 1834, where he was ordained priest in December, 1849;

he was sent to assist his dying friend, F. Basil Thomas who was carried off at Chidiock, 7th September, 1853, and succeeded him in that mission; but fifteen months later he was sent to Coventry.

Prichard, Matthew, O.S.F., Right Rev.—Of the family of the Prichards, of Graig, about half-way between Monmouth and Abergavenny. The family must have had a decent property; for the estate of Mary Prichard, of co. Monmouth, a Papist, is rated at £116. 8*s*. 4*d*. per annum in the Government list made in the early part of the last century.

At the age of eighteen Matthew was received a novice in St. Bonaventure's Convent, Douay. His maturity of judgment and religious virtue endeared him to his brethren and superiors; and after being employed as Lector of Philosophy for four years, and of Theology for several years at his convent, he was sent to the Perthyre mission, in his native county. Pope Clement XI. having preferred the first Vicar Apostolic of this Western District,* Bishop Ellis, to the see of Segni, and having admitted the excuse of old age made by Dr. Andrew Giffard, whom he had nominated with the title of Bishop of Centuriæ, as Vicar Apostolic in his place, now turned his eyes to this able Franciscan, and issued his Bulls dated Rome, 20th September, 1713, providing him to the see of Myra, and three days later instituted him Vicar Apostolic, for the counties of Wilts, Devon, Cornwall, Somerset, Dorset, Gloucester, Hereford, and the Principality of Wales. Owing to the renewed persecution of Catholics at the accession of King George I., and the unusual delay of the receipt of the Bulls, his consecration at Cologne did not take place until the Whitsuntide of 1715. During the lengthened term of his episcopal government, he did honour to his station by his disinterested zeal, singular prudence and unfeigned charity.

* Dr. Bonaventure Giffard, the senior vicar apostolic of London, occasionally made a visit to our western district during the vacancy of this see. I find him at Wardour in 1711. In those days the visitation of any district was accompanied with so much personal danger, and so much risk of property to such as received their lordships, that I am not surprised to read in the report of the English mission to Pope Benedict XIV., that Bishop Benjamin Petre of London, and Bishop John Talbot Stonor of the Midland District, had not for fifteen years' and more performed the visitation of their vicariats; that in Hants and Warwickshire, persons forty years old, converts of ten and twelve years standing, had been unable to receive confirmation. Can we be sufficiently thankful to God for the happy, thrice happy liberty and privilege we *now* possess?

In Dr. Challoner's Memoirs of the Missionary Priests, may be seen our prelate's letter illustrating the biography of the martyr, the Rev. John Kemble, at Hereford.* He might have added that in St. Mary's churchyard at Welsh Newton in the deanery of Archenfield, the remains of the sainted victim are covered with a flat stone with a large cross sculptured on it, and—

"J. K. dyed Aug. 22, 1679."

Also that his hand is kept at the Catholic chapel in Hereford.

His lordship's encouraging approbation of that valuable compilation, "Collectanea Anglo-Minoritica," on 3rd April, 1724, may be seen prefixed to its first Part, p. iv.

Having secured, in 1741, a most efficient coadjutor in the episcopal office, Dr. Laurence York, O.S.B., he calmly prepared himself for that eternity into which he entered at Perthyre, 22nd May, 1750. A slab covers his remains in St. Kenelm's Church, Rockfield, deanery of Abergavenny, thus inscribed :—

✠

Hic jacent Exuviæ R^mi^ et Ill^mi^ in
Christo P. D. Matthæi Prichard, Ep^i^
Myrinesis, V. Ap. Ord. FF. M.M.
Recoll. Angl. Conventus Duaceni
Alumni, S. T. L. Jub.
Vir erat
Eruditionis summæ,
Doctrinæ approbatæ,
Famæ integræ et plusquam vulgaris :
Vixit omnibus charus,
Pauperum et afflictorum columen.
Flent ejus obitum orphanus et vidua ;
Collachrymantur universim omnes,
Nobilis et Ignobilis,
Dives et Pauper,
Quibus æquale Pastoralis Officii Ministerium
Semper exhibuit.
In Perthyre multis annis vixit, et ibidem
Animam Creatori reddidit anno
Ætatis suæ 81, Rel. 63, Sacer. 57.
Ep. 35, Jub. 13, Die 22 Maii, 1750.
R. I. P.

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* The following is from the Rev. Charles Carne (called, by Dodd, Kerne, vol. iii. p. 303), chaplain to Mrs. Monnington, of Sarrisfield.

Hereff^d^, June 9th, 79.

Madam,—I hope you will pardon these, though from an unknowne hand, it is to acquaint you that Mr. Kemble is arriv'd to Heff^d^, but weary and sickly, God reward you and all other benefactours for your verry great charity to him and his companions. I am desir'd by him that good friends tak care there be a stop put to execution ; it is reported

Procter (Augustin), Samuel, O.S.D.—This venerable religious, after filling the highest offices of his Order, and training many in the spirit of its holy founder, came into these western parts, as first prior of his brethren at Woodchester, on 8th October, 1850. The present convenient monastery was solemnly opened on 11th August, 1853. Having completed this noble work, he resigned his office in 1854, to return to Hinckley.

Prost, Joseph, O.S.R.—This worthy Redemptorist served Lanherne from September, 1848, to July 1st, 1850.

Purcell, William, O.S.F.—I think he was appointed to the London mission as F. Joseph Purcell by the chapter on 27th August, 1788, and was attached to the Sardinian chapel. Late in life he accepted the mission of Tor Abbey, where he arrived, with a broken constitution, 23rd September, 1820; but sunk under it on 29th July following. In Tor Mohun churchyard his patron erected a tombstone, thus inscribed:—

✠

Cineribus et Memorie
Gulielmi Purcell, O.S.F.,
Sacerdotis integerrimi, pientissimi.
Vixit annos 57, mens. 2.
Decessit 4 Kal. Augusti, 1821.
H. M. P.
Georgius Cary
Pietatis causâ.

Q.

Quick, John Francis, was born in Palmer's Village, within Tiverton parish, on 4th January, 1777. When of a competent age, he was taken into the service of Joseph Nagle, of Calverleigh, Esq., whose niece, Miss Honora French, had married, 29th December, 1791, Mr. Charles

here (how true I know not) that the day is appointed for that dismall fact, to wit, this day sennight; I hope good friends (if possible) will prevent the tragedy. I am a prisoner in the same place on the same account, though not yet condemn'd; next assizes I am to receive my doome. Mr. Kemble, being incapable of expressing himselfe your petitioner, desired me to be soe in his behalf: he gives his humble service to yourselfe and to all pious benefactours, the same do's,

Hon^{d} Mad^{m}, Your truely humble servant,

Cha. Carne.

Endorsed.

ffor M^{rs}. Elizabeth Sheldon, att M^{r}. Sheldon's hous in S^{t} Jamesstreete, att the iron balcony, London.

Chichester, brother of John Palmer Chichester, of Arlington, Esq. All this family was Catholic; but young Quick was a member of the Established Church. He had received a decent education at Tiverton, spent much of his leisure in study, was very moral and observant, and was much struck with the edifying regularity of the family; but, particularly, the exemplary piety of Mrs. Chichester's maid, Miss Frances Westman, made a deep impression on him. He even wanted to pay his addresses to her; when she plainly told him that, however she might esteem him, she could never consent to a union with one of a different creed. This set him upon investigating the grounds of the Catholic religion; and whilst seriously engaged in this investigation the young woman was attacked with illness, which soon proved fatal. Her admirer placed a neat head-stone to the grave on the north-west side of Calverleigh churchyard, with the following inscription, which I copied on the spot:—

✠

To the Memory of
Frances Westman, daughter
to Clement and Ann Westman, of
Aston, Staffordshire.
Called by her God, she willingly
gave up her soul, Sept. 8th, 1802,
aged 27 years and 27 weeks,
leaving her example
more worth than the world
to that part of life lingering
a little behind in J. Q.
May she rest in Peace!

Subsequently, Mr. Quick informed me that his doubts and perplexities so much increased, that he thought it but fair to unbosom himself to the Rev. John Ley, the curate of Calverleigh church, who, respecting his sincerity, advised him to follow his conscience. I knew this reverend gentleman well. With confidence he now applied to the family chaplain, L'Abbé Marquant, who satisfied all his doubts, and reconciled him to the Catholic Church, æt. twenty-six. He now experienced a vehement desire of communicating the blessing of faith to others, and had the happiness of converting his father, his mother-in-law (for his father had married a second wife), and his sister,* the present prioress of the English Augustinian Nuns at Bruges, all of whom I knew personally, and frequently attended. Anxious to follow his vocation to

* Late in 1818 she went to Bruges, and took in religion the name of Theresa. This Mary Ann Quick was born 27th April, 1800, and was baptized on 10th May, in Tiverton Church, by the Rev. John Pitman.

the ecclesiastical state, and to be the instrument of salvation to others, his first wish was to enter the Society of Jesus, and he consequently applied to the Rev. Joseph Reeve, of Ugbrooke; but, as he formally objected to his admission at Stonyhurst, the pious youth, with the approbation of his kind patron, Mr. Nagle, offered himself to good Bishop Milner, who readily accepted him, and placed him under the priest of Longbirch. In the correspondence of my very dear friend, the Rev. Clement Westman, of Grafton, I meet with the following details :—

"Grafton, August 17, 1807.—They are building at Sedgley-park a species of secular novitiate for the education of young ecclesiastics, which is a plan of the bishop's. Mr. Quick, a young man, who is at present at Longbirch, studying for the Church, and who is destined for the above-mentioned training school, called upon me the other day. I had long been acquainted with him by fame, but had never seen him before. He stayed with me three days. He is blessed with good parts, and is considered by all who know him as a singular example of piety. He was converted in an extraordinary manner some years back. He had received a tolerably good education, and had already got a pretty good knowledge of Latin. My opinion is, that Stonyhurst has lost in him a bright ornament. I never was more struck with a young man's appearance; and everybody who knows him seems to express the same opinion."

In another letter, dated Grafton, February 1, 1808 :—

"I heard of Mr. Quick in the beginning of last week; he was well, and perseveres with success in his pious undertaking, and expects to enter the new ecclesiastical seminary at Sedgley-park about May."

"Grafton, March 2, 1808.—Mr. Quick has lately received minor orders, is still at Longbirch, and doing very well. He is truly a virtuous young man, and, if I mistake not, Heaven has great designs upon him."

"Grafton, July 24, 1808.—Perhaps you have heard that Oscott is given up to the bishop. Dr. Bew leaves, and is going to Yoxall, to take the place of Mr. Bricknell, who is to be travelling chaplain to Lord Shrewsbury. Mr. Potts continues at Oscott, and will have the direction of the literary department. Mr. Walsh, a priest at Sedgley-park, is to have the care of the congregation there, and of the spiritual concerns; and our friend Mr. Quick to have the management of the temporals. This change of affairs is generally considered

to be greatly for the better."—(N.B. He found out later that Dr. Bew did not go to Yoxall, but to London.)

"Grafton, September 22, 1809.—About a fortnight ago, I paid a visit to Oscott. Mr. Quick is the Procurator; he is in good health, but thinner. The number of students is about forty-five; they have not convenience for more than fifty. There is every reason to hope that it will prosper under the present administration."

So far my reverend correspondent.

In the mean while Mr. Quick had cultivated his excellent talents with such extraordinary success, that Bishop Milner promoted him to priesthood in December, 1811, and subsequently was so gratified with the proofs he gave of solid learning and discreet zeal, as to appoint him Professor of Divinity, and Vice-President of the college. But the good man had over-exerted his strength; and, alas! when his friends were expecting everything from his merits and promise, death interposed, and snatched him away on 13th August, 1818. His constant friend and promoter, Bishop Milner (after the interment at Handsworth), placed the following memorial in the college chapel:—

MR

To the Memory of
The Rev. John Francis Quick, S.T.P.,
And Vice-President of St. Mary's College,
of Oscott,
Whose body rests in the parish cemetery,
Whose soul, we confide, exults in the joy
of its Lord,
And whose spirit, we pray, may ever remain
in this Seminary.
Brought up in religious error,
He so faithfully followed the lights given
him,
That he was in early manhood called
By God's mercy
To the true faith, to the priestly ministry,
And to the pursuit of religious perfection.
Humble, meek, benevolent, mortified,
Indefatigable,
But, above all, zealous for the Salvation
of Souls,
And the Glory of his Divine Master;
He was in a few years prepared for that
Happy summons to meet Him,
Which he received August 13, 1818,
In the 41st year of his age.
R. I. P.

In the Birmingham *Chronicle*, 20th August, 1818, was

inserted his eulogium, which is preserved in the Directory for 1819.

Quin, Bernard, O.S.B.—This good religious was certainly serving Bath in 1713; but how long before or after I cannot determine; nor can I learn the date of his death, except that it occurred on the 1st day of January.

R.

Rastal, Edward, S.J., born in the city of Gloucester, was admitted with his brother John into the Society at Rome in 1568. He was sent to Ingolstadt, in Germany, to complete his theology, according to F. Henry More's Hist. p. 19. His death took place, according to Drews, nine years later, viz. 17th June, 1577.

"Ille potens sui
Lætusque deget, cui licet in diem
Dixisse vixi."

Rastal, John, S.J., brother to the above, was educated at Wykeham's College, Winchester, and New College, Oxford, where he was admitted a perpetual fellow in 1549. Six years later he was ordained priest; but in 1560, as Wood tells us (Athenæ, vol. i. p. 265), "left his college (wherein he had always been accounted an excellent disputant), his friends, and native country, and went to Louvain and Antwerp," where he wielded his vigorous pen against the writings of Jewell. Having vanquished his antagonist in argument, he repaired to Rome and joined the Society, and became one of its brightest ornaments. He died with heroic charity at Ingolstadt in the course of the year 1600.

Reeve, Joseph, S.J., son of Richard Reeve, of Island Hill, Stoodley parish, co. Warwick, and the eldest of three brothers who consecrated themselves to God in religion, was born 11th May, 1733. In the fourteenth year of his age he was sent to St. Omer's College, where he distinguished himself by his classic taste and industry. On 7th September, 1752, he entered the novitiate at Watten. After defending a course of philosophy at Liege, he was appointed to teach Humanities, and continued to do so for eight years at St. Omer's and Bruges, with honour to himself and advantage to his pupils. Ordained priest, he defended the whole course of theology at Liege in the Lent of 1767, and then was sent for some months to assist the Benedictine nuns at Ipres. On 5th August that same year he reached Ugbrooke, and

there this luminary of the mission continued to shed the light of his example and experience, until his happy death on 2nd May, 1820. For some years before he was taken from us, God was pleased to try this faithful servant with blindness; but no one could approach the venerable man without being edified with his profound sense of religion, his cheerful resignation to the will of Providence, his uniform and fervent discharge of his spiritual exercises, and his readiness to communicate information from his richly-stored mind. A solemn dirge was performed for him at Ugbrooke on Friday, 5th May, and his remains were deposited behind the chapel with a tablet thus inscribed:—

✠
H. S. E.
Josephus Reeve, S.J.,
Hujus Ædis Sacræ annos amplius L.
Sacerdos et Custos,
Vixit Annos LXXXVII.
Decessit 2 Maii, A.D. MDCCCXX.
R.I.P.

The reverend father will live for ever in the learned works which he gave to the press, as set forth in the Collectanea S.J., p. 178-9.

On the occasion of the funeral, the following address was delivered in St. Cyprian's Chapel at Ugbrooke:—

"Say to the just man that it is well: for he shall eat the fruit of his labours."—Isaiah iii. 10.

In bidding the last adieu to the mortal remains of a venerable friend and benefactor, I derive comfort from the belief that it is really *well* with this just man—that he is now enjoying the reward of a useful and well-spent life. If I did not entertain the confident hope of his being happy, I should indeed be miserable. For where do we meet with a more unblemished career? Where do we witness a more Christian and edifying death? His uniform example of piety and religion from early youth to the latest period of an honoured old age, confounds our tepidity, and stimulates us to walk worthy of the vocation to which we are called. Though dead, he speaks; he movingly exhorts us to serve our Creator in holiness and justice during the remainder of our existence, and to spare no exertions to deserve that diadem which the Almighty has promised to those who love him. "Be thou faithful unto death, and I will give thee the crown of life" (Apoc. xi. 10).

Our venerable friend was born on the 11th May, 1733. From infancy he was taught by his exemplary parents to

fear God, and to abstain from all sin. In the fourteenth year of his age he was sent to St. Omer's College, where he pursued his studies with great assiduity and success, and displayed an admirable pattern of piety, docility, and regularity. Feeling himself called to the religious state, he solicited and obtained admission into the novitiate of the Society of Jesus, on 7th September, 1752. I pass over the proofs of his brilliant success in teaching Humanities, and in defending the course of philosophy and divinity, in order to follow him to Ugbrooke, where Providence conducted him in the summer of 1767, as chaplain to the baronial family of Clifford. Of his disinterested zeal in the ministry—of his attention to the flock committed to his charge—of his prudence in difficult times and conjunctures—of the undeviating example that he presented of propriety, integrity, moderation, and charity, there are many among you who can bear ample and cheerful testimony. Suffice it to say, that for more than half a century, he exhibited in himself the model of a good pastor, devoting himself to the comfort and instruction of his spiritual children, without any reference to personal ease and convenience. Full of the spirit of the priesthood and of the Society of Jesus, he sought on all occasions the greater honour and glory of his God, and delighted in the exact, fervent, and constant discharge of his sacred functions.

The natural and acquired talents of our departed friend would have commanded success in any literary department. His genius was eminently polished and refined; his Latin versification, especially, combined strength with grace and harmony, and if he had given up his mind to the charms of verse, he might have insured the public patronage, and ranked amongst the leading bards of his time. But he preferred what might be more generally useful to his neighbour, without one sidelong glance to profit or applause, and he therefore devoted his principal attention to ecclesiastical studies and pursuits. Anxious to promote the spirit of piety, he published in 1780 the "Abridgment of the History of the Inspired Volume." Deeply lamenting the general ignorance of the only knowledge which dignifies the Christian, and makes us truly wise unto salvation, he next favoured the world with "Practical Discourses on the Attributes and Perfections of God, and on the Divinity and wonderful works of Jesus Christ." And lastly, to remove misrepresentations and prejudice from the youthful generation, who, for the most part, imbibe their knowledge of ecclesiastical history from polluted sources, he has traced out the "Rise and Pro-

gress of the Catholic Church, from it first establishment until the present period." This publication reflects singular credit on his discrimination, impartiality, and love of truth. But what shall I say of his many personal sacrifices, and splendid generosity in educating youth for the sanctuary? In his ambition to do good during life, and to be the instrument of good after death, he proved that he was a man according to God's own heart—that he sought nothing but the interests of Jesus Christ. For his munificent exertions to perpetuate this work of mercy and charity, he is now rewarded by the lover of human souls. Yes, best-beloved, the most acceptable of all sacrifices is to co-operate with the Redeemer in the salvation of our neighbour. And the prophet Daniel teaches (xii. 3), that they who instruct many unto justice, shall shine like stars for all eternity.

In alluding to his zeal for religion, I am particularly obliged to acknowledge his unremitting and disinterested attentions to the welfare and comfort of the neighbouring mission of Exeter. With perfect truth he is entitled to the character of its founder. Without his active industry, liberality, and good management, it probably would have sunk to nothing, and the faithful there would have been lying like sheep that have no shepherd. Of the committee for erecting the convenient chapel of that city, he was the perpetual and judicious chairman. Towards the purchase and improvement of the premises—towards the decent maintenance of the incumbent, he was a liberal benefactor. Those amongst you who can remember the garrets where the congregation used to conceal themselves for divine worship—those who can recollect the wretched habitations where the poor missionary was glad to find refuge, will know how to appreciate this heroic zeal and charity. My predecessors would unite with myself in declaring that the interest of the Exeter mission was one of the nearest and dearest wishes of his heart; and we should all be ungrateful indeed if we failed to bless and cherish his memory. Never can we cease invoking the Most Mighty, the God of the spirits of all flesh, to reward the kindness of our departed patron. Every day let us repeat "Give perfect rest to Thy servant Joseph—that rest which Thou has prepared for Thy holy ones. Eternal rest give to him, O Lord, and let perpetual light shine upon him."

This venerable friend and brother was not without his portion of suffering. With patience and cheerfulness he drank of the chalice of his divine Master. Impressed with the wisdom of that comforting oracle, "I rebuke and chastise

those whom I love" (Apoc. iii. 19), he was conscious of the value, and privilege, and honour of suffering with Jesus Christ, and he firmly believed that trials in this world are the best preparation for the next, provided they be endured with patience and resignation. During the greater part of his life he was much afflicted with indisposition. And you all know that he was enveloped in that fatal hurricane which swept away the Society of Jesus—that Society which had reared him in piety and learning, and which he loved and honoured as a mother. On this occasion he studied to conform himself to the example of his suffering Redeemer; he acquiesced in the painful sacrifice with respectful submission to superior authority; he meditated on the instability of all human things, admired the depth of the divine counsels, and paid homage to the sovereign independence of God, the Arbiter and Disposer of all sublunary events. After many years of expectation, he had the unspeakable happiness of witnessing the triumph of oppressed innocence. He saw justice at length done to the character, to the merits and services of the children of Loyola. He beheld the Society restored by the supreme pastor of the faithful in the Russian empire, on the 7th day of March, 1801; in the two Sicilies on 30th July, 1804; and throughout the Catholic world, at the request of its bishops, on 7th August, 1814; and he had the consolation of renewing his engagements in the order. Oh! how his heart revived within him—how it glowed with rapture, in the days of incredulity and impiety, to witness princes, and even an anointed sovereign, in the person of Charles Emmanuel IV.,* throwing aside the crown and sceptre of Sardinia, to embrace the "pious institute of the Society of Jesus," as the Council of Trent calls it (Sess. xxv. 16). In these arrangements of Providence he traced the verification of the promises of the Almighty Father, "Behold, I myself will seek my scattered sheep, and will visit them. I will deliver them out of all the places where they have been scattered in the cloudy and dark day."—(Ezekiel xxxiv.) "Kings shall be thy nursing fathers, and queens thy nursing mothers. They shall not be ashamed who wait upon me."—(Isaiah xlix.)

For several years before his death it pleased Divine Providence to visit our reverend friend with blindness. To a mind so inquisitive after literary pursuits—to a priest so assiduous in the celebration of the august mysteries, the privation of sight must naturally have been the severest

* He entered the novitiate 27th January, 1815, obiit 6th October, 1819.

trial; but he turned it, like every other event, into an increase of merit. Not a word of complaint escaped his lips. For, whereas, like Tobias, "he had always feared God from his infancy, and kept his commandments, he repined not against God; but continued immovable in the fear of the Lord, giving thanks all the days of his life." We can attest his uniform attention to his stated exercises of piety, and to his daily and most edifying receiving of the Holy Communion. His devotion now increased more, if possible, to the Sacrament of the Altar. There was his treasure; there his heart dwelt. Thence he drew comfort and support. There he poured out his soul to God, and supplicated mercy for himself, and for all orders of the Church; but especially for the Clifford family, so justly endeared to him by its piety and charity; the generations of which have grown up around him—all vying in their respectful and obliging attentions to him.

We may now view him at the approach and hour of death —that hour, which is generally considered as an interval of more than ordinary illumination. Long had the venerable man sighed out, "What have I in Heaven? And, besides Thee, what do I desire upon earth? For Thee, my flesh and my heart have fainted away. Thou art the God of my heart, and the God that is my portion for ever" (Ps. lxxii.). Long had he wished for the kingdom of God to come, that he might be dissolved, and be with Christ. During the many days of his pilgrimage, he had sought only to be approved and commended by Him, who had created him, and was to judge him. Hence the greater honour and glory of his God, his personal sanctification and the good of his neighbour, had been the end and view of all his undertakings. The nearer he approached the term of his career, the more eager he was to attain it. Stretched out on the bed of death, we saw the happiness of a soul disengaged from the world, and panting after the happiness of the Courts of the Lord. How consoling the spectacle! how capable of animating fervor! Last Tuesday, the Almighty called up this righteous man to receive his retribution:—And who amongst us does not envy such a death—so full of courage, peace, and joy? Who is now not cheered at the thought, that in him we have another intercessor in heaven?

Beloved brethren, Christianity alone can enable us to soar above everything worldly, and to fix our hearts on what is eternal. By treading in the footsteps of this exemplary Christian, by cherishing the legacy of his example, we shall be attached to the duties of our respective callings; we shall

be fired with disinterested zeal, shall accept with patience and even gratitude the afflictions and consolations with which the Almighty diversifies the ever-shifting scene of human life; we shall bring forth much fruit; shall direct everything to our last end; so that, when death arrives, we shall have no further sacrifice to make, but, unconscious of its sting, shall depart, like that just man, full of sweet hope and joy, to celebrate the mercies of Him, who hath given us the victory, through Jesus Christ our Lord. Amen.

Reeve, John, *alias* Power, S.J., nephew to the last-mentioned, was born at Whitechurch, co. Hereford, in 1782; educated at Stonyhurst; and ordained priest 19th December, 1807. He is connected with the Western District by his appointment of assistant, in July, 1811, to the Rev. Robert Plowden, at Bristol; but at the end of sixteen months he was stationed at Lullworth. In October, 1816, he was removed from this important mission, for which he was unsuited, and placed at Pontefract. (During the interval between his departure and the arrival of F. Moutardier, a term of nine months, F. Vincent Ryan, a very able Trappist of St. Susan's Convent, and who died the venerable abbot of Melleray, in Ireland, on 9th December, 1845, served the Lullworth congregation most efficiently.) On 12th December, 1820, Mr. Reeve became chaplain to the Hon. Edward Petre, at Stapleton-park, Yorkshire; then accepted the mission of Courtfield; afterwards assisted at Newhall, which he left on Friday, 10th September, 1847, and in December of the following year died at Chelsea.

Renoult, (——). This French abbé succeeded Monsieur Marquant, at Calverleigh. Dying there 14th November, 1810, he was buried in the parish church.

Reynolds, Thomas, D.D., born at Pinhoe, near Exeter, of a family fruitful of learned men; was educated at Merton College, Oxford, of which he became Warden; and was collated to a canonry of Exeter Cathedral in 1539. King Henry VIII. chose him for one of his chaplains, and whilst such he was admitted to the valuable prebend of Pitt in Tiverton Church, 9th April, 1542.—(See Bishop Veysey's Register, vol. i. fol. 104.) In the reign of Edward VI. he was under a cloud, but at the accession of Queen Mary was nominated one of her chaplains, and provided with the deanery of Bristol, which he relinquished for that of Exeter, 9th February, 1554-5. Shortly before her Majesty's death he was appointed to the See of Hereford, but before he could be consecrated, a new order of things was introduced by

Queen Elizabeth, and as his conscience could not compromise, he was thrown into the Marshalsea Prison, where he ended his days, 24th November, 1559.

Reynolds, William, D.D.—Nephew to the above, and the heir to his constancy and merits. He closed a useful life at Antwerp, an honourable exile for religion, on 24th August, 1594.—See Pitsius; also Wood's Hist. and Antiq. Oxon. lib. ii. p. 139, and his Athenæ Oxon. lib. 1, pp. 233-4.

Ridgway, Peter (Aloysius), O.S.B., born at Warrington, in Lancashire, 5th February, 1815; went to Douai 14th August, 1825, where he was professed in May, 1834; he was ordained priest by the Right Rev. Louis Belmas, Bishop of Cambrai, at Pentecost, 1839, and was attached to the mission at Kemerton, in September, 1844.

Rigby (Bede), John, O.S.B., of Warrington; professed at Lambspring on 17th May, 1798; from 1830 till 1835 he had charge of the congregation attached to Downside College. Sent over to Lambspring by the President, F. Birdsall, he died there 23rd January, 1837.

Rigby, Placid, O.S.B.—I suspect that this good and zealous priest, who died 24th September, 1764, had occasionally assisted the Catholics of Exeter, besides supplying at Bath. An old man of the name of Flood, converted in Exeter in 1745, assured me that he remembered a priest of this name paying occasional visits to the faithful in this city.

Rigmaiden, Maurus, *alias* Smith, O.S.B., had served the mission in Wilts, and co. Gloucester. I think he died at Oxburgh Hall, Norfolk, 18th November, 1749.

Riley, Henry, was born at Burnley, co. Lancaster, 6th June, 1794, and educated at Sedgley-park School and at St. Edmund's College. On receiving priesthood, he was appointed to the charge of the Westminster mission; but at the end of three months was transferred to the Virginia-street chapel, where he laboured with great zeal for as many years. Bishop Collingridge, then V.A. of the Western District, obtained his services for Bristol, where he arrived on 21st November, 1821. After nearly seven years of laborious exertion, he was removed to Axminster, in which mission he made himself respected and esteemed by all classes. After opening St. Mary's chapel there on 15th August, 1831, and adding considerably to the number of his flock, Bishop Baines earnestly entreated him to undertake the extensive and most important mission of Plymouth. Always ready to sacrifice his own feelings, convenience, and comforts to the will of Almighty God, as manifested by his

superiors, he entered upon this responsible charge on 30th April, 1834. The success of his zealous exertions, and of his methodical arrangements, soon became apparent in the enlargement of St. Mary's chapel at Stonehouse, in the improvement of the poor-school and missionary premises, and in providing a second priest to assist him in his arduous duties. At last, the state of his health compelled him, on 4th March, 1848, to retire from this laborious scene. An excursion for recruiting his enfeebled constitution was recommended and adopted. At the end of three months' cessation from the fatigues of the ministry, he thought himself capable to accept, on 7th June following, the quiet and easy mission of Tiverton; but the severe return of his pulmonary complaint obliged him, after five weeks' experiment, to desist from all ministerial labour; and he arranged to retire to the out-quarters of Spetisbury Convent, where he experienced from that blessed community and their friendly chaplain, the Rev. Leonard Calderbank, the most soothing attentions, until his meek and pious soul returned to the God who made him, on Maunday Thursday, 5th April, 1849. He was buried in the nuns' cemetery on the following Monday with every mark of honour; and a considerable dole to the poor of Spetisbury parish was distributed on the occasion.

All his reverend brethren admired and loved him. Persons of every creed were charmed with his exemplary discharge of his duties, with his moderation, his absence from political strife, his high sense of justice and honour; indeed, no one who observed the even tenour of his life, and was capable of appreciating sterling merit, could fail to pay homage to the excellence of his character.

Riout.—This worthy French émigré was the predecessor of l'Abbé de la Fosse, at Lanherne. He quitted in 1802 for his native country, when he eludes my research.

Risdon, Thomas, *alias* Bluett, S.J., of Devon. For many years he was superior of his brethren in the residence of St. Stanislaus, which I have before remarked included the diocese of Exeter. It is certain that his chief, if not sole, residence was Ugbrooke. In the will of the second Lady Clifford (*née* Anne Preston), dated 13th September, 1733, he is thus mentioned: "I give and bequeath to Mr. Risdon, who lives with me, twenty pounds." Soon after her ladyship's death, which took place at Ugbrooke 5th July, 1734, the venerable father retired to Watten, where he crowned a well-spent life by a most Christian death on 12th February, 1744, æt. eighty-two; rel. fifty-nine, jub. nine.

Is there not cause for believing that he reconciled to the Church Dame Gratiana Carew, of Haccombe, relict of Sir Henry Carew, of Haccombe, Bart.? She was the daughter of Thomas Darell, of Trewornen, Esq., and—as I find in St. Minver's register, Cornwall—was married to Sir Henry Carew, of Haccombe, Bart., on 29th November, 1686. After the death of her husband she resided much at Bickleigh Court. In her will, made 24th February, 1728-9, and proved in Exeter 3rd December, 1730, I read what follows: "I give unto Mr. Thomas Risdon, of Ugbrooke, the charge and care of all such things as shall be in the upper closett of Bickleigh" (altar appendages?), "if he be living at the time of my decease; otherways, to such parson who shall have the care of my soul at the time of my departure hence to fitt itt for its eternall abode, after a tender thereof made by him to one or both my sons" (Thomas and Charles Carew), "and they refuseing the same, they are left particularly to Mr. Risdon, or such gentleman as above mentioned. But particularly I recommend all Mr. Gother's works to my 2 sons for their most seryous perrusall and strict imitation."

Risdon, William, S.J., of the north of Devon. The first time that I meet with this father is in 1615. He was generally stationed at Rome, as procurator of his brethren. There he died 27th October, 1644.

N.B. Edward Risdon, another member of this Devonshire family, Fellow of Exeter College, and M.A. in 1566, was one of the six clergymen who, under the auspices of Dr. Allen, in 1568 opened the college of Douay, that prolific seminary of martyrs and confessors of the faith. Late in life he embraced the rule of St. Bruno at Bruges; but his death is unrecorded.

Rishton, Thomas, O.S.B., was clothed at Lambspring 19th November, 1800; for two years was the assistant priest at Bath. During a lengthened period he served the Cape of Good Hope mission; but, at last, was so annoyed by lay opposition, that, with health impaired and mind feverishly excited, he died shortly after his return to Ampleforth, December, 1836.

Roberts, Stephens, S.J.—Of this father I can glean only that he served the Gloucestershire mission,—that he was declared rector of Ghent in 1742, and died in that city 5th December, 1758, æt. eighty-one, soc. sixty-five.

Roberts, William, O.S.F., called Augustine in religion. I remember him as confessor to the Poor Clares at Coxside, Plymouth. He was elected Provincial in 1818, but served

the office two years only. His death occurred at St. Omer's 10th May, 1827, aged sixty-four.

Robinson, Placid, O.S.B., a native of Yorkshire, was professed at Lambspring 24th April, 1701; certainly was stationed at Stourton; but for how many years I cannot ascertain. Obiit 10th February, 1759.

Rogers, John, S.J., a native of Wilts; often passed by the name of Bamfield. In the Provincial's report of 1655, he is stated to be then at Watten, aged seventy-two, of which period of his life he had spent forty-four years in the Society, and thirty-four in the mission. He finished his meritorious course at St. Omer's, on 7th or 8th August, 1657.

Rolling, Thomas, O.S.B., born at Brompton-on-the-Swale; was ordained deacon by Bishop Milner in December, 1813; and priest by Bishop Collingridge 5th March, 1815; for the two following years was assistant at Bath, which he quitted for Knaresborough in September, 1817. At the end of seven years he was transferred to Allerton-park, where he remained ten years. On 15th July, 1834, he arrived at Cannington, and two years later was sent to commence the new mission at Chipping Sodbury. Redditch, and now Longworth, can bear testimony to his valuable services.

Rooker, Thomas, D.D., I believe, was partly educated at St. Laurence's Benedictine Convent at Dieulwart, near Verdun, and after the expulsion of that community, at Vernon Hall; when the members being increased by arrivals from Lambspring, removed to Ampleforth, near York, in 1806, where Dr. Rooker, on 13th October, 1807, made his profession in the Benedictine order. To that college he rendered invaluable service by his superior talents as a professor; and his secularization and departure for Prior-park threatened shipwreck for a time to that religious establishment. After some time he was appointed to the mission of Usk; but his services were again called for at Prior-park; and his exertions as vice-president and president from November, 1849, were so energetic, that he might say—

"Si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent."
Æneid, lib. ii.

Let us sincerely hope that this eminently-gifted scholar and heroic priest may long be reserved for the service of God's church.

Rooker, Thomas Francis, nephew to the above, was born at Manchester, and educated at Ampleforth and Prior-

park, but finished his studies at the English College at Rome. In the Lent of 1840 he was ordained subdeacon by Monsignore Piatti; deacon on 9th June of that year by Dr. Wiseman, who the very day before had been consecrated bishop of Melipotamus; and priest at St. John Lateran's in the Lent of 1841 by Bishop Vespigniani. On 12th August, 1842, he began his incumbency of the Tiverton mission; but, to the regret of his flock, was hurried away to Bristol in the ensuing Lent. In August, 1845, he was sent to Shortwood; but since March, 1852, has been the first resident pastor of Bridgewater. Very deservedly he was appointed a member of the Clifton Chapter on 28th June, 1852.

Rousham, Stephen.—For the illustration of his biography I must refer the reader to the First Part of this compilation, p. 101. He suffered for the faith at Gloucester, certainly after 1586: perhaps in July of the following year. See Dr. Challoner's Memoirs.

Rowe, William, S.J., was born at Blackburn, 6th July, 1803; after studying humanities and philosophy with credit in the excellent college of St. Cuthbert at Ushaw, near Durham, he petitioned for admission into Stonyhurst. He arrived there 16th April, 1822, and proceeded to Paris, to begin on 6th June his novitiate at Mont Rouge. He was promoted to priesthood at Friburgh on 7th October, 1827, and ten months later was appointed successor to Mr. Riley, at St. Joseph's, Bristol. Owing to some misunderstanding with Bishop Baines, he was forced to leave Bristol, to the deep regret of the congregation, on 23rd December, 1830. Enfield, Norwich, and Stonyhurst missions have had the benefit of his pastoral zeal and experience; but for the last ten years Tunbridge Wells has enjoyed this privilege.

Rush, Edward Mary, born at Manchester, 1st May, 1803; educated at Ushaw; entered on 8th May, 1824, the order of Camaldoli; was ordained priest 22nd March, 1828; passed to Trelawny 18th January, 1836, and quitted it 6th April following.

Ryan, John, born at Dungarvan, co. Waterford, in 1818; succeeded the Rev. Robert Platt, at Chidiock, in October, 1844, after receiving ordinations at Prior-park. With the approbation of the bishop he originated the chapel at Bridport; the foundation-stone of which was laid in honour of our Lady on 8th September, 1845, and he had the comfort of saying the first mass in the new edifice on 1st July following, and of witnessing on the next day its solemn public opening

by Bishop Ullathorne. For a considerable time his zeal served him to officiate both at Chidiock and at Bridport.

For the account of his published reply to the calumniators of our holy faith, see the *Tablet* of 3rd November, 1849. Leaving Chidiock in November, 1850, he served Tiverton for half a year, when he was ordered to Falmouth; but quitted, to the regret of many, on 12th March, 1852, and was accepted for a time as a chaplain to St. Augustine's Church, Manchester. Thence he was transferred to the mission of Ashton-under-Lyne, where he laboured with indefatigable energy. This important mission he resigned at the end of two years, in order to devote his ministerial services to his countrymen in America. In the *Tablet* of September 16th, 1854, p. 581, may be seen his eloquent parting address on being presented by his sorrowing congregation with a gold watch and chain on 27th August.

I understand that he is now erecting the church of the Immaculate Conception in New York, the foundation-stone of which was laid on 8th December, 1855.

S.

Salisbury, Edward, O.S.B., a native of Devonshire, arrived at Lambspring Abbey 14th June, 1699; was professed 21st December, 1703; died 10th October, 1725, æt. forty.

Sands, or Sandys, John.—For the barbarous execution of this young priest at Gloucester, see Part I., p. 101; also Dr. Challoner's Memoirs. His glorifying Christ by his blood took place on 2nd August, 1586.

Saulnier, L'Abbé, better known to the English reader as Père Antoine, born at Joigny, in Champagne, 20th August, 1764, of a reputable family; was created D.D. of Sorbonne, and elected prolocutor of the French clergy before the French revolution; emigrated to this country, and joined the Trappists of St. Susan's Monastery at Lullworth, in June, 1795. Chosen the fourth prior of that community, he was elevated to the dignity of its abbot in May, 1813, by Pope Pius VII., and as such was consecrated, as he told me himself, by Bishop Poynter, in London, in the August of that year. In the First Part, I have treated at large of this amiable and accomplished dignitary. He died at Melleray, near Nantes, on the Feast of the Epiphany, 1839.

Schofield, Richard.—In vain have I tried to obtain from

this venerable and most humble priest the antecedents of his present situation, since Christmas last, of assistant priest at Plymouth. I have been given to understand that he is a native of Kent; that he kept a respectable academy for twenty years at Brighton; that he was reconciled to the Catholic Church by Dr. Newman; that he was promoted to holy orders by Dr. Ullathorne, Bishop of Birmingham, in 1853; that for a time he was stationed at Maryvale, a convent of Sisters of Mercy, near Oscott; thence transferred his services to Spetisbury, and *now*, I hope, will be a fixture at Plymouth.

Scroggs (Maurus), John, O.S.B., was educated at St. Gregory's, Douay, where he was professed on 12th March, 1634, with his brothers Cuthbert and Gregory. From F. Weldon's Chronological Notes, I learn that "he was a painful missionary for many years in the West of England, and that he died at Bidwell, three miles from Exeter, of an inward imposthume, July 9th, 1672, aged about fifty-five." Bidwell was the seat of Mr. Kirkham, the only Catholic gentleman in the county who came to pay his respects, at the New Inn, Exeter, when Cosmo III., Duke of Tuscany, visited Exeter in April, 1669.

Scudamore, John, S.J.—This principal founder of the Bristol mission can never be named without veneration. He had to struggle with difficulties almost incredible in that bigoted and fanatical city. His little flock used to meet him in the upper room of a dwelling-house at Hook's Mills, behind the small church near the Orphan Asylum, on Ashley Down. After a time he removed the chapel to St. James' Back, an apartment capable of holding about eighty persons more or less, and there the venerable man continued to exercise his ministerial functions until his saintly death, 8th April, 1778, æt. eighty-two, soc. sixty-four, jubilarian fourteen.

His grand-nephew, Mr. John Jones, informed me that the reverend father was of the ancient family of the Scudamores, of Home Lacy, co. Hereford, and that his parents resided in Pembridge Castle. He added further, that having lived with this good priest for some time, he knew that he must have served Bristol for about forty years; that he was much beloved by his people for his zeal and piety, and that his manner of living was very plain and moderate. The late Rev. James Parker assured me that he assisted at his funeral, and that his remains wered eposited in St. James's churchyard, opposite the church porch.

SEBASTIAN, JOHN, educated in the English College at Rome. The late Richard Rawe, Esq., assured me that he was at Marnhull as early as 1750, and that he died a victim of charity on 28th July, 1757, in consequence of putrid fever, caught while attending a poor family in the town of Shaftesbury.

SHANN, CHRISTOPHER, O.S.B., born at Knaresborough, 9th March, 1801; professed at Ampleforth, in 1819, by the religious name of Augustine; was ordained priest by Bishop Penswick, on the Saturday of the Ember week, 1824, and in the following week left the college for the mission. In the First Part of this work I have mentioned his zealous labours at Cheltenham and Bath. At present, I understand he is cultivating the spiritual vineyard of Ormskirk.

SHARROCK (GREGORY), WILLIAM, O.S.B., RIGHT REV., elder brother to John and James, of the same venerable order,* was born at Preston, in Lancashire, 30th March, 1742. At the age of sixteen he took the habit at Douay, and his prudence, meekness, and religious spirit, induced his beloved brethren, in 1775, to elect him prior of St. Gregory's. At the expiration of his quadriennium he was re-elected; but Bishop Walmesley wanted such a man as his assistant in the government of the Western district; and having succeeded in gaining the consent of Pope Pius VI., on 12th August, 1780, he consecrated him by the title of Bishop of Telmessus, in Wardour Chapel, with a solemnity unprecedented until then in England since the reign of Queen Mary. Thirteen priests attended, and Henry, eighth Lord Arundell, spared no expense to do honour to the ceremony. On the death of Bishop Walmesley, seventeen years later, he succeeded to the administration of his extensive diocese, and exhibited in his person the model of a Catholic bishop, always bearing in mind the advice of St. Jerome to Nepotian: "Episcopi, sacerdotes se esse noverint, non dominos. Honorent clericos quasi clericos, ut et ipsis quasi episcopis honor deferatur." This admirable prelate was called to the reward of his merits on 17th October, 1809, and his remains were deposited near those of Bishop Walmesley, in St. Joseph's Chapel, Bristol. His monument is in our hearts.

* John, born 19th April, 1754, died 17th May, 1831; James, who succeeded as prior on his brother Gregory's promotion to episcopacy, was born 5th February, 1750. It is not generally known that in the summer of 1806 he was elected bishop of Themiscyra and coadjutor to his brother in the Western district; but he could not be prevailed on to accept the proffered dignity. This humble prior died at Acton Burnell on 1st April, 1808.

Shattock, Thomas, born at Gouthurst, near Taunton, in March, 1809; was sent for education to Baddesley, then to St. Sulpice, Paris; but on 1st September, 1830, reached Prior-park, where he was ordained sub-deacon in September, 1831, deacon in December, 1832, and priest at the next Pentecost. After assisting as private secretary to the bishop, he was appointed incumbent of Cannington, 26th January, 1837; but was principally employed as procurator of Prior-park until its recent catastrophe. Since April, 1856, he has succeeded the Rev. James Dawson, at Shepton Mallett.

Shea, O. Henry, O.S.F.—This venerable religious and eminent spiritualist is connected with us by having undertaken, in 1848, the direction of the nuns and of the mission at Taunton, and for subsequently accepting, provisionally, the charge of the Chidiock congregation. Returning to Ireland in 1850, where he had been provincial of his brethren, he was nearly burnt to death in Dublin by an accidental fire. He never recovered from the shock and injury. When capable of undertaking the journey, he was removed to the south of France. After staying for some time at Pau, he quitted for Tours, where he arrived on Saturday, 21st April, 1854. He took up his quarters in a most convenient apartment of the Grand Hospice, where he had the best medical advice, the soothing attentions of the good nuns, and the kindest aumonier. All considered him there as a *saint*. He was well aware of his approaching death; it came on, however, rather suddenly at last, but without agony. "Having received," says my correspondent, "the holy Sacraments with the most edifying devotion, and joined to the last moment in responding to the prayers of the Church, he calmly breathed his last on Saturday, 20th May, 1854." R.I.P. From what he has told me, he must have been about sixty-one. He had a most dignified aspect.

Sheehy, William, born in London towards the end of the year 1805. After finishing his studies at Rome, he was ordained priest at Prior-park, and said his first Mass there on 15th June, 1843. Seven months later,—12th January, 1844,—he was sent to Lanherne to assist F. Charles Cooke. There he continued until after Easter. In June, 1844, he was ordered to Cannington, *vice* Andrew Byrne; and four months later was hurried to Torquay, *vice* Thomas Danson. There he was allowed to be stationary for two years, when he was tranferred to Tiverton as successor to the Rev. Herbert Woollett, where indeed he had to struggle with pecuniary difficulties, from the gross irregularity of payments from

Prior-park. But he persevered in the hope of justice until 8th June, 1848, when he sought the Institute of Charity, at Ratcliffe College, near Loughborough, where he continues to render invaluable service.

This classic scholar published at Rome, in 1838, a volume of "Reminiscences of Rome," followed by a second volume, printed two years later. 2. "A Brief account of the Canonization of St. Alphonsus Liguori," &c. 3. "A Letter addressed to Archdeacon Digby," dated Torre, March 19, 1846.

Shepherd, Laurence, O.S.B., born at Liverpool 24th August, 1825; professed at Ampleforth 28th August, 1844; ordained priest 3rd December, 1849; succeeded F. Hodgson, at Bath, in July, 1855.

Shimell, Charles.—This young priest succeeded his nephew, the Rev. Richard Shimell, at Chidiock, in 1763; but in April, 1764, died of a rapid decline at the Bear Inn, South-street, Exeter, which was then kept by a Catholic of the name of Searle.

Shimell, John, brother to Charles aforesaid, of Devon. The late Bishop Milner, in a letter dated Wolverhampton, 9th March, 1826, informed me that the reverend gentleman resided with the Howards, at Glossop, co. Derby, for many years; that at the request of the family he accompanied them to Crumpsall, their seat near Manchester, where he ended his days (23rd August, 1779); that besides being a good priest, he was also an ingenious mechanic, and an excellent English poet, as appears by his poem on the presidents of Douay College from Cardinal Allen, down to his time.

Shimell, Richard, born at Totnes, or rather Bridgetown; studied at Valladolid; for a long period was stationed at Chidiock, where he finished his course December, 1763, ætatis seventy-six.

Signol, L'Abbé.—His Christian names were Augustin Jean Bernard; and he informed me himself, that he was born 10th June, 1790, at Engouville, near Hâvre. With this Western district he is connected by having taken charge of the Tor Abbey congregation on 1st September, 1836; but soon after Mr. M'Enery's return from his continental tour, the talented abbé embarked for his own country.

Simon, Alexander, born in France 18th February, 1771. After supplying for a time, at Cannington, at Dartmouth, at Marnhull, and at Weymouth, he was induced, in August, 1820, to accept the arduous mission of Plymouth, void by the retirement of the Rev. Samuel Spooner. He did his duty in

an exemplary manner. His register shows that he performed a baptism on 1st April, 1821; four days later he was carried off by apoplexy.

Simpson, Cuthbert, O.S.B.—This young religious was assigned to the Venerable Dom Pembridge, the successor of Dr. Brewer, at Bath, as an active assistant. But he was prematurely snatched away by death on 1st November, 1785. Yet he will not have died in vain, if his sudden mortality shall convince us of the instability of all human prospects, and shall so teach us to number our days, that we may apply our hearts unto wisdom.

Short, Bernard, O.S.B., born in Bath 6th October, 1800; educated at Acton Burnell and Downside; professed 10th February, 1820; and was ordained by Monsignore Weld on St. Barnabas' day, 1827. After rendering valuable service at Downside College, he was sent in 1830 to the Malvern mission, subsequently to Woolton; but since January 7th, 1851, he has been stationed at Stanbrook.

Shortland, Rutherford John, born on Dartmoor 24th March, 1814; educated at Plymouth and Harrow from 1828 to 1833, under Dr. Longley, now bishop of Ripon; then matriculated at Oriel College, Oxford. In 1838 he was ordained priest by Dr. C. R. Sumner, bishop of Winchester. After serving several curacies, he was directed by the grace of God to Dr. Newman, who reconciled him to the Catholic Church, at the Oratory, Birmingham, on Whitsunday, 8th June, 1851. On the following February he proceeded to Rome, and was the first person admitted (November, 1852) into the Collegio Ecclesiastico, now Pio. The climate disagreeing with his health, he left Rome in October, 1853, for Oscott, where, in the September of 1854, he was made subdeacon, on Holy Saturday, 1855, deacon, and priest in the September following. Five weeks later, on 28th October, 1855, he commenced his missionary life at Plymouth: and on 18th September, 1856, was installed a canon of the Plymouth chapter, *vice* Canon Morris, resigned.

Smelt, Robert, educated in the English College, at Rome. After serving the English mission about twenty years he was appointed agent of the English clergy in the eternal city, *vice* Stonor. He is connected with this district by having been chaplain, at Dorchester, to Humphry Weld, Esq., whilst Chidiock House was building. He died in London, shortly after his return, 24th August, 1814, æt. sixty-seven.

SMITH, EDWARD, came to Poole about Michaelmas, 1836, *vice* a Mr. Leyne, who had taken French leave after eleven months. This successor also quitted his post on 3rd August, 1838, probably in consequence of irregularity in receiving his stipend.

SMITH, JOHN.—I meet with two worthy members of the secular clergy of this name. The senior died at Bearscombe, near Kingsbridge, about the year 1749, and was buried in Dodbrook Church, Devon. The junior entered the English College at Rome in 1754; quitted for the mission 26th May, 1766; was chaplain at Marnhull, it is said, for six years; then served Mr. Arundell of Bath in the same capacity; finally became attached to the Portuguese embassy in London, and died 28th April, 1817, æt. seventy-eight.

SMYTHE, LAURENCE, born in Ireland 14th June, 1825; educated at Allhallows College, Dublin; on 29th June, 1854, was ordained priest by Dr. Moriarty, the newly consecrated bishop of Antigona, and coadjutor to the Right Rev. Dr. Egan, of Kerry. Four months later he was sent to Spetibury, but within five months was removed to Plymouth. From 23rd November, 1855, he was assistant to the Ven. Canon Tilbury, at Weymouth. He left for America 24th July, 1856.

SODERINI, TIBERIUS, born at Rome, of a good family; after a suitable education, joined the Society of Jesus. On his promotion to holy orders, he was employed as a missionary in the Rocky Mountains of North America: but his constitutional temperament showed that he was better fitted for a college than that laborious occupation; and after four years' trial he became an ex-Jesuit. Coming to this country, he was engaged in 1853 to serve the mission of Falmouth, but did not stay above a twelvemonth. I believe that this devout and amiable priest has returned to Italy.

SOUTHCOTT, AMANDUS, O.S.B., of Devonshire, often passed by the name of Captain Southcott. He died on 8th June, 1653, at Mr. Thomas Kirkham's house (Bidwell), Newton St. Cyre's parish, near Exeter. Can this be the Mr. Southcott for whose apprehension R. Reynell issued a warrant?—(See Part First, p. 8.)

SOUTHWORTH, RALPH, of Goosenargh parish, co. Lancaster,* and of a sterling Catholic family, that could boast of its

* He had three reverend brothers, all alumni of Douay College:—William, who died in May, 1814; Thomas, who died at Sedgley-park 9th June, 1816; Richard, at Brockhampton, 9th December, 1817.

martyr, the Rev. John Southworth, who signed his faith with his blood at Tyburn on 28th June, 1654, æt. sixty-two.—(See his interesting acts in Bishop Challoner's Memoirs.)

Ralph was sent early to that sanctuary of religion and learning, Douay College, and became one of its luminaries. For the last twenty-seven years of his life he was the director of the Augustinian nuns of Louvain, now at Spetisbury. Here he died 13th July, 1810, aged sixty-three. His reverend friend, Dr. Coombes, wrote his epitaph, viz.—

> "Here Southworth lies, who claims the Muse's lays,
> A man deserving of no vulgar praise:
> Alike in Sciences and useful Arts
> From early youth he showed distinguished parts,
> But chief to him was Sacred Learning giv'n;
> Thus, a safe guide, he taught the road to heav'n.
> The choicest friend, without the guile of art,
> In manners simple, but sincere of heart.
> O! thou, who here approachest, guest or friend,
> Pour forth one prayer, not heedless of thy end,
> That God in mercy to his eyes display
> The opening visions of eternal day."

Speakman, Thomas, S.J., nephew of the Rev. Thomas Tilbury, was born at Ashton, co. Lancaster, on 18th January, 1811. He is connected with the west by being appointed assistant to F. George Bampton at the restoration of St. Joseph's mission, Bristol, and to the Jesuits in October, 1847. I understand that he is at present employed at Lydiate, near Liverpool.

Spooner, Samuel, born at Dartmouth on 17th September, 1785; whilst a youth, was converted at Lisbon, and was admitted for education into the English College of that city, and nominated by his patron, the marquis of Ponte de Lima, to a small benefice in Portugal. However, it was at St. Edmund's College that he was promoted to priesthood in the Advent of 1809. For some time he served Swansea and Chepstow; and on 10th December, 1815, succeeded Abbé Guilbert at Plymouth; but I regret to add that, at the end of four years and eight months, Bishop Collingridge was obliged to remove him. After a rambling life, during which he was the victim of much mental anguish, bodily pain, and severe destitution, but steadfast in the faith, he made a pious end on Thursday, 8th August, 1839, in London, and was buried at Moorfields. In the opinion of many, he was better suited for an actor than a missionary. He left behind him a worthy and an attached sister, Mrs. Mary Bovey.

Stanley, Edward, *alias* Biddlecorn.—Of this native of

Dorset, I can hardly glean anything. He was one of the ten sent from Douay to colonize the new seminary at Lisbon, where he arrived on 14th November, 1628.

Stanley, John, born in London, 3rd October, 1759, succeeded Mr. Bishop, as Mr. Rawe informed me, in 1789. After thirty-one years' service, on 13th October, 1820, he resigned the charge of the congregation, from bodily infirmity; but continued riveted to the spot until his death, 14th April, 1828. He bequeathed to the better maintenance of his successors there, the sum of £200; and previous to his resignation, he had witnessed that the said Mr. Rawe had proved himself the benefactor to his mission by settling on it an annuity of £20.

Stanley, Thomas, S.J., born at Hooton, Cheshire, 17th January, O.S., 1715, became a novice at Watten in 1732, and was enrolled amongst the professed fathers in 1750. On 21st December, 1769, he was appointed rector of Bruges College. Soon after the marriage of his niece Miss Mary Massey Stanley to the late Thomas Weld, Esq., he went to reside at Lullworth Castle, where, upwards of thirty years later, on 2nd June, 1805, he surrendered his meek and innocent soul to God, in his ninetieth year, and was buried in the vault of the Weld family. His friend, the Rev. Charles Plowden, wrote his epitaph; but by not attending to the difference between the old and new style, in this country, from 1st January, 1752, has made Mr. Stanley older than he really was.

Starkey, *alias* Hanmer, Jos., O.S.B.—All that I recover of this good monk is, that he served Leighland for some time, and that he died on 14th March, 1754.

Stephens, John, S.J.—This reverend father and able scholar was born A.D. 1603, in Gloucesterhire, joined the society at the age of twenty-one, and was admitted amongst the professed fathers on 4th May, 1640. His merits led to his being appointed rector of the English college at Rome in October, 1659; but owing to the premature death of F. John Clayton, who had died rector of Liege, 16th April, 1663, his services in the same capacity were required in that quarter. I think he ended his days in that city, 10th February, 1667.

Stephens, Richard, D.D., of Wilts, leaving England and its new religion, went to Douay College in 1574; but returned twelve years later to enlighten the minds and hearts of his erring countrymen, as his Jesuit brother Thomas was engaged in doing in the East-India mission. The period of

his death is unrecorded; but it probably occurred at Paris during the reign of King James I. This reverend gentleman had been secretary to Jewel, Bishop of Salisbury.—See Dodd's Ch. Hist., vol. ii. p. 386.

Stephens, Thomas, S.J., of the diocese of Salisbury, educated at Oxford; joined the Society of Jesus 11th October, 1578. On 4th April of the following year he sailed from Lisbon, to devote himself to the East-Indian missions. He landed at Goa, after a dangerous voyage, on the 24th October, that year. In that city, where he had brought forth much fruit, he ended his days in 1619, æt. seventy.

It is not generally known that he was the first to compose a grammar in the Indian language. He also wrote for the natives the "Christian Doctrine," and a "Metrical Explanation of the Mysteries of Faith." This able Jesuit was brother to the preceding Rev. Richard Stephens.

Story, Richard, S.J., according to Dodd (Ch. Hist., vol. ii. 137), was a native of Gloucestershire; but his account must be inaccurate, unless we suppose that there were two Jesuits of this name. F. Henry More, in his Hist., p. 18, says that F. Rich. Story entered the society at Tournay, in the sixteenth year of his age; that Germany, Hungary, and Italy witnessed his heroic zeal and charity; and that he was rewarded with the death of the righteous on 18th September, 1600.

Stourton, John, O.S.B.—The eighth and youngest son of William, the eleventh Lord Stourton, by his wife Elizabeth, daughter of Sir John Preston, Bart. He took the habit at St. Gregory's, Douay; and eventually was elected, in 1717, the eighteenth prior of that community, and presided for four years. All that I can glean of him in the sequel is, that his death occurred at Antwerp, 3rd October, 1748, as I learn from the journal of F. Dominic Darbyshire, who attended him, and who had been summoned from Ugbrooke the year before, to fill the office of prior of Bornham.

Stourton, Thomas, O.S.B. — He was the fourth son of William, the tenth Lord Stourton, by Frances, daughter of Sir Edw. Moore, of Odyham, Knt. In vain have I inquired for his age: it is certain, however, that he died before his noble father; consequently before the 25th April, 1672.

Strickland, William, S.J., *clarum et venerabile nomen.*—For his memoir I must refer the reader to my Collectanea S.J. He is connected with the West by having zealously served Ugbrooke between the departure of F. Frost and the

arrival of F. Jos. Reeve. Dying in London on St. George's Feast, 1819, rel. 71, sac. 63, his remains were deposited in St. Pancras' Cemetery.

Strutt, Wilfrid, O.S.B., *alias* Tufton, *alias* Bridgeman, born in Middlesex, 20th May, 1710; educated and ordained at Rome; but admitted to his religious profession in Lambspring Abbey, 6th July, 1743; was on the Leighland and Lanherne mission for some time, and closed an edifying life by a peaceful death at Lambspring, on 5th December, 1782.

Sumner, James, O.S.F., born at Chipping, Lancashire, in 1775. For several years he was employed in the western district by Bishop Collingridge, at Clare House, at Cannington, and occasionally at Plymouth, and even at Bristol. He died at Taunton 10th July, 1822, and was interred in the conventual ground.

Sumner, Richard, O.S.F., twin brother to James, aforesaid. He succeeded the Rev. William Roberts at Clare House, Plymouth, in August, 1821, and there dying within a week after his brother James, on 16th July, 1822, was interred in the nuns' burial-ground, at Coxside.

Sutton, Henry (Ignatius), O.S.B., was born in Liverpool, 12th October, 1812; went to Ampleforth in September, 1831, and was professed there (with F. Clement Worsley) in February, 1834. He was ordained priest by the Right Rev. Dr. Briggs in May, 1837; was attached to the mission at Chipping Sodbury in October, 1842, where he remained until July, 1846, and is now at Coventry.

Sutton, William, *verè* Scrimshaw, born in Lancashire in 1711, was admitted into the English college at Rome in 1726. His first mission was at Beeston, in Broad Hempston parish, the seat of the Rowes and the Husseys; but the late Mr. James Brooke remembered that he used to come up to Exeter once a month, to do duty, and to put up at Searle's Bear Inn, in South Street. This was before the Rev. William Gillibrand settled in Exeter, soon after the coronation of King Geo. III. Afterwards he served for a time the missions of Leighland and Cannington; but for the last thirty-two years of his life resided at Hilary House, Axminster. There this venerable missionary died, full of days and merits, on 23rd January, 1800, universally respected, and was buried on the north side of the parish churchyard.

Swabrick, John Aloysius Gregory, born at Preston, 23rd May, 1802; educated at Sedgley Park, Ushaw, and Rome; professed a hermit of Camaldoli 23rd May, 1830;

left for Prior Park, where he was ordained subdeacon in the Lent, and deacon in the Advent of 1832; and priest at Pentecost, 1833. Soon after, he was rapidly transferred to Spetisbury, Axminster, and Lyme; but whither he winged his flight after 1838, I cannot discover.

Sweeney, James Patrick (Norbert), O.S.B., was born in Bangalore, Hindostan, on 3rd November, 1821. At the age of fourteen he reached Downside, and was admitted to the religious profession by the prior, Dr. Brown, on 24th June, 1839. He and F. Benedict Blount were the two first from Downside College who took the degree of B.A. in the London University. After discharging the offices of sacristan, librarian, cantor, infirmarian, and assistant-prefect, he was ordained priest at Downside, by Dr. Charles Henry Davis,* O.S.B., bishop of Maitland, on 18th March, 1848. In August, 1850, he was appointed professor of philosophy and theology. Three years later, he was made sub-prior. Thus qualified by passing through all the grades of a monastic and collegiate life, he was deservedly promoted to the priorship of Downside at the general chapter in July, 1854. To his patient attention to my inquiries, I must ever hold myself deeply indebted.

Sweet, John, S.J.—In Part I., Chapter I., I have entered into minute details of his capture in St. Lawrence's parish, Exeter, on 14th November, 1621, and of his conveyance to London by two messengers of his Majesty's chamber.

This learned Jesuit, a native of Devonshire, finished his higher studies at Rome. After his promotion, in 1608, to priesthood, he appears to have entered the society at Naples. For some time he was employed as penitentiary at St. Peter's, but being sent to the English mission, became a useful labourer in the vineyard, and the parent of many children in Christ, says F. Nathaniel Southwell.

At the accession of King Charles I., in 1625, it seems that he was banished. He reached the College of St. Omer's in a feeble state of health, and there Almighty God, whom he had served from his youth, saw fit to call him to his recompense and his repose.

Synnott, Michael (Placid), O.S.B., was born in May, 1803, at Bunarge, in Carne parish, co. Wexford. After previous study in St. Peter's College, Wexford, he reached St. Gregory's, Downside, on 15th December, 1825; took the habit

* This ornament of Downside, and coadjutor of Archbishop Polding, had been consecrated on the 25th February of that year; but, alas! to the regret of all good men, was prematurely cut down by death at Sydney on 17th May, 1854, æt. thirty-nine; rel. twenty-two; sac. fourteen.

in the following month, and made his solemn profession 15th February, 1827. After Easter, in 1831, he was sent, with Dr. Ullathorne, from Downside to Ampleforth, and was promoted to priesthood by Bishop Penswick, at Ushaw College, 24th September of that year. Returning to Downside in June, 1834, obedience has employed him in the numerous missions of Little Malvern; St. Peter's Chapel, Seal Street, Liverpool; St. Benedict's Priory, Staffordshire; Weobly, Herefordsire, Coventry, Bungay, &c. &c. He was transferred to Chidiock on 8th November, 1854, where I trust he will be permitted to continue for many years his fearless and zealous exertions in the cause of religion.

T.

Talbot, O'Neil, the younger son of Admiral Sir John Talbot, by his lady the Hon. Julia Talbot,* was born at Rhode Hill, parish of Uplime, on 2nd February, 1830. He studied partly at Prior Park, and partly in the College of Nobles at Rome; where, embracing the ecclesiastical estate, he was promoted to priesthood on 2nd June, 1855.

"Bonam spem prælucet in posterum."

Mr. Talbot has recently been appointed secretary to Bishop Vaughan.

Talbot, Thomas, S.J., born in Lancashire, 21st July, 1717; admitted at Watten 7th September, 1735; professed 2nd February, 1753. From being prefect of studies at St. Omer's, he became the missionary of Odstock, and then of Canford; but for many years before his death, was fixed in London, where he finished his course 12th October, 1799, and was buried in St. Giles's Church there.

Tate, Joseph, S.J., born at Appleton, co. York, 30th December, 1771, and studied well at Liege and Stonyhurst. He is connected with the West by his appointment to Bristol in November, 1812; but which he quitted in disgust ten years later, as I have stated in Part I., Chapter XII. He was one of those who might complain in the words of Horace (Epist., lib. ii. ep. i.):—

"Ploravere suis non respondere favorem
Speratum meritis."

* Their marriage was celebrated at Wardour on 17th October, 1815; and this model of wives and mothers received her heavenly crown on 9th October, 1843. To her meek example, to her merits and prayers, may be attributed the grace of her husband's conversion about a year before his pious death, 7th July, 1851, æt. eighty-three.

Proceeding to Rome, he entered the novitiate of St. Andrew's on 12th February, 1823, where he gave general edification by his singular fervour and docility. On his return he commenced the new mission at Yarmouth, Norfolk, where he found twelve disciples only, as St. Paul had done at Ephesus (Acts xix.); but the number rapidly increased through his indefatigable zeal and charity. Obedience having transferred him to Bury St. Edmund's on May 5, 1835, its present commodious chapel was opened by him 14th December, 1837, on which occasion F. Charles Lomax preached. Norwich and Tunbridge Wells afterwards had the benefit of his efficient ministry; but his constitution becoming broken with infirmity, he was summoned to Stonyhurst on 16th November, 1841; and on 16th July, 1842, exchanged this life for an immortal one. He had been deservedly promoted to the rank of a professed father on 15th August, 1833.

Thebault, l'Abbé, of the diocese of Avranches. Emigrating at the Revolution, he was attached to Tor Abbey for a time; but removed to Sidmouth, where he resided full ten years, and where he made himself universally respected and esteemed by his courteous bearing. I have known as many as twenty Catholics attend his ministry there, besides others. To my regret, this friendly abbé left Sidmouth to return to France at the restoration of the Bourbons, and died at Avranches, 14th July, 1823, æt. sixty.

Thomas, Basil, O.S.B.—This good religious of Ampleforth reached Chidiock very early in 1853; but to the grief of his flock was carried off on 7th September, the same year, æt. thirty-nine, rel. 18, sacerd. 15. Of him I may say, "In the midst of life, he consumed, like incense upon the altar, burning bright, and diffusing fragrance, until not a particle could be discovered."

Thompson, Charles, S.J., was born in Maryland 7th September, 1746, and entered the Society at the age of twenty. After his promotion to priesthood, he served Witham Hall, in Essex; next Gifford's Hall, near Colchester; and then, on the death of F. John Gage, in October, 1790, he removed to Bury St. Edmund's. Ill-health coming on, he retired to Bristol, rendering what assistance he could to F. Robert Plowden, and there he slept in the Lord, on 6th April, 1795.

Thornhill, Edmund, of the diocese of Sarum, was an alumnus of the English College at Rome, from 16th May, 1581, to August 1587, when he entered the congregation of

the Oratory, at St. Jerome's, where he lived much esteemed and beloved, and died 23rd May, 1617. He had the privilege of being intimately acquainted with St. Philip Neri. A poem written in 1617 shows how the saint rejoiced at his sight :—

"Cum videt Edmundi pectora digna Deo."

I suspect that the Rev. John Thornhill, D.D., a great luminary of Douay College (Dodd, vol. ii. p. 376), was his brother.

Tichburne, Henry, S.J., of Salisbury, enrolled himself amongst the children of St. Ignatius 11th October, 1587. To the rising seminary at Seville, he multiplied his efficient services. There he appears to have died, in 1606, "magnâ cum opinione sanctitatis et doctrinæ," says F. Hen. More, in his Hist., p. 290.

Tidmarsh (Benedict), O.S.B., born at Beckford, co. Gloucester, 21st October, 1818; received the name of Joseph in baptism; reached Downside in September, 1830; professed 8th December, 1836; proceeded to St. Stephen's Abbey, Augsburg, in November, 1839, to teach English, and learn German; but returned home in August, 1841. Bishop Ullathorne ordained him priest at Downside on 19th September, 1846. Since August, 1854, he has filled the office of sub-prior.

Tilbury, Thomas, born at Midhurst 17th October, 1780; began his education at Stonyhurst in March, 1795; was ordained priest by Bishop Gibson at Durham, on 28th May, 1806; and on 29th October, the following year, became domestic chaplain to the Weld family at Pilewell. His kind patron, Mr. J. Weld, who admired his sterling good sense and peaceful virtues, and felt a special interest in the Chidiock mission, void by the death of F. Lewis, requested as a favour that he would transfer his services to this larger field for exertion. My reverend and dear friend readily consented, and took possession of the missionary premises of Chidiock on 14th November, 1809; where for thirty-one consecutive years, amidst many discomforts and trials, and much bodily pain, he exhibited the character and "the pattern of the flock from the heart."—(1 Peter, v. 3.) On 20th November, 1840, he quitted for Weymouth. This patriarch of his brethren was made a canon of the Plymouth chapter 6th December, 1853. After struggling with a most painful disorder, which he endured with exemplary patience and fortitude, he meekly resigned his

innocent soul to the God he had loved and honoured, on 9th June, 1856; and was the first that was buried in the new cemetery at Stapehill, on Saturday, 14th.

"Pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam."

Timings, Charles.—This truly venerable, humble, meek, and learned missionary was born in London 22nd August, 1757; was amongst the earliest arrivals at Sedgley Park, in 1765, but at the age of fourteen was sent to St. Alban's College, Valladolid; and in the March of 1782 commenced his priestly career, in Devon. For nineteen years the apostolic man had the charge of the faithful dispersed in Dartmouth, Totness, Plymouth, and generally throughout the South Hams; but on 29th November, 1801, he accepted the situation of domestic chaplain at Pollaton, an estate purchased in 1788, by the late Edward Cary, Esq. The latter years of his life were attended with much bodily suffering; but they were soothed by the attentions of his considerate friend and patroness, Mrs. Edward Cary,* in whose house at Torquay he breathed his last, on Saturday, 8th December, 1832, in the seventy-fifth year of his age. He was buried on the 12th December, in Tor Mohun churchyard. I do not insert the epitaph on his gravestone, as there are several mistakes.

Tookey, John, born 29th March, 1831, in the parish of the Holy Cross, in the town of Tipperary; studied humanities and philosophy in Thurles College; but, in September, 1850, proceeded to Maynooth, to pursue a quadrennial course of theology. On 25th June, 1854, he was ordained priest at Carlow. Soon after, placing himself under the jurisdiction of the bishop of Plymouth, he was directed to serve Bodmin from Lanherne convent for a year and eight months: since Saturday, 15th March, 1856, he has been stationed at Axminster.

Touchet (Gregory), George, O.S.B., second son of the unhappy Mervin, ninth Lord Audley, by his first wife, Elizabeth Barnham. The melancholy fate of this apostate peer I have shown in Part I., Chap. VIII.

George was professed at Douay, and was appointed, in 1671, one of Queen Catharine's chaplains at Somerset House. He must have died before 1678, as his name does not appear

* Her maiden name was Bridget O'Ferrall. The clergy and all the poor can never forget that it was her delight to make every one happy around her. Her husband died at Follaton, 17th January, 1822, aged eighty-seven. She retired to her house at Torquay for several years; but ended her days at Versailles on 3rd July, 1847. R.I.P.

in the entail, when the Act of Parliament passed for restoring the titles and estates. He was the author of the well-known "Historical Collections," of which the first edition was published in 1674, and the second in 1686.

Travers, John, S.J., born in Devon, A.D. 1616. At the age of twenty-six he was admitted into the Society; thirteen years later I meet him teaching philosophy at Liege. Proceeding afterwards to the English mission, he often passed by the name of *Savage*. In the "Life of Lady Warner" he is mentioned with commendation; and, in fact, was instrumental in her conversion. But, alas! after spending twenty-eight years in the Society, and obtaining the rank of a professed father, he admitted Satan into his heart, like Judas Iscariot. Strange to add, he began by affecting scrupulosity as to his having ever been properly baptized, and, deciding for himself, got himself re-baptized during the Christmas holidays of 1671. Then assuming the name and authority of the provincial F. Joseph Simeons, and whilst rector of his brethren in the college of the Holy Apostles, which comprehended Essex, Suffolk, Norfolk, and co. Cambridge, he contrived to procure the title-deeds of a considerable property from the lay trustees, who held it for the benefit of the Society, and then having succeeded thus far, claimed it as his own. The Annual Letters of the year 1672 report, that on discovery of the fraud, the trustees brought an action in the Court of Chancery, and, to his disgrace, recovered full possession of the legal estate. He now abandoned himself to infamous immorality; and during Oates's Plot, this base apostate exerted all his malice against F. Charles Poulton, or Palmer, S.J., for having contributed to expose and defeat his nefarious swindling. What became of this lost man eludes all my research.

Travers, Joseph, brother to the unfortunate John preceding, was entered an alumnus of the English College at Rome in 1645; but in the sequel became a Discalced Carmelite friar. He was living at Christmas, 1671.

Trelawny, Sir Harry, only son of Sir William Trelawny, the sixth baronet, succeeded to the title and estates in 1772. Six years later he assisted as one of the twenty-six Presbyterian ministers at the ordination of my late liberal friend the Rev. James Manning, in George's Meeting House, South-street, Exeter. On 27th January, 1789, he was collated to a prebend in Exeter Cathedral; and in 1791 was admitted to St. Allen's vicarage, and two years later to Egloshayle, Cornwall, both in the gift of the bishop of Exeter. After making

a trial of different creeds, he reposed at last in the bosom of the Catholic Church; nay, received from the hands of Cardinal Odescalchi the dignity of priesthood on Whitsunday, 30th May, 1830. He died at Lavino, in Italy, 25th February, 1834, æt. seventy-eight. Davies Gilbert, in his "Parochial History of Cornwall," vol. iii. p. 301, supposed that the baronet had "received the nominal honour from the Holy See of being appointed a bishop in partibus infidelium."

Trevanion, Charles, S.J., son of Charles Trevanion, of Carhays, Cornwall, Esq., M.P. for Tregony, by his wife —— Drummond. Hals, the Cornish historian, says, "The youth was educated beyond the seas, and entered into holy orders, after the doctrine and discipline of Rome, as I am informed." The truth is, he entered the Novitiate at Watten, 7th September, 1685, and was professed eighteen years later. He resided chiefly in the neighbourhood of London, and died, I think, at Marshgate, near Richmond, on 28th March, 1737, æt. seventy.

Turner, Richard, S.J., *alias* Murphy, was born in England, 23rd July, 1716, and joined the Society at the age of eighteen. He is connected with the West by having been the incumbent of Salisbury for the last twenty years of his life. His gravestone, on the east side of the cathedral cloister, is thus inscribed :—

✠

To the Memory of
The Rev. Richard Turner,
Who died on the 14th of May, 1794,
Aged 77 years.
R. I. P.

Turner, Robert, of Barnstaple. — This ornament of Douay College was ordained priest in 1574, and merited the reputation of superior merit as a rhetorician and classic. He died at Gratz, 24th November, 1599. I suspect he was the author of the Latin treatise printed at the end of Sanders's treatise "De Schismate Anglicano," Cologne; ed. of 1627.—See Dodd's Ch. Hist., vol. ii. p. 94. Also Preface to Annual Register, 1789, p. 25.

Tucker, Thomas, O.S.B., of Bradford, Wilts.—Professed at Lambspring Abbey, 18th January, 1663. His death occurred 5th September, 1706; but I look in vain for further particulars.

Tyrrell, Anthony, S.J., *alias* Bonvill, born in Dorsetshire in 1623; at the age of seventeen was entered an

alumnus of the English College at Rome; and after his promotion to priesthood, entered the Novitiate of St. Andrew's, in that city, 20th June, 1647. His fame as a theologian was such, says the "Florus Anglo-Bavaricus," p. 50, that he was consulted far and near as an oracle. He was also a skilful mathematician. Florence and Parma proclaimed his praises as a professor; but from May, 1665, until his happy death, on 11th October, 1676, Liege experienced his invaluable services.

Tuomy, John, LL.D., born in Castle Island, co. Kerry; baptized 9th March, 1785. He informed me that his degree of doctor of laws was conferred upon him 26th July, 1821, whilst professor of mathematics in George-town College. Quitting America, he offered his services to Bishop Collingridge, who accepted him as pastor of Cannington, 11th December, 1822, but which he left for Ampleforth in the summer of 1826. This learned but eccentric character, after trying some other places, was settled at Lanherne in November, 1833, and there death terminated his course on 19th October, 1843.

U.

Ullathorne (Bernard), William, born near Pocklington, co. York, on 7th May, 1806. After a seafaring commencement of life, he took to the haven of religion, putting on the Benedictine habit on 12th March, 1824, at Downside, and making his profession there on 5th April, 1825. Promoted to priesthood 24th September, 1831, his superiors allowed him to follow the impulse of his charitable heart in attending Catholic prisoners and convicts in our colonies. In the "Catholic Magazine" of November, 1834, I have read with delight his letter dated Sydney, 25th March, 1833, announcing his safe arrival on the previous Shrovetide. It would fill a volume to describe his zealous labours and works of mercy. But after eight years of over-exertion, it was deemed necessary for the recovery of his constitution that he should revisit his native country. On his health being recruited, he was intrusted with the charge of the Coventry mission, which soon assumed a renovated appearance. A noble church of the Holy Sacrament was contemplated; its foundation-stone was laid on 29th November, 1843, and it was solemnly opened for public worship 10th September, 1845.

This western vicariat becoming vacant by the death of Bishop Baggs, on 16th October, 1845, the Holy See put a

stop to all intrigue and canvassing by fixing on Dr. Ullathorne for his successor. Bishop Briggs, assisted by Bishops Griffiths and Wareing, was the consecrating prelate at Coventry, on 21st June, 1846, the very day of Pope Pius IX.'s coronation. His lordship's title was Episcopus Hetalonensis.

The complicated affairs of this western vicariat compelled him to repair to Rome for consultation in January, 1847; he expedited his object most successfully. His promptitude and talents for business induced his right reverend brethren in full meeting to request him in May, 1848, to proceed to Rome to arrange matters preparatory to the establishment of the hierarchy in this country. On his return to Clifton he urged the completion of the church of the Twelve Apostles; and on Dr. Walsh's translation from the Midland to the London District, in August, 1848, our bishop succeeded to his charge, and was enthroned in St. Chad's Cathedral, Birmingham, on Wednesday, 30th day of that month and year, when about ninety of the clergy attended to do him homage. He returned, however, in the following month to receive the address of his attached clergy of the Western District, to dedicate the new church of St. Osmund, at Salisbury, and to consecrate his dear friend and late grand vicar, Dr. Hendren, Bishop of Uranopolis, and V.A. of the western vicariat, on 10th September.

I must leave it to posterity to register the good deeds of this gifted prelate, and content myself with importuning Heaven that a life so precious may long be preserved to the Church in England.

V.

Vaughan, William Joseph, of Courtfield, born in London 14th February, 1814; commenced his studies at Stonyhurst at midsummer, 1823; but at the end of a twelvemonth was removed to St. Acheul for three years, whence he proceeded to St. Mary's, Oscott, in 1827. The state of his health compelling him to suspend his studies in that college at midsummer, 1835, he visited the Eternal City, and whilst there received the minor orders and subdeaconship from his illustrious uncle, Cardinal Weld. Returning to Oscott with improved health at the end of a twelvemonth, Bishop Walsh ordained him deacon in 1837. At the commencement of the following year the reverend gentleman went to Prior-park, and was promoted to priesthood by Bishop Baines in the

Ember-week of Lent, 1838. On the following Easter-week, Wednesday, 18th April, he reached Lyme, as mentioned in Part I., p. 44, and commenced the organization of that ill-managed infant mission. With his own means he built the priests' house—he established a poor-school on the premises; and he purchased a garden adjoining the chapel property, which he has made over to the Lyme mission for ever. On 19th May, of 1839, he commenced a series of public lectures on the Doctrines and Practices of the Catholic Church, of which due notice had been given by hand-bills. Under his zealous auspices religion was making steady progress, when Bishop Baggs, requiring an ecclesiastic of his influence and energy at Prior-park, appointed him president of St. Paul's College, at midsummer, 1845; but on Septuagesima Sunday, 31st January, 1847, he was placed at St. Joseph's Chapel, Bristol. On Bishop Ullathorne's reinstating the Jesuits in this their ancient mission, at the end of October that same year, he accepted the situation of director at Sales House. About a twelvemonth later, when his old friend Dr. Hendren was established vicar apostolic of the Western District, Dr. Vaughan, on 6th November, 1848, came to assist him, at the church of the Twelve Apostles, Clifton. In fact, he became the manager of that mission; and through his active superintendence the convenient residence for the bishop and clergy of that church was commenced on 8th April, 1850, and was rendered habitable on 8th October that same year. And soon after the restoration of the hierarchy, when the cathedral chapter of Clifton was framed at length, on 28th June, 1852, my reverend friend was selected its canon penitentiary. His meritorious and efficient services there had attracted the attention of the Plymouth chapter, which deemed him an eligible successor to Dr. Errington, promoted to the archiepiscopal see of Trebizond, with coadjutorship to the Cardinal Archbishop of Westminster. Their favourable recommendation was graciously received by our holy father Pope Pius IX., who on 10th July, 1855, appointed him Bishop of Plymouth. His consecration was performed by Archbishop Wiseman, on 16th September, in the said church of the Twelve Apostles, which he had so well served during the last seven years. His installation followed on 25th September, at Plymouth, the birthday of his venerable father,* William Vaughan, Esq.

On 28th June, 1856, his lordship laid the first stone of his

* Born 25th September, 1781.

future cathedral at Plymouth. The inscription, inclosed in a glass bottle, is as follows:—

A.D. MDCCCLVI, Die XXVIII Junii,
Lapidem istum Primarium hujus Ecclesiæ Cathedralis,
Deo dictatæ sub invocatione Beatissimæ Virginis Mariæ
Sine labe Conceptæ, et Sancti Winfridi (seu Bonifacii),
Episcopi et Martyris, Germaniæ Apostoli,
Posuit Reverendissimus Dñs Gulielmus Vaughan,
Epus II. Plymuthensis, Anno XI. Sanctissimi
Dñi nostri Pii Papæ IX. Victoriâ in
Britanniis feliciter regnante.
Herberto Woollett, Can. Pœn. Plymuthensi, et Edwardo
Windeyer assistentibus.
✠ Gulielmus, Epus Plym.

VAUQUELIN, FELIX.—This special friend was born at Rouen 18th October, 1757. At the Revolution he found an asylum in the family of Lord Clifford, who brought him from London to Ugbrooke in 1794. In consequence of the Rev. Joseph Reeve's declining sight and subsequent blindness, he was enabled to take charge of the Ugbrooke congregation for several years; and in my frequent intercourse with him, it was impossible not to admire his disinterested spirit, his sense of propriety, and profound and varied learning. In September, 1816, he returned to Rouen, where at once the archbishop made him grand vicar. He died there about the 8th of February, 1840. At Chidiock is preserved a portrait of the venerable man.

VENNER, *alias* FARMER, AMANDUS, O.S.B., of a decent family in the north of Devon. This monk of Dieulwart was a sedulous missioner and great sufferer by long imprisonment, and other persecutions endured for the faith. According to Weldon (Notes, p. 138), he died in London, 10th November, O.S., 1628.

VERRIER (VINCENT), PIERRE CHARLES. — This emigrant French ecclesiastic settled at Dartmouth, and did its missionary duty from 1799 to 1805; but when l'Abbé Le Prêtre quitted Teignmouth for France, he transferred himself thither, where I knew him well. At the restoration of the Bourbons he returned to Normandy, and was made rector of Furville, where I lost sight of him after 28th August, 1827.

VILLAIN, LE, AMATOR VALENTIN, born, as he told me himself, at Cany, Normandy, 5th August, 1764; emigrated in 1792; for many years taught French in Bristol to the *élite* of the gentry in that city and neighbourhood. He should never be forgotten for his heroic devotion to the service of the sick amongst the French prisoners at Dartmoor,

from the spring of 1813 to June 1814, when they were set at liberty. On his return to France shortly after, this truly good shepherd was appointed curé to the parish of Angerville la Martel, which he held until his happy death 21st September, 1838.

VINCENT, (——).—He was a native of Ireland and educated at Rome. It is certain that he was chaplain for some time at Tor Abbey. As well as I could make out, he must have succeeded Mr. Lewis, who died in April, 1709. It is known that on leaving the abbey he went to Sparkwell, a seat of the Rowes, in Staverton, and then I lose further trace of him.

VIVIAN, JOHN, of Dorset, was an alumnus of Douay College. He had laboured several years in the mission and suffered imprisonment, but at length was banished the realm in 1585, with many others. Bishop Challoner could learn no further particulars.

W.

WALLIS, FRANCIS, S.J., born in Surrey, 1589; at the age of twenty-four enrolled himself amongst the children of St. Ignatius; for twenty-six years was missionary in the diocese of Exeter, but twice suffered incarceration for the faith. With broken health he reached Liege, and died there on 28th February, 1656.

WALMESLEY, CHARLES, RIGHT REV., O.S.B.—This Athanasius of our English Catholic Church, and glory of the Benedictine order, first saw the light of day at Westwood Hall, near Wigan, on 13th January, 1722, being the youngest but one of twelve children. Blest with a heart naturally formed for piety, he dedicated himself at an early period of life to the divine service in the venerable order of St. Benedict. His solid virtues and literary attainments soon brought him into public notice. Some of his astronomical papers were inserted in the "Philosophical Transactions" of 1745 and the two successive years. In the "Rambler" of May, 1851, I have noticed his other scientific publications, and the opinion of his merits by Professor Playfair and Sir John Leslie; and it is known that he was consulted by our Government on the alteration of the Calendar. His friend, Bishop York, who knew his merits and virtues, petitioned the Holy See to assign him for his coadjutor in this western vicariat,

with the right of succession; his prayer was granted, and as I find in a letter of F. John Thorpe, who assisted at the ceremony, "Dr. Walmesley was consecrated Bishop of Rama, in the Sodality Chapel of the English College at Rome, by Cardinal Lanti, on 21st December, 1756." Eight years later, Dr. York retired to St. Gregory's Convent, Douay, resigning the charge of this extensive vicariat to the skilful management of this young and active prelate.

During the protracted and eventful period of his superintendence, his theological science, his integrity of purpose, his exemplary and disinterested firmness in resisting religious innovation, his unceasing attention to his official duties and the concerns of his diocese, must ever entitle his memory to grateful respect and veneration.

In the business which divided and distracted the English Catholics, the conduct of Bishop Walmesley (since the death of Dr. Challoner, the senior prelate) was as honourable to himself as it was advantageous to religion, so that we may all apply to him the words addressed by St. Jerome to St. Augustine, "Te, conditorem antiquæ rursum fidei, Catholici venerantur atque suspiciunt."—Ep. 57.

In conjunction with his episcopal brethren, and a considerable proportion of the Catholic gentry and clergy, he consented indeed to sign the, perhaps useless, protestation and declaration of the English Catholics in the spring of 1789. (See a copy of it in the "Case Stated," by F. Plowden, Esq., 1792,—Dr. Milner's Supplementary Memoir.) But when the Cisalpine Committee reduced this protestation into the form of an oath, with some substantial alterations, then this faithful and intrepid guardian of the interests of religion, like the watchman of Israel (Ezek. xxxiii.), sounded the alarm, and convoking his brethren, their decree went forth on 21st October, 1789, that "they unanimously condemned the new form of an oath intended for the Catholics, and declared it unlawful to be taken." When the faithful heard this, like the primitive Christians, "they rejoiced for the consolation" (Acts xv. 31). The decision was hailed by the Bishops of Scotland and Ireland, and received the approbation and confirmation of the Holy See.

The British parliament, in its sense of justice and humanity, listened to the conscientious protest of the Vicars-Apostolic, and broke into pieces the shackles which some of the Cisalpine Committee had been forging, I hope heedlessly, for their Catholic brethren.

On 25th November, 1797, the venerable prelate departed to our Lord, at Bath, aged seventy-five, and was buried in

St. Joseph's Chapel, Bristol. The Rev. C. Plowden wrote this long epitaph over his tomb.

✠

Hic Situs est
Karolus Walmesley è Sacrâ Benedicti Patris
Familiâ Epus Ramath, Vir antiquæ Virtutis. Summi
Pontif. Vicario munere in Angliâ ann. xxxx sanctè
Et in exemplum perfunctus, cujus auctoritate et
Constantiâ, gravibus diremptis controversiis,
Catholicæ Fidei integritas vindicata,
Catholicorum concordia facta est. Idem Divinarum
Litterarum ac sublimis Matheseos
Consultissimus. Apocalypsin Joannis Apostoli
Perpetuo Commentario illustravit; ac de Lunæ
Et Planetarum anomaliis doctè disseruit
Quem Collegia Maxima Sophorum Londinensium,
Parisiensium, Berolinensium, Bononiensium
Sodalem adsciverunt. Vixit annos LXXV. utilis
Doctrinâ multis, exemplo omnibus. Decessit VII.
Kalendas Decembris, Anno MDCC.LXXXX.VII.

During the outrageous riots of London in June, 1780, four of the conspirators, in a post-chaise and four, wearing the insignia of the mob, hurried thence to Bath. The bishop's house, his valuable library and MSS., soon perished in the flames, which also consumed the new Catholic chapel. (See Part I. p. 57.) A good portrait of the bishop may be seen at Downside; there is another at Lullworth Castle.

Walmesley, Henry, S.J., born at Westwood 5th January, 1811; entered the Society 27th October, 1827; ordained priest 8th September, 1842. On 12th March, 1846, he was declared rector of Stonyhurst College, which office he resigned on 16th August, 1847. At his renunciation he was the donor of some fine painted windows to St. John's Church, Wigan, and might say with the poet:—

——— "Meâ
Virtute me involvo, probamque
Pauperiem sine dote quæro."

After serving the Preston mission, he came to Wardour 20th October, 1855.

Walsh, Patrick, a native of the county of Tipperary; studied in the collegiate seminary of Waterford, and was ordained priest on 5th June, 1841, by Bishop Foran, in the Cathedral Church of the Most Holy Trinity, Waterford, and was for several years a curate in his native diocese, and much respected for his piety and learning by all who knew him. In 1850, ill-health obliged him to resign his curacy. In 1852, with assent of his bishop, he joined the Plymouth mission, and has had the charge of Lanherne since 29th May, 1852.

Ward, Richard, educated at Oriel College, Oxford, where he took his first degree in 1834. After being vicar of St. Saviour's, at Leeds, he accepted the curacy of St. Edmund's, in the parish of Mells, near Frome; but moved by divine grace, he reconciled himself, in the thirty-eighth year of his age, to the Church of God, at Oscott, in March, 1851. In March, 1852, he was ordained priest at Ushaw by Bishop Hogarth. Since October, 1853, he has given himself up to the ministry of the word at Frome. (See Part I. p. 65.)

Warford, William, S.J., a native of Bristol. Quitting Rheims, he was admitted into the English College at Rome in October, 1583. In the spring of 1591 he came on the English mission, and seems, about three years later, to have joined the Society. For a short time he was penitentiary at Rome, which he quitted for Spain on 18th August, 1599. He died at Valladolid 3rd November, 1608, æt. fifty-three, rel. 14, prof. 1. I have read with much interest his Latin reports of several of our countrymen, with whom he had been more or less acquainted, who had suffered for the faith under Queen Elizabeth.

Warmoll (Bernard), John, O.S.B., born in Norfolk in 1720; was professed at St. Gregory's, Douay, 13th November, 1737. One who knew him assured me that she remembered him at Leighland mission in 1754 and 1755. Whilst he filled the provincialship of the south, Lord Petre withdrew the annuity of £50 on 25th March, 1792, which the Dowager Lady Stourton, on family and private considerations, had granted to Bishop Walmesley; but by the exertions of this good religious the venerable prelate was indemnified for that deficiency in his income. Blindness forcing him to retire among his brethren at Acton Burnell during the last two years of his life, he was never once absent from the morning meditation at six o'clock, except on the day of his death, 27th April, 1807, aged eighty-seven.

Warner, Christopher, S.J., at the age of twenty-seven enrolled himself amongst the children of St. Ignatius. After a long missionary career, chiefly in the diocese of Exeter, his death occurred on 1st December, 1664, æt. sixty-six.

Wassall, Thomas, O.S.B., born 13th October, 1791, in taking the habit in 1807, received the name of Benedict; after his promotion to holy orders, was employed at Salford; but since 1823, has been stationed at Bonham.

Waterton, Charles, S.J., younger brother of Charles

Waterton, of Walton Hall, Esq., born 9th December, 1794; admitted into the order in 1815; ordained by Archbishop Murray in December, 1823. After serving the missions of Pontefract, Pilewell, and Tunbridge, he reached Wardour 17th November, 1845, and remained till 28th July, 1848; then proceeded to Bedford, near Leigh mission; but breathed his last at Stonyhurst 18th January, 1852.

Way, William, a native of Cornwall. This alumnus and priest of Douay College was sent upon the English mission in 1586; but soon consummated his course by martyrdom at Kingston, Surrey, 23rd September, 1588.

Webb, Thomas, S.J., not improbably a member of the old Catholic family of that name. The provincial return shows that in 1655 he was eighty-three years of age, of which period he had passed thirty-nine on the mission, and thirty-five in the order. He died in England, on 9th March, 1658.

Weetman, Edward, O.S.F., born at Rowington, co. Warwick, 2nd May, 1765. In 1793 he was sent from St. Bonaventure's Convent at Douay to Lower Hall mission, near Preston. He served that congregation for five years, and successively was employed at Wooton, Perthyre, and Britwell, and, lastly, was transferred in 1812 to Taunton Lodge, where, for thirty-one years, his career was marked with every virtue, especially with a quiet and meek spirit, so rich in the sight of God. This beloved of God and man calmly expired on Sunday, 15th January, 1843, and was buried in the conventual cemetery. In him I lost a very dear friend.

Weld, Francis Joseph, son of James Weld, Esq., and his wife, the Hon. Julia Petre, born at Southdown Cottage, near Weymouth, on 5th September, 1819; after studying at Downside, at Valognes, and at Rome, was made priest in the eternal city in March, 1842. I well remember his succeeding the Rev. Charles Cooke at Lanherne 24th July, 1844, and his leaving that situation on 22nd August, 1848.

Weld, John, S.J., uncle to the preceding, was born at Lullworth Castle, 15th June, 1780. On the death of his elder brother, Edward, a student of divinity at Stonyhurst, in January, 1796, he stepped into his place of candidate for the ecclesiastical estate. After edifying his brethren by his example, and rendering much valuable service to the college, he was amongst the first to become a novice, at the revival of the Society, 26th September, 1803. From minister of

the college he was installed rector in January, 1813; but died in office on 7th April, 1816. His honoured mother placed a tablet to his memory in the Collegiate Church, with an inscription from the pen of our mutual friend the Rev. Charles Brooke, which I have published in the Collectanea S. J.

Weld, Thomas. — This most eminent ecclesiastic was born in London, 22nd January, 1773, and was the eldest of the children of his virtuous parents, Thomas and Mary (*née* Massey Stanley) Weld, of Lullworth Castle. In the First Part of this compilation I have enlarged on his early life—on his marriage at Ugbrooke with Lucy Clifford (daughter of Thomas Clifford, of Tixall, Esq., by his wife the Hon. Barbara Aston), on 14th June, 1796,—on her death after nineteen years of connubial happiness, and on his embracing the ecclesiastical state after the settlement of his only child. Truly, he walked worthy of the vocation in which he was called. In the world he was a model to all our Catholic gentry: as a priest, as a bishop, and as a prince of the Church, no panegyric can do him sufficient justice. On the 10th of April, 1837, Almighty God, the just Rewarder of merit, called him to Himself. His mortal remains were deposited in the church of St. Marcellus, at Rome, from which he had derived his title of cardinal for the seven preceding years.

"Semper honos, nomenque tuum laudesque manebunt."

Wells, Gilbert, S.J.—Of this reverend father I fear but little information can be obtained. He was born 22nd, some say 14th, November, 1713; and joined the Society in October, 1731. The scene of his missionary labours was chiefly Wiltshire, where he died 17th October, 1777.

Westcombe, Martin, O.S.B., of Devonshire. He had been bachelor of arts in the University of Toulouse, as we learn from Wood's Athenæ Oxon., in the reign of King Charles I., and for a time abandoned his religious profession; but soon after "went beyond the seas, and returned to his former religion, as some of the ancients of Exeter College (into which he had been incorporated) have told me."—Vol. i. p. 544.

Weston, John, S.J., born at Chudleigh 4th August, 1793; educated at Stonyhurst and Clongowes; ordained by Archbishop Murray in September, 1820. His first mission was at Southill, near Chorley. At the end of seven years he was

transferred to Stockeld-park. On 9th November, 1823, he was placed in charge of the congregation at Lowe House, near St. Helen's. There he consummated his course, as he had long and fervently desired, by falling a victim of charity in attending the sick, on 3rd January, 1837, and was buried at Windleshaw, the cemetery of many priests.

Weston, Thomas, S.J., half-brother to the preceding, being the son of Mr. John Weston by his second wife, Jane Heptonstall, was born at Chudleigh 21st December, 1804; proceeded to Stonyhurst, as I well remember, in May, 1813; was ordained priest in the Ember-week of Advent, 1834, and said his first Mass on the feast of St. Thomas the Apostle. On 6th July, 1835, he became chaplain to Lord Stourton at Allerton-park.

Wheble, Edward, S.J., born in the parish of Tisbury, Wilts, 4th December, 1725; admitted by the name of Gifford, 7th September, 1743, and was made a professed father 2nd February, 1761, in London, where he was chaplain to Count Celerin, imperial ambassador to the Empress Maria Theresa. His excellency's chapel was in the stableyard in Charles-street, St. James'-square, at the seat of the mansion of the embassy, and there, says Charles Butler, in his Historical Memoirs, vol. ii. p. 306, our father passed as a "distinguished preacher." For the last twenty-four years of his life this discreet and able man was chaplain to Henry, the eighth Lord Arundell. He died at Wardour on 29th of January, 1788, after a long and painful illness, and was interred near the entrance-door of the princely chapel.

Whetenhall, Henry, S.J., born 31st August, 1694; admitted into the order 7th September, 1713. For several years he served the mission of Maryland. He is connected with the west from having had the charge of the congregation of Lullworth, but I cannot fix the period. His death occurred in London 27th May, 1745. He had been a professed father since 15th August, 1732.

White, Eustachius. — Of this illustrious ornament of Douay College, who suffered at Tyburn on account of his priesthood, on 10th December, 1591, there is an interesting report of the capture at Blandford in Bishop Challoner's Memoirs. It was written by the Rev. Stephen Barnes, who says, "This I have heard from the mouths of some in Blandford that were present, and told it me, while it was in every man's mouth; for I had occasion to come thither very soon after."

The following letter, which escaped Dr. Challoner's research,

but which was addressed to a gentleman (whose name unfortunately I cannot recover) by the martyr himself, will deeply interest the reader :—

"Sir,—I presume somewhat rashly to address (myself) unto you, as unto a patron of orphans in these miserable days, imparting my present calamity, which surely, without temporal comfort, I am very hardly able long to endure; the time of the year, and the hard handling of my torture-masters, with the malicious and devilish dealing of my keepers, against priests especially, and all Catholics generally, growing so fast towards their extremity. Mr. N——, I think, can partly relate unto you mine estate, from the mouth of N—— in prison, my dearest friend in bonds. For he hath spared from himself to relieve me with victuals, as he could, through a little hole, and with such other necessaries as he could by that means do, whom truly I did never see in my life, but through a hole. Nothing was too dear unto him that he could convey unto me; for whom, as I am bound, so will I daily pray whilst I live. I have been close prisoner since the 18th day of September, whereof forty-six days together I lay upon a little straw in my boots, my hands continually manacled in irons for one month together, never once taken off. After, they were twice or thrice taken off to shift me and ease me for a day together. This was all the favour that my keeper did show me. The morrow after Simon and Judas day, I was hanged at the wall from the ground; my manacles fast locked into a staple as high as I could reach upon a stool, the stool taken away; there I hanged from a little after eight o'clock in the morning until four in the afternoon, without any ease or comfort at all, saving that Topcliffe came unto me and told me that the Spaniards were come into Southwark by our means, "for lo! Do you not hear the drums?" (For then the drums played in honour of my Lord Mayor.) The next day after, also, I was hanged an hour or two. Such is the malicious mind and practice of our adversaries.

"For my clothes, I have no other than my summer weeds, wherein I was taken, and then I was rifled of all; of my horse, that cost me but then £7; of £4 in money, and odd money, with a silver pix worth 20*s.*, and many other things; nothing left more than on my back; and he that took me had £5 of the council for his labour, before whom I was at Basing for a week at her Majesty's charges. This is mine estate till this hour, in extremity of all worldly comforts. Money may be conveyed more easily unto me than other things whatsoever, though with leave of Justice Younge other

things also; but it must be done by some Protestant friends. Mr. N—— doth owe me 40*s.* for a legacy from his father, which he promised me this summer in —— fields. I beseech you, sir, make means unto him, that I may have it, for he will pay it at the first sending. The Catholics in the *west country, amongst whom I have bestowed my pains,* would willingly help me if I could convey unto them, though others would not be unwilling; but with them I would be most bold.

"I was taken at Blandford, in Dorsetshire, the 1st day of September, and there had disputes two days together with Doctor Sowthe and divers ministers, before people of all sorts, all whose arguments were too ridiculous. Thus I have showed you my bold rashness with you in troubling you so long, praying to have me excused for the same; beseeching withal, if you can, to work that some honest Protestant may have access unto me, that by him I may be somewhat relieved. And so commending you unto our Lord's protection, that can defend you from the mouth of the roaring lion, that goeth about seeking whom he may devour, I take my leave this 23rd of November, 1591. Your worship's."

Whitfield, Thomas, S.J., born, according to the provincial's return of 1655, in the year 1615; but according to Southwell's "Bibliotheca Scriptorum S.J.," p. 770, three years earlier. For very many years he laboured in the diocese of Exeter, and here, I believe, he consummated his lengthened course on 10th May, 1686, soc. fifty-six. F. Southwell commends his "Meditations on the Marks of the true Church of Christ," 8vo. London, 1655.

Wilks, Joseph (Cuthbert), O.S.B., born in 1748, appointed to the Bath mission in November, 1786, possessed considerable colloquial powers and talents, but lent himself to the support of a bad cause. For his unbecoming opposition to the Encyclical letters of the Vicars Apostolic of 21st October, 1789, and 19th January, 1791, he was justly suspended by his local and immediate superior, Bishop Walmesley, on 19th February, 1791. On acknowledging his indiscretion, his lordship restored him to the exercise of his functions; but his tergiversating letter to Thomas Clifford, Esq., called for a renewal of the sentence against him. In May, 1792, he quitted England on a continental tour with Sir John Throckmorton. The reverend gentleman made an edifying end in St. Edmund's Convent, Douay, on 19th May, 1829.

Willacy, James.—Of this worthy secular priest I can glean no particulars. He succeeded F. Beeston, at Canford,

Dorset, and there was crowned with an edifying death on 18th March, 1805, aged sixty-seven.

Williams, Anselm, O.S.B., was the incumbent of Bath in 1687, but how long before or after I cannot discover.

Williams, Edward, was a native of Flintshire, and was admitted into the English College at Rome in 1724. For a time, during the absence of the Rev. Charles Needham, he served Tor Abbey, as I learnt from Mrs. Edwards, an old Catholic, and whose father and grandfather (Jeffries) had kept the Church Inn, the only inn then in Tor Mohun parish, and who had known Mr. Williams there. But his head-quarters were with Richard Chester, Esq., at Bearscomb, in Buckland, Toussaints parish. There this laborious missioner died on 30th January, 1776, attended by the Rev. Joseph Reeve, of Ugbrooke, who informed me of the difficulty of approaching the house in consequence of the depth of the snow, and that his lamented friend was buried in Dodbrook Church, aged sixty-six.

Williams, Edward, who is now living at Frome with the Rev. Richard Ward, but serves Chippenham.

Williams, James. — Ordained deacon 21st September, 1853, and priest on the Epiphany, 1856.

Williams, John, born in Bath on St. John's Day, 27th December, 1795; educated at Sedgley-park and Ushaw. After an arduous service of two years at Bristol, from January, 1822, he was transferred to Chepstow for the benefit of his impaired constitution. There he succeeded in erecting the respectable chapel in Welsh-street, fifty-eight feet long by twenty-one broad, which was opened for public worship 9th November, 1827. On 3rd April, 1830, he reached Torquay, to supply for the Rev. J. M'Enery for fifteen months. On 9th July, 1831, he quitted for Tawstock, and such was his energetic zeal, that on Sunday, 26th August, 1832, he was enabled to present twenty persons for confirmation—a number, till then, unprecedented in the north of Devon. In January following, he succeeded F. Larkan at Sales House, Westbury, and there laid the foundation-stone of the Conventual Chapel on 25th September, 1834, which convenient and beautiful structure was opened on 8th December, 1835. Early in 1846, after the removal of Dr. Fergusson, he resumed the mission of Tawstock; but left it on 31st May, 1849, with a view of travelling on the Continent. On his return he succeeded Padre Giovanni, S.J., as confessor to the convent of the Good Shepherd, Arno's-

court, Brislington, Bristol, on 6th October, 1851, and at the formation of the Clifton Chapter, 28th June, 1852, was deservedly nominated a member.

Williams, Thomas, S.J., born at Burn House, Ilsington Parish, Devon, on 12th March, 1818. His parents, Philip Williams and Mary Blackler, were members of the established Church. Mrs. Williams was first reconciled to the Church 10th April, 1829; her husband followed her example 12th August, 1831, and both were confirmed at Ugbrooke on 28th August, 1836. Their son Thomas was baptized conditionally by the pastor of Ugbrooke, the Rev. James Laurenson, 28th February, 1830, and reached Stonyhurst on the 28th of the April next ensuing. His progress in his studies and his excellent dispositions gave the highest satisfaction to his superiors, and he was admitted into the novitiate 7th September, 1836.

Wilson, Joseph, O.S.B., born near Richmond, co. York; took the religious habit at Downside with the name of Peter in 1819, and was ordained priest by the late Cardinal Weld seven years later. After serving the Bungay mission for eight years, was appointed successor to F. John Jerome Jenkins, at Bath, in October, 1836. Two years later, on the promotion of Dr. Brown to the episcopate, he was called to replace him in the priorship of St. Gregory's, Downside, in 1840. All will give him credit for his firm but conciliatory conduct and sedulous attention to the comfort and happiness of the community, and for maintaining the characteristic hospitality of his order. For fourteen years Downside flourished under his auspices. At the Chapter of 1854 he was permitted to resign his post, and to retire to the Usk mission; but his talents and energy of character, if his valuable health be spared, in all probability will recommend him for the episcopal office.

Wilson, Thomas, S.J., a native of Wiltshire, and subsequently an eminent professor at Liege College. After serving the English mission, he died in peace 6th May, 1672, æt. fifty-nine, soc. thirty-eight.

Windeyer, Edward, born 21st March, 1822; studied at Rochester, and distinguished himself by his scholastical attainments. Following the guidance of divine grace, he embraced the Catholic faith on 26th January, 1850, and proceeding to Rome was there ordained subdeacon by Cardinal Wiseman, and deacon by the same illustrious prelate on 8th December, 1854, when his Eminence attended

the holy city for the proclaiming of the Blessed Virgin Mary to have been immaculate in her conception. Cardinal Patrizzi promoted him to priesthood, at St. John Lateran's, on 22nd December, 1855. Since the 15th of May of the present year (1856) he has been attached to the Plymouth mission.

WITHAM, GEORGE, eldest son of Thomas Witham, Esq., M.D., of Cliff, co. York, by his wife Elizabeth Meynell; educated at Douay. This ecclesiastic is connected with the west by his long residence at Lacock Abbey, Wilts, as chaplain to the Countess of Shrewsbury, who died 11th August, 1809, aged eighty-five. He retired afterwards to Durham, where he ended his days 1st May, 1829, æt. seventy-nine. Whilst at Lacock, he amused himself with printing at his own press a quarto vol. on miscellaneous subjects, pp. 204—a sorry performance.

WITHIE, EDWARD, S.J., born 14th April, 1689; entered the novitiate 7th September, 1707, and was professed 2nd February, 1725. After teaching the *Belles Lettres* at St. Omer's College, he was sent to the English mission. For a time he was stationed at Wardour, until succeeded by the Rev. Joseph Wright; but I cannot recover the precise date. On 10th February, 1752, he was declared rector of his brethren residing in Middlesex, Surrey, Kent, Berks, and Herts, over whom he presided till 1759, when he was called to succeed F. Roals, as rector of Liege College, 8th May, 1759. His government continued until December, 1764. The venerable old man ended his peaceful course in that college on 22nd November, 1769, æt. eighty-one.

WOODS, PATRICK JOSEPH, born in Fishamble-street, Dublin, and baptized by Dr. Betagh 6th January, 1801; received all his ordinations from Dr. Murray; named prebendary of St. Jago, as he told me, on 16th July, 1831; and took charge of the Tor Abbey mission 18th July, 1841. This talented, good-hearted, but eccentric priest, was little calculated for that situation; and I was not surprised at his abrupt departure from it within nine weeks after his arrival. He died in Dublin 4th June, 1852.

WOOLFREY, HENRY (Norbert, in religion), born at Lullworth 10th April, 1801; entered the order of La Trappe 15th September, 1819; was ordained priest at Nantes in December, 1825; said his first Mass 8th January, 1826. After the expulsion from France, he served the English

mission for seven years, at Chesterfield, Loughborough, and Cambridge, and then, at the solicitation of the bishops of Hobartown, Adelaide, and the archbishop of Sydney, with the consent of the late Abbot Palmer, has attempted to establish a Cistercian monastery in Oceania.

Woolfrey, William (Odillon), younger brother of the preceding, being born 8th October, 1803; joined him in religion in 1820; was ordained in 1827, and for a time was assistant chaplain at Stapehill. By a late account I learn that these two brothers had succeeded in building a house and church at last in the archdiocese of Sydney, but that for want of sufficient members it was feared they would be obliged to relinquish their undertaking. Since writing the above, I regret to see in the "Sydney Freeman's Journal" of 5th April, 1856, that this laborious religious died at Sydney, after a painful illness, on 20th March, and that good Archbishop Polding celebrated his obsequies with a pontifical requiem Mass.

Woollett, Herbert Aubry, born in co. Monmouth 22nd November, 1817; studied at Prior-park, was ordained priest by Bishop Baines in the Advent of 1842; arrived at St. John's, Tiverton, on 3rd April, 1846; but left on 5th August to take charge of the Poole mission, which he most diligently cultivated for nearly ten years, when Bishop Vaughan required his services as secretary. He reached Plymouth for this purpose on St. George's festival, 1856. At the formation of our chapter he was installed canon penitentiary, 6th December, 1853.

Wormington, William.—This alumnus of Douay College was sent into banishment on 21st January, 1584-5. He was a native of Dorsetshire. Restored to liberty, he took the opportunity of visiting Rome, where he was made chaplain to Cardinal Allen. About the year 1594 he returned to England; and Dodd, vol. ii. p. 376, says that he was seized again 24th March, 1607, and thrown into the Clink Prison, but was released by King James, and allowed to reside with his brother in Dorsetshire. He was certainly living on 17th November, 1617.

Worsley (Clement), John, O.S.B., born near Preston 21st May, 1812; went to Ampleforth 10th July, 1824, where he made his religious profession on 15th October, 1833; was ordained priest by Bishop Briggs at Ushaw, on 20th May, 1837, and after serving the missions of Seel-street, Liverpool,

and of Rainhill for a short period, was sent to Bath in 1842. After rendering valuable assistance there as second priest for eight years, he succeeded to the office of chief incumbent in 1850. No priest is better entitled to say to his God, "Domine, dilexi decorem domus tuæ."

Worsley, Laurence, S.J., of Somersetshire, born in 1613; at the age of twenty joined the order; was sent to the English mission in 1643, and died in Yorkshire, 29th May, 1675. The annual letters describe him as a man of eminent piety and zeal, as indefatigable in the duties of the ministry, as the gainer of numerous souls to God, and as a great comfort to Catholics in those critical times.

Wright, Christopher, S.J.—All that I can recover of him is, that he succeeded F. Joris, as confessor to the Theresian nuns at Canford House, Dorset, and that he died there on the 18th or 19th March, 1799.

Wright, Joseph, S.J., was admitted into the Society 1720. I know that he was a missionary for a time at Wardour, but cannot fix the precise date. He died in England 14th March, 1760, æt. sixty-one.

Y.

York, Laurence, O.S.B., Right Rev., born in London, 1687; professed at St. Gregory's, Douay, 28th December, 1705; and probably ordained priest in the Ember-week of Advent, 1711. His merits induced his brethren to elect him prior of that convent early in 1725, and at the expiration of the quadriennial term of government he filled the same distinguished post at St. Edmund's House, in Paris. It appears that in 1730 his services were required in the Bath mission. In the First Part, ch. vii., I have mentioned how Dr. Pritchard, the Vicar-Apostolic of the Western District, appreciated his admirable zeal and discretion, and obtained him for his coadjutor in the episcopal office. On 10th August, 1741, Dr. York was consecrated by the title of Bishop of Niba; and nine years later, on the death of his senior prelate, the administration of the scattered Catholics through an extensive jurisdiction devolved upon him. When years and infirmities admonished him to look around and secure a fit associate in his arduous duties, his wisdom selected Dr. Charles Walmesley, and by that act he entitled himself to the perpetual gratitude of posterity. He now longed to

retire and prepare himself for eternity.* Having at length obtained the consent of the Holy See to lay down the pastoral office, the event was announced to the clergy by his successor in a Latin letter, dated 12th March, 1764, with this modest addition, "But who are we, to walk in the footsteps of such a predecessor? For who is there that does not cheerfully proclaim his diligence in his pastoral charge, and his solicitude for all intrusted to his care? Who has not admitted his piety? Who has not experienced his humanity and benevolence? The more mournful his retirement, the more difficult and perilous is the task of succeeding him."

At St. Gregory's, Douay, the venerable prelate had a happy and honourable retreat, and there rested in our Lord, 14th April, 1770, æt. eighty-three.

"Jacet æterno dignus honore senex."

Young, Bernard, O.S.B., born at Ormskirk; professed at Lambspring 31st August, 1760; for a time served Marlborough, Wilts, and Hartpury Court, co. Gloucester; died at Welshpool 6th September, 1801.

Young, William, deserves to be numbered amongst the Apostles of Cornwall. He was born in St. Catherine's parish, Dublin, but in the register of the year 1796 is simply given his dateless baptism, by F. William Gahan, O.S.A. For a time he filled the situation of parish priest of Baldoyle, near his native city. On 3rd November, 1839, he undertook the direction of the nuns at Lanherne, and of the congregation. Here his pious heart wept for the desolation around him; the multitude of immortal souls lying like sheep without a shepherd! He felt how endeared these precious souls were to their blessed Redeemer; and he was enkindled to co-operate with this lover of human salvation for their comfort, temporal and eternal. In the ardour of his zeal he commenced on Ash-Wednesday, 4th March, 1840, a course of public instructions in the neighbouring town of St. Columbs, which he continued to deliver on Wednesdays and Fridays of Lent. On Monday, 20th July, 1840, seeing the fields white for the harvest, he quitted the convent to settle at Penzance, where he commenced a church in honour of our Lady's Immaculate Conception, ninety feet long, thirty wide, and fifty-four high, with school-rooms under. The side walls of

* I find his new coadjutor administering confirmation at Ugbrooke as early as 8th July, 1759, to three persons; on 29th June, 1763, to nine persons.

the nave have fine granite arches and pillars built in, ready to be connected with aisles, when the increasing numbers of the congregation may require it; and he had the happiness of seeing his noble edifice opened for public worship on 26th October, 1843. FF. Macdonnell and Bampton preached on this occasion.

No one could have read in the Irish journals the address of Mr. Young to the parish priests, clergy, and Catholic laity of the archdiocese of Dublin, without feeling his heart glow within him. After describing the desolate state of religion throughout Cornwall—the dissensions and diversities of creed amongst the members of the same family, he descants on the laudable spirit of religious inquiry prevailing among a race, which had hitherto sinned rather from sheer ignorance of the truth than any attachment to error; he insists that the people were tenacious of antiquity when they caught its light; that the numerous crosses and inscribed monuments, and relics of their Catholic forefathers became precious in their eyes when properly explained; that many of these right-hearted persons would aspire to evangelical perfection, if the opportunity were afforded them; that it was undeniable that the Gospel was first planted in Cornwall by Irishmen and Irish saints; that the names of many of its towns and parishes testify to this; and that the restoration of the good old faith to the county was a work of spiritual mercy becoming the Irish people.

His appeal was welcomed with primitive benevolence, and ample funds were provided by Catholic Erin.

Consigning the Penzance mission to the Conceptionists just imported from Marseilles, as detailed in Part I. ch. iii., he originated another mission at Bodmin, where he opened a chapel of our Lady, 24th September, 1846. The good man afterwards laboured at Walsall, co. Stafford; at the new mission of Spitalfields, London; but returned to Bodmin in the summer of 1853. Declining health compelled him to retire.

Yraizoz, Barnabé, born at Estella, in Navarre, on 11th June, 1783; served the Church of St. John the Baptist in his native town; and during the peninsular war was chaplain to the celebrated Mina; but was taken prisoner by the French and detained in captivity a considerable time. Regaining his liberty, he visited England, and became connected with the Western District, as domestic chaplain to the Earl of Shrewsbury at Sidmouth, in 1826 and 1827; at Christmas of

the latter year he proceeded to Spetisbury as assistant to the reverend incumbent. On 14th June, 1831, he took charge of the mission of Calverleigh; but quitted from bad health on 14th October, 1835, and retired to London. Dying in Chalton-street, Somers-town, on 22nd January following, he was buried at Moorfields' Chapel on 28th of the said month. R.I.P.

Piam lætis animam reponat sedibus Christus.

COLLECTIONS

ILLUSTRATIVE OF

THE DOMINICAN, BENEDICTINE, AND FRANCISCAN ORDERS IN ENGLAND.

A HANDFUL OF GLEANINGS RESPECTING THE ENGLISH DOMINICAN PROVINCE.

The history of the English province of the Dominicans, or Black Friars, from its foundation by St. Dominic himself in 1221, is interwoven with the progress of our national literature. It presents to the searcher and lover of truth an immense field for investigation—a rich harvest of divines, canonists, philosophers, and historians. The province, before the so-called Reformation, comprised fifty-three houses in England, and five in Wales; its Provincials, moreover, exercised jurisdiction over the houses of the order throughout Ireland until the year 1484 (Hibernia Dominicana, pp. 45, 47); yet hitherto no justice has been done to the subject. The editors of the "Monasticon Anglicanum" have thrown but a dim light upon it; and Leland, in his work "De Scriptoribus Britannicis," is provokingly slovenly; for example, in page 322 he entirely omits to assign to F. Thomas Stubbs the "Chronica Pontificum Ecclesiæ Eboraci," terminating with 1373. Fortunately, this narrative is preserved in the compilation entitled, "Decem Scriptores Historiæ Anglicanæ," published in London, 1652.

Mine is a very simple and limited task, viz., to collect the biographical fragments within my reach, and to assist in supplying an hiatus, since the change of the old religion by Acts of Parliament.

At the suppression of monasteries by King Henry VIII., the communities of Black Friars, or Preachers, were all swept away, with the rest of the religious houses, and the property was generally parcelled out amongst hungry and insatiable

court harpies. Queen Mary, the friend of justice and vindicator of oppressed innocence, sought to repair the wrongs of her royal father; she re-assembled the scattered survivors of the Dominican order, in a part of their old convent of St. Bartholomew, in Smithfield, London, under the learned Doctor and Prior William Peryn.* For an account of this convent see Stowe's Chronicle and Weever's Funeral Monuments, p. 388. Within its walls Parliament frequently met. —(Campbell's Lives of the Chancellors, vol. i. p. 489.) But, alas! these holy men, who pursued the even tenor of their way, living only to themselves and for religion, were driven from their peaceful asylum on 13th July, 1559, by the vindictive and perjured Queen Elizabeth. Some few of the members remained in England, to afford what services they could to the persecuted and declining cause of faith; the remainder looked for refuge to foreign convents of the order, reserving themselves for more auspicious times. In all their trying circumstances they never failed to keep up the name of their province, though the members were usually governed by superiors, styled Vicars-General; and though they actually possessed no houses of their own, until F. Philip (Thomas) Howard succeeded in establishing, A.D. 1658, a convent for men in a former Benedictine Priory at Bornhem,† near Antwerp; and another for women at Vilvorden, about seven miles from Brussels, three years later. Previous to this, that indefatigable lover of his brethren had procured a decree at the general chapter holden in 1650, that "English, Scotch, and Irish young men might be received everywhere (*ubique*) to the order, to its novitiate, and to their studies, so that at their termination, they might be qualified to promote the propagation of faith in their respective countries."—(Hibernia Dominicana, p. 543.) In his zeal this benefactor of his English brethren obtained for them the monastery of SS. John and Paul, near St. Sixtus, in Rome; but this they surrendered, for want of funds, in 1699, five years after his death, when Pope Innocent XI. transferred it to the congregation of St. Vincent à Paolo.

Is it not painful to observe the apathetic silence of our

* This worthy superior was buried in his conventual church, 22nd August, 1558.

The provincialship in England was assigned to the Very Rev. F. Angelus Bettinus, a native of Florence—"vir ingentis industriæ." He was succeeded in his office by F. Vincent Justiniani, who was elected, in the General Chapter at Rome, at Pentecost, 1558, the forty-seventh master of the Order.

† See Sander's "Flandria Illustrata," vol. ii. p. 608.

English Church historian, Dodd,* on a topic so peculiarly interesting and warming to the heart of every Catholic? In vol. ii. of his Church History, p. 400, he does indeed report that one John Harding abandoned his order to pass over to the Church of England, and that "he preached a recantation sermon in the Gate House, Westminster, 30th July, 1620," which was printed the same year in a small quarto. In vol. iii. p. 319, he cursorily mentions "Alexander Lumsden," that generous confessor of the faith, during the national delirium of Oates's plot. Even the memoir of that ornament of his country, Cardinal Howard, is far from being circumstantial; and though he might have ascertained that his Eminence died on 18th June, 1694, he merely states "He died, *as I take it*, in the year 1690" (vol. iii. p. 445). I am not so surprised that Mr. Macaulay, in his note to his Hist. vol. ii. p. 21, should affirm that Bishop Leyburn was an English Dominican.

I could have wished to submit to the reader more copious details of the zealous services, patient sufferings, religious spirit, and edifying lives of St. Dominic's children; but I hope this feeble attempt will sharpen the industry of abler penmen. To their well-organized monastery at Woodchester, so happily settled amongst us, we look for that great *desideratum* an "*Anglia Dominicana.*" To the very Rev. Fathers Procter, Aylward, and Morewood, I am proud to acknowledge my obligations for their courteous attention to my numerous inquiries; and without further preface will submit to the reader a list of members of the province, arranged in alphabetical order.

Adamson (*Vincent*), *Robert.*—(See p. 227.)

Anderson, alias *Munson* (*Albert*), *Lionel.*—In Hargrave's "State Trials," the difference of the reverend father's names has caused a distinction of persons. He was a convert of Lincolnshire. Apprehended for priesthood, he was tried and condemned at the Old Bailey, 17th January, 1679; but received a pardon from King Charles II., yet sentenced to perpetual exile. This confessor of the faith managed to return to his missionary labours in the reign of King James II.; but at the Revolution emigrated to the continent. After a lapse of time he revisited his native country, and died in

* This reverend author died on 27th February, 1743, N.S., æt. seventy. In the "Catholic Magazine," of 1826, p. 255, Dr. Kirk mentions a manuscript of sixteen pages on the English province of St. Dominic. *Q.* Where is it?

London on 21st October, O.S., 1710, at the patriarchal age of ninety-one.

Armstrong, Robert, of Northumberland.—This exemplary father devoted himself to the service of the poor, and reconciled many to the Church of God. He died in the odour of sanctity 5th May, 1663.

Armstrong, Thomas, brother to F. Robert.—This apostolical missionary ingratiated himself amongst the gentry. He had originally been admitted into the English College at Rome in 1631, but was allowed to leave and follow his vocation to the order of St. Dominic. His death occurred on 20th May, 1662.

Atkinson, Benedict.—After serving the Hinckley mission in Leicestershire, he sought retirement abroad, and finished his course at Bruges on 16th October,—another account says November,—1826, æt. sixty-nine.

Atwood, Peter, of Warwickshire, an honoured name amongst his brethren.—After sanctifying different prisons, he was at length condemned to the death of a traitor for his religion. The hurdle was at the gate of the jail to convey him to Tyburn, when King Charles II. sent him a reprieve. The chapter rolls of the province relate that this was a subject of lamentation to him for the rest of his life. "Ipse verò martyrii coronam sic sibi ablatam per reliquum vitæ deploravit." He died in London 12th August, 1712, æt. seventy, rel. forty-five, sacerd. forty. His brethren had the happiness of being governed by him from 1698 to 1706.

Aylward (*Dominic*), *J.*—(See p. 230.)

Baines, John.—This promising lay brother died at Bornhem 30th January, 1821, æt. twenty-one.

It is some consolation to know, although this ancient convent has ceased to be in the possession of its former occupants, that it now belongs to the monks of St. Bernard, who conduct a charity school for 500 boys.

Barbour, or *Barber, James.*—This fifteenth prior of Bornhem governed his community from 1744 to 1747, after which he was appointed director to the English Dominicanesses in Brussels, where he surrendered his soul to God 10th May, 1752.

Barry, William, I think, was a native of Ireland. That he was a man of superior abilities, is manifest from the "Hibernia Dominicana," p. 216. Most certainly he was the sixth prior of Bornhem, from 1701 to 1704. "Piè obiit post annum 1706."

Bayly, Andrew.—This confessor of the faith, after enduring

imprisonment during the reign of Queen Elizabeth, was sentenced to perpetual banishment in 1603, after which period we lose sight of him.

Bing, Edward, was provincial of his brethren from 1694 to 1698. Retiring to Bornhem, he there finished his pious course on 25th September, 1701, æt. eighty-two.

Bommarts, Philip.—A venerable lay brother, who died at Bornhem 23rd January, 1821, æt. seventy-three.

Brittain, Lewis, D.D.—(See p. 249.)

Bullock.—Three names of this respectable family became children of St. Dominic :—

1. *Charles,* who after filling the office of director of the Dominicanesses at Brussels, was made twenty-fifth prior of Bornhem in 1785, and was continued such for seven years in very critical times. Retiring thence to Louvain, he departed to our Lord on 12th June, 1794.

2. *John* (*Raymund*) had also the direction of the English nuns of his order at Brussels; then was elected prior of his convent from 1782 to 1785; twice was made provincial, from 1790 to 1794; again from 1798 to 1802. He died at Calehill, where he had been long chaplain to the Darrell family, 5th June, 1819, æt. seventy-one. "Optimè de Provinciâ meritus."—Chapter Rolls.

3. *Joseph.*—I find, in F. Darbyshire's Journal, kept at Ugbrooke, that this reverend father died in England 31st January, 1750.

Burges, Ambrose, S.T.M., an eminent scholar and theologian, who had passed through the highest offices of the order with distinguished credit, and went to receive the reward of the good and faithful servant at Brussels, 27th April, 1747, æt. sixty-seven, prof. fifty, sac. forty-seven. The chapter rolls affirm that he was "the accurate writer of the Annals of the Church during the five first ages."

Another father of the same name, perhaps nephew, died 27th April, 1763.

Caestryck (*Benedict*), *Charles.*—(See p. 257.)

Canning, John, after discharging the office of vicar at Bornhem in 1672 for a twelvemonth, was appointed director to the Dominicanesses in Vilvorden, where he concluded an edifying life by a death precious in the sight of God, 19th July, 1676.

Catchmay, George.—This worthy superior of his brethren in England, at a difficult period, from 1654 to 1658, was called to his reward in 1669, æt. seventy-two. He was pro-

bably one of the old missionaries in England whom F. Thomas Howard had consulted about the restoration of the order.

Catterell, Stephen, who died at Stonecroft, Northumberland, on Christmas-day, 1765, before he completed the quadriennium of his office of Provincial. He had been professed in the order forty-six years; age unknown.

Chapell, Francis Xavier, after long service in the Leicester mission, and filling the provincialship from 1810 to 1814, finished his earthly career at Bornhem 14th March, 1825, æt. seventy-six, rel. fifty.

Clarkson, John.—I meet with him as eighteenth prior of Bornhem, from 1754 to 1757, and provincial from 1758 to 1762, but have not been able to ascertain the date of his death. He published in 12mo. a work on the Rosary, in 144 pages, London, 1737, and dedicated to Francis Turville, of Aston Flamville, co. Leicester, Esq. *Q.* Who are A. C. and T. V., who published "Exercises for the Rosary" (12mo. pp. 671), in the reign of King Charles II., dedicated to Sir Henry Tichburne, Bart.?

Collins, William, S.T.M., was third prior of Bornhem, from 1685 to 1688. Subsequently he was confessor to the Dominicanesses of Brussels, where he ended his days 17th November, 1699.

Cooper, Vincent.—All that I can recover is, that he was a good divine and missionary, and that his death occurred 21st April, 1690.

Crosseland, Henry, of Yorkshire.—This apostle of the poor, after twenty years of unceasing labour, died "in pago Whendry Eboracensi," 2nd February, 1720, N.S., æt. fifty.

Dade, Thomas.—All that I can glean of him is, that he was acting as superior of his English brethren in 1647; that he was imprisoned for his faith; and that Thomas Gaze the apostate, who appeared as evidence against him, declining to swear as to his priesthood, he was acquitted by the jury.

Darbyshire (*Dominic*), *James.*—James Darbyshire was born about the year 1690. Resorting to the convent of Holy Cross at Bornhem, in Flanders, he received the Dominican habit on the 1st of January, 1714 (N.S.), when he was twenty-four years of age, from the hands of the Very Rev. Ambrose Grimes, S.T.D., then prior, and assumed the religious name of Dominic. On the following day he was sent to the Flemish noviciate of the order at Ghent. After the expiration of the probationary year, he returned to Bornhem, and there, on the 13th of January (N.S.), took the solemn vows of profession to the Very Rev. Dominic

Williams, S.T.D. (subsequently bishop of Tiberiopolis and Vicar-Apostolic of the Northern District of England); Thomas Gibson being prior. In the course of the two years ensuing, he received holy orders. He probably went through his theological education in the college of St. Thomas Aquinas, at Louvain, which belonged to the English Dominican province, and formed their usual house of studies. His talents and learning then caused him to be engaged in teaching the secular youth of the college attached to his convent at Bornhem; and he was made first prefect of the classes of Humanities. He also, for some time, filled the office of sub-prior.

Father Dominic Darbyshire quitted Bornhem, and proceeded on the English mission, in August, 1726. An inspection of his journal, commenced at this time, and continued to the beginning of January, 1757, which still exists in the library of Lord Clifford at Ugbrooke, leads us to suppose that this father was first stationed at Standish, near Wigan, in Lancashire. He was certainly officiating there at the close of July, 1728. Perhaps he was resident in the family of Standish, which so fortunately, yet so narrowly, escaped destruction with the good earl of Derwentwater.* It is certain, also, that in January, 1728-9 (O.S.), he was permanent chaplain to Sir Francis Mannock, of Gifford's Hall, Suffolk, and Lady Frances his consort, daughter and sole heir of George Yates, of North Waltham, Hampshire, Esq. He exercised his sacerdotal functions around all the neighbourhood of his patron's seat.

Hugh, fourth Lord Clifford, who married Elizabeth, daughter to Edward Blount, of Blagdon, Devonshire, Esq., and sister to the duchess of Norfolk, died on the 26th of March, 1732 (O.S.), leaving Hugh his son and heir, then scarcely six years old. In February, 1735 (O.S.), Father Dominic Darbyshire became chaplain to this family, and resided at their principal seat of Ugbrooke, near Chudleigh,

* Here I may be allowed to mention that the little book of devotions used by the earl of Derwentwater in the closing days of his life, is still preserved at Woodchester. It consists of two of Gother's works, in 12mo., printed uniformly; the first, "Instructions and Devotions for hearing Mass," printed in the year 1705, pp. 152; the other, "Instructions for Confession and Communion," printed in the year 1706, pp. 159. On the fly-leaf at the beginning of the volume is written, probably by the hand of the excellent countess of Derwentwater:— "This book my Dear Lord made youse of, when he was in the Touer." This valued relic came into the possession of the Rt. Hon. Rob. James, eighth Lord Petre, Thorndon, Essex, who married, May 2nd, 1732, Mary, daughter of the earl of Derwentwater; and then it passed to the Dominican fathers.

in the county of Devon. There, for nearly twenty years, he was occupied in the most active missionary labours amidst the scanty and scattered flock of Christ which the unhappiness of the times would permit.

During the whole period of his residence in England, Father Dominic took unceasing interest in the welfare of his illustrious order, and was advanced to some of the degrees of honour which it confers upon its faithful sons. In 1730, having been instituted titular prior of Ipswich in the previous year, he was one of the "Vocales" who assisted at the first English provincial chapter held since the English revolt; which assembled in London on the 20th of April, and continued for several days. Although made prior of Thetford on the 22nd of May, 1732 (O.S.), he was not present at the second chapter of 1734; but the chapter, which continued from the 4th to the 7th of May, petitioned that he might be promoted to the degree of preacher-general in place of Father Alan Pennington, deceased. This application was granted by the general of the order, and on the 4th of February (O.S.) following he was examined for, and admitted to the degree by the Very Rev. Joseph Hansbie, S.T.M., then provincial. In order that he might be able to assist at the various provincial chapters (which were all held in London), he was instituted titular prior of Bristol on the 22nd of April, 1737 (O.S.), and of Exeter on the 17th of February, 1745-6 (O.S.), the 14th of September, 1750 (O.S.), and the 3rd of November, 1753. He was elected one of the four definitors of the chapters of 1738 (April 24, &c.), 1742 (May 10 to 15), when he was prior of Exeter; 1750 (September 26, &c), and 1754 (May 21, &c.). In the chapter of 1738, he was made second socius to the definitor elected for the next general chapter of the order, to act in case of the death of the first socius. No provincial chapter was held in 1746, on account of the dangers arising from the renewed political persecution of the Church. In the chapter of 1750 it was petitioned that he should be advanced to the degree of Sac. Theol. Præsentatus, in reward of his strenuous labours, for twenty-four years, on the English mission; and that the general had made the concession, was declared in the chapter of 1754.

In 1747, Father Dominic was summoned from England to Bornhem, in consequence of his election to the priorship of the convent; and on the 5th of August, 1749 (N.S.), he was instituted Vicar Provincial of the Low Countries. His loss was very deeply felt by the family of Lord Clifford, and his return to Ugbrooke was so importuned, that, on the

11th of May, 1750 (N.S.), with the approbation of the provincial, he renounced his offices, and on the same day set out from Bornhem for England. The resumption of his chaplaincy was a source of great consolation to the family of his patron. During his absence, Lord Clifford had married (on the 17th of December, 1749, O.S.) Anne, daughter to George Henry, earl of Lichfield; and it became Father Dominic's additional charge to watch the infant minds which now arose in that noble house. The following entries occur amongst his memoranda, and are translated from his Flemish originals:—

"October 7, 1752.—I baptized Frances, daughter of the Right Hon. Lord and Lady Clifford, at Ugbrooke, in the parish of Chudleigh, in Devonshire. Godfather, Mr. Edward Clifford, and godmother, Mrs. Eleanora Pickering.

"May 20, 1754.—I baptized Ann Eliz. Mary, daughter of the Right Hon. Lord and Lady Clifford, at London, born on the 17th inst. Godfather, Mr. Nevill, for Lord Lichfield, and godmother, the duchess of Norfolk.

"May 24, 1755.—I baptized, at Ugbrooke, Maria Anna Rosamunda, daughter of the Right Hon. Lord and Lady Clifford. Godfather, George Cary, Esq., and godmother, Mrs. Cary, for the duchess of Norfolk."

The very reverend and learned Father Dominic Darbyshire, "vir de suâ provinciâ perbene meritus," as the Bornhem chapter rolls declare, peaceably ended his days at Ugbrooke on Friday, 7th January, 1757, as I found in the Prayer-book of one of his penitents; but, according to the "Bornhem Martyrology," on Friday, the 2nd of August that year. He had attained the age of sixty-eight years, forty-six of which he had passed in religion, and for forty-four had exercised sacerdotal functions. His remains were interred at Ugbrooke, at the back of St. Cyprian's Chapel, where they still repose in peace.

Dixon, Ambrose, died at Hexham, Northumberland, on 12th May, 1782, æt. thirty-five.

Dominic, —— .—According to Keating's Directory of 1809, this lay brother died at Bornhem. I suspect he is the same person as Dominic Mennicke, recorded in the year following.

Donellan, Patrick, died at Richmond, Surrey, 2nd June, 1794.

Dryden, Henry Erasmus, younger son of the great Poet Laureate John Dryden (ob. Wednesday, 1st May, 1700, æt. sixty-nine), by his wife Lady Elizabeth Howard, daughter of

the earl of Berkshire, was born 2nd May, 1669, and was admitted into the English College at Rome; but this he quitted to embrace the rule of St. Dominic. According to Chalmers' "Biographical Dictionary" (art. Dryden, London ed. 1813, p. 365), he lived to succeed to the baronetcy in the Dryden family; * if so, he must have held it for a short period; for he died in co. Northampton 3rd December, 1710.

Dryden, Thomas, the second son of the Poet Laureate (the eldest, Charles, was drowned near Datchett, in attempting to swim over the Thames, and was buried at Windsor 20th August, 1704).—I regret the inability of illustrating the history of this Thomas, which I suspect was his religious name, and John his baptismal one. He certainly filled the office of vicar *in capite* at Bornhem from 1701 for a twelve-month.

Edwards, Joseph.—All that I can learn of him is that he was provincial from 1774 to 1778, and that he died 4th September, 1781.

Fallon, Thomas, was attached to the Spanish-place Chapel, London, in which service he paid the debt of nature 12th January, 1800, æt. forty-eight.

Fenwick, John, died in the Maryland mission in the course of the year 1816, æt. fifty-eight.

Ferlaman, James.—Retiring from the Hexham mission, he settled at Louvain, where he ended his days 5th February, 1796.

Fidden, Thomas.—He presided as sub-prior at Bornhem from 1666 to 1672, under its noble founder; then went on the English mission, where he departed to our Lord 4th September, 1679.

Fleming, ——, had been marked out for the episcopal dignity, but died a martyr of charity at Philadelphia, in attending the infected, in September, 1793.

Fowler (*Thomas*), *William, S.T.M.*—This worthy missionary contributed 2,000 florins towards the foundation of Bornhem Convent, and had meditated to terminate his days in that peaceful retreat; but he died in Staffordshire, date unknown.

Gage, Ambrose, I suspect, was brother to the Rev. John Gage, S.J., of Bury St. Edmund's; he was prior of Bornhem from 1770 to 1773; obiit 5th March, 1796.

Gibson.—Of this family, so fruitful of ecclesiastics, I meet with two members of the Dominican Order: first, George,

* The original baronetcy bears date 16th November, 1619.

who was superior of Bornhem from 1682 to 1685, and who died in England 19th December, 1696; second, Thomas, who was ninth prior of Bornhem, and apparently had been chaplain to the nuncio Ferdinand d'Adda. The reverend father ended his days in London June, 1724.

Geoghegan, Arthur.—This Irish father, one of the first members of their College of the Rosary at Lisbon, was apprehended and committed to jail in London. Condemned to death, he was butchered alive at Tyburn at Michaelmas, 1633. That college supplied six other martyrs of the faith or of charity; viz. Gerald Dillon, Milo Magrath, Ambrose O'Cahill, Michael O'Clary, Gerald Bagot, and Thaddy Moriarty.—(See Hib. Dominicana, pp. 419—560.)

Gifford, Maurice, died in the London mission 2nd November, 1698.

Green.—Two of this name occur: first, John, who died in the Lancashire mission in 1752, æt. forty-eight; second, Raymund, S.T.M., a man of rare eminence and consideration amongst his brethren. Worn out with apostolic labours, he slept in the Lord at Louvain 28th July, 1741, ætatis eighty-six.

Grimes, Ambrose.—He had studied in France, and rose to distinction as a professor and preacher. In the last capacity he lived at the court of Queen Catharine, relict of King Charles II. After filling all the provincial offices with honour, he died at Louvain 8th February, 1719, æt. seventy-four; prof. fifty-four; sac. fifty. The chapter rolls add: "Huic obvenit titulus Equitis aurati seu Baronetti." Sed quære?

Graham, R.—His name occurs in the recently-published correspondence of John, duke of Marlborough. On 18th May, 1706, whilst acting as superior at Bornhem, he obtained a letter of protection for his convent from his Grace, dated as above, "from the camp at Tongres." After this I lose sight of him.

Haimes (*Hyacinth*), *John.*—After the first expulsion of the French from Flanders, he assisted in conducting a school at Bornhem, and there ended his days 13th June, 1823, æt. fifty-three; rel. twenty.

Hansbie, Joseph, magnum decus columenque provinciæ.—The chapter rolls do justice to his singular merits as a professor, a superior, a director, and indefatigable missionary. He died in London 15th June, 1750, æt. seventy-eight; prof. fifty-four; sac. fifty-two.

Hanssen, Leonard.—I am surprised and pained at Bishop Burke's (author of the "Hibernia Dominicana") unwilling-

ness (pp. 81, 370) to allow this father only the name of Titular Provincial of England, though his lordship quotes him as countersigning himself as such under the immediate eye of the general of the order. To the same purpose (p. 81), the learned doctor forgot himself by denying the right of our late vicars-apostolic to exercise episcopal functions, except confirmation: "Ad effectum unicè conferendi Sacramentum Confirmationis episcopi." The first time I meet with F. Hanssen is in 1646; the last time, 4th August, 1677. He probably died at Rome.

Hatton (*Anthony*), *Christopher.*—Under the borrowed name of Constantius Archæophilus, this learned father compiled "Memoirs of the Reformation of England, in two parts; the whole collected from Acts of Parliament and Protestant Historians." At length, his MS. was published by Keating, in 1826, 8vo. pp. 257. This venerable man filled the office of provincial twice; viz. from 1754 to 1758, and again from 1770 to 1774. For a considerable time he resided at Myddleton Lodge, co. York, as chaplain, where he died 23rd October, 1783, æt. seventy-nine, of which period he had passed sixty-one years in religion.

Herman, James, a good lay brother, who was called by his God from labour to repose on 17th September, 1784.

Heyne, O', Cornelius, a man of unquestionable merit. From his convent at Limerick he was sent to Rome to finish his studies; for many years taught philosophy and theology at Prague; subsequently was attached to the court of Queen Catharine * of Braganza, consort of King Charles II., where he rendered valuable service to the English Catholics. As Dr. Burke informs us (Hib. Dom. p. 579), according to the chapter rolls of the English province, he died a missionary in England 2nd May, 1686. Dr. Burke places his death in London, 1685.

Hickey (*John*), *Joseph.*—This self-denying lay brother obtained permission to devote himself to the instruction of the children in the poor-schools of Somerstown, and died in this meritorious office on Michaelmas-day, 1843, æt. fifty-three; prof. twenty-eight.

Houghton (*Hyacinth*), *Francis, S.T.M.,* succeeded F. Nicholas Leadbitter, December, 1762, in the Hexham mission; three years later he was translated to Stonecroft; but, in 1766, his services were required for the priorship of Bornhem. At the expiration of his triennial government, he was sent to Fair-

* This pious queen, the mirror of every Christian virtue, died at Lisbon on 31st December, 1705.

hurst Hall, where he surrendered his soul to God 3rd January, 1823, æt. eighty-six; prof. sixty-nine.

Howard (Thomas), Philip.—I now come to the brightest star of the province.—He was the third son of Henry Frederick, Lord Mowbray, by his wife Elizabeth Stewart, daughter of the duke of Lennox, and first saw the light of day in London, 21st September, 1630. Travelling on the continent with his illustrious grandfather, Thomas Howard, earl of Arundel and Surrey, and Earl Marshal,* the pious youth met at Milan the very learned and saintly F. John Baptist Hackett, the Irish prior of St. Eustorgius's Convent, O.S.D., in that city. To this enlightened father Philip unbosomed himself without reserve, and expressed his earnest desire of consecrating himself to the divine service in the blessed Order of St. Dominic. After much deliberation, it was arranged that he should privately give him the habit at Cremona on 28th June, 1645, when he took the name of Thomas, in honour of the Angelic Doctor.—(Hib. Dom. p. 542.) Notwithstanding the violent and very influential opposition excited by his family, resembling in some degree what his patron St. Thomas had to endure, the young religious remained immovable in his purpose; and, at length, Pope Innocent X., after diligently examining all his motives, pronounced that his vocation proceeded from the Holy Ghost, and that the opposition of the family was supported by merely human considerations; and that, therefore, he fully authorized him to make his religious profession. This was solemnly accomplished, to his great joy, in St. Clement's Convent, Rome, on 19th October, 1646.—(Compare Hib. Dom. pp. 543—871.) He was then sent to Naples for his studies, and at the end of four years returned to the Eternal City, and assisted at the general chapter, where he successfully pleaded for supplying the wants and comforts of young candidates of the order from England, Scotland, and Ireland. In 1656, as we learn from the "Belgium Dominicanum" of F. Bernard de Jonghe, this ardent lover of his brethren, meditating the establishment of an English monastery at Bornhem, actually passed over to England, submitted his plan to some veteran fathers of his order, who approved of it, and laboured with him in collecting alms for the purpose. This great work was accomplished in 1658, and the founder was deservedly

* See the view of his life and actions, by his *protégé*, Sir Edward Walker, Knt., Garter King of Arms. This nobleman died at Padua 14th September, 1646, æt. sixty-one, O. S. Sir Edward mistakes F. Hackett for an Italian Dominican friar (p. 220, Historical Discourses).

elected and confirmed its first prior; nay, such was the grateful veneration in which he was held by his brethren, that they forbore to elect another successor in that office, until his promotion to the purple on 27th May, 1675. He now turned his attention to provide a house for English Dominicanesses, and succeeded in 1661 in obtaining for them a temporary abode at Vilvorden, near Brussels; but, in 1690, translated them to far more commodious premises, called the Spelicans, in Brussels itself. To the English nuns of the third order of St. Francis he contributed his powerful aid to transfer them from their unhealthy residence at Nieuport, into the noble and commodious house of Princenhoff, in the city of Bruges.

On the marriage of Catharine of Braganza to King Charles II., F. Howard was called to the English court, and received the appointment of Grand Almoner to her majesty. In the interesting Travels of Cosmo III. in England, 1669, we perpetually meet with him as the guest and intimate companion of that prince in and around London. In p. 170, the prince relates that "King Charles honours this Grand Almoner with the title of my Lord;" and he adds: "He alone is permitted to walk through the streets of London in the ecclesiastical dress of an abbé, for which he has obtained a dispensation, although he is a religious of the order of St. Dominic." And further, in p. 461, "It has been wished at Rome to consecrate a titular bishop in England, some ecclesiastic of integrity and talent, a native of the kingdom, who may watch over the missions, as is done in Holland. For this purpose they cast their eye upon Philip Howard, Grand Almoner to the queen, having ascertained that the king was no way averse from such a step; but the affairs of the kingdom being in a condition not very favourable to the Catholics, *owing to the inveteracy of the Parliament*, it was thought unseasonable, and was judged more prudent, the same having been hinted by the king, to put off the execution of such a proceeding to some other more favourable opportunity. In the mean time the bishops of Ireland perform the episcopal functions for the benefit of the Catholics, and come over occasionally to exercise their charge in the best manner in their power."

From another source I ascertain that the salary attached to his office of Grand Almoner was £500, with an allowance of another £500 for his table, and £100 more for necessaries for our Oratory at Whitehall.

The inveteracy of Parliament against Catholics went on increasing; and the bad spirit excited through the kingdom

by the passing of the Test Act probably decided the Lord Almoner to retire to the continent. Rome was impatient to receive and reward him. His Holiness Pope Clement X. invested him with the purple on 27th May, 1675, amidst the acclamations of all classes; and being appointed protector of Great Britain, his pleasure and study was to promote the interests of all his Catholic fellow-countrymen by every means within his power. I have been gratified and edified with the excellent epistle which he addressed to the priests and clerks of these kingdoms, commencing with "*Ecclesiastici,*" and dated from Rome, 7th April, 1684. Honoured and beloved, this prince of the Church was summoned to receive the crown of life on 18th July, 1694, and was buried in his titular church, S. Mariæ super Minervam, with the following monumental inscription:—

✠

D. O. M.
Fr. Philippo Thomæ Howardo,
De Norfolcia et Arundella,
S. R. E. Presbytero Cardinali
Tituli S. Mariæ super Minervam,
Ex Sac. Familiâ Patrum Prædicatorum,
Sanctæ Mariæ Majoris Archipresbytero,
Magnæ Britanniæ Protectori,
Magno Angliæ Eleemosynario,
Patriæ et Pauperum Patri,
Filio Provinciæ Anglicanæ ejusdem Ordinis
Parenti et Restauratori optimo,
Hæredes infrascripti mœrentes posuêre,
Annuentibus
S. R. E. Cardinalibus eminentissimis
Palutio de Alteriis,
Francisco Nerlio,
Galeatio Marescotto,
Fabiatio Spadâ,
Supremi Testamenti Executoribus.
Obiit XIV. Kal. Julii, Anno MDCXCIV.
Ætatis suæ LXIV.

The Very Rev. F. Anthony Cloche, the general of his order, an excellent judge of merit, and who had governed his subjects for thirty years, addressed an encyclical letter to his brethren, condoling with them on their loss, and eulogizing his virtues.

In Mudie's "English Medals" is engraved a splendid one, having the cardinal's portrait on the obverse, with the legend

PH. T. HOWARD. S. R. E. CARD.
DE NORFOLKE. TIT. S. M. S. M.

The reverse presents Hercules in the act of destroying the

Hydra, with an eagle above preparing to crown the victor. The legend is—

NE VICTA RESVRGANT.

Bromley, in his Catalogue, gives the name of six engravers of the cardinal's portrait.

I regret, that in the one published by Keating and Co., in the Directory of 1809, should be retained the anachronism of his death "1690, aged sixty-one."

Hunter, Thomas, of Lancashire.—After twelve years of missionary labour, God was pleased to call up this good and faithful servant to receive his retribution. His death occurred in London 10th June, 1723.

Idelfonsus, de S. Ludovico.—All that I can collect of him is from Hen. More's "Hist. Prov. Ang. S.J.," p. 469, to the effect that this father, in conjunction with his superior, F. Thomas Middleton, signed the articles of agreement between the secular clergy, the Benedictines, and Franciscans, in England.

Kearton, John.—He was *vicarius in capite* at Bornhem in 1766 for a twelvemonth. In 1779 he was called on to fill the triennium of its priorship. For a time he was director to the Dominicanesses at Brussels; but we have no account of his death.

Kemys, David.—The chapter rolls inform us that he died a prisoner for the faith in London, 27th January, 1678-9.

Kimberley (*Thomas*), *John,* died in London 23rd May, 1792, æt. fifty-nine, prof. thirty.

Leadbitter.—No less than four of this name occur in the Annals. 1. *Dalmatius,* alias *Jasper Leadbitter,* who for a long period superintended the Hexham mission, and there departed to our Lord 1st July, 1830, aged eighty, prof. fifty-nine. His niece, Mrs. Charlton, has at Hexham House a full-length portrait of the venerable man.

2. *Edward,* who died near Leeds 6th January, 1788.

3. *John,* to whom God gave rest from his labours at Stonecross, near Hexham, 25th April, 1811, æt. seventy-one.

4. *Nicholas,* after much valuable service at Hexham, retired to Flanders in January, 1762, and died at Bornhem 15th August, 1768, æt. forty-seven, prof. twenty-five.

Lefevre, Juste, for a long period was the respected chaplain at Broughton Hall, near Skipton; thence removed to Leeds, but finally ended his career at St. Omer's, in August, 1843, æt. seventy-seven.

Lovett, Albert.—He had been tutor in the family of the second Lord Clifford, at Ugbrooke. His name there occasionally occurs in F. Darbyshire's Diary. He was elected provincial 25th April, 1738, and had just completed his quadriennial term of government when he died in London, 1st June, 1742.

Lumsden, Alexander, a native of Aberdeen, but incorporated in the English province. On 17th January, 1679, he was tried at the Old Bailey, London, for Titus Oates's fabricated plot, and was found guilty; but his life was spared on the ground of being a Scotchman: whether he died in prison, or exile, or where, does not appear.

Maillitt, Benjamin, a lay brother, died at Carshalton 26th July, 1801, æt. fifty-one.

Malthus, William, a novice of good promise, died, prematurely for the world, at Hinckley, 6th December, 1842, æt. thirty-two.

Martin, John, S.T.M.—This venerable man, of seventy years' standing in his order, and sixty years' service on the mission, closed his eyes to this world at Long Melford, Suffolk, 3rd February, 1761. But the chapter register omits his age.

McDermot, Michael, was for a time director to the nuns at Brussels. He was living in 1756, æt. sixty, rel. forty; but further details are not furnished.

Mennicke.—(See Dominic, p. 455.)

Middleton, Thomas, occurs as provincial 17th November, 1635, and vicar-general 1636, 1650, 1651; but for the time of his death I look in vain.

Mildmay, George, was the second confessor of the Dominicanesses so often mentioned, and died in that office 28th October, 1668.

Molyneux, Thomas, was admitted into the English College at Rome in 1655, but was permitted to leave, to follow his vocation to the Dominican order. This Jubilarian died at Bornhem 19th December, 1708, æt. ninety.

Morewood (*Bernard*), *James,* born in 1823; professed in 1846. Whilst at Hinckley he published some able remarks upon the letters of Joseph Nugent, the apostate, to a Catholic priest. Since his ordinations at Oscott, 22nd December, 1849, he has been indefatigable in the ministry and a vessel of election to many souls. After labouring with apostolic zeal amidst the increasing congregation of Woodchester, he opened a new mission at Stroud, on 8th February, 1856; and the prospect is so encouraging, that he is erecting a spacious church in a commanding situation, which will be an ornament

and a blessing to that respectable town. May Heaven prosper his every undertaking!

Munson, Albert.—(See Anderson, p. 449.)

Murphy, Vincent.—This apostolic preacher and father of the poor died in London, 1746.

Nickolds, Thomas, now the provincial for the second time of his brethren, has for several years superintended the mission of Leicester. May he long adorn his order by his merits, and enjoy the comfort of witnessing the reviving glories of its English province!

Nicolls (*Thomas*), *John,* died at Bornhem 12th August, 1783.

Noel, Augustus.—This reverend father died at Hexham 21st February, 1812, æt. seventy-four.

Norton (*Thomas*), *Matthew.*—After serving the mission at Aston Flamville, in the county of Leicester, he deemed it expedient, for the good of religion, to transfer it to the town of Hinckley. In 1767 his services were required at Bornhem to supply the office of prior; but at the expiration of his term of government, he resumed his charge of the Hinckley mission for the next three years, when he was re-elected prior of Bornhem for another triennium. Returning finally to Hinckley, he there gave up his soul to God on 7th August, 1800, æt. sixty-six; prof. forty-four.

Nottle, Joseph, of London, was certainly admitted into the English College at Rome in 1680, which he quitted to embrace the institute of St. Dominic; but all further particulars elude my research.

Ovington, John.—All the information hitherto obtained, is that he held the office of prior of Bornhem from 1688 to 1694.

Oxley (*Henry*), *Lewis,* from a convert became a postulant for admission into this blessed order. After his ordinations he was employed for a time in the missions of Leeds and Leicester; but unfortunately forgot the grace of vocation, and suffered the shipwreck of faith. As he movingly acknowledges in his letter dated Worthing, 24th July, 1847, and published in the *Tablet* of 21st August that year, "in vain he had sought rest out of God's Church." On 12th September, 1847, appeared another letter from the poor penitent, addressed to the Catholics of Leeds. He had returned to St. Peter's Priory at Hinckley in sentiments of great humility and repentance. May God reward the charity of his superiors on this occasion!

Parker, Gilbert, S.T.M.—He had just completed his triennium of priorship at Bornhem, and was preparing to sail for the English mission, when he was unfortunately drowned in the port of Ostend on 8th December, 1707.

Patient (*Vincent*), *Robert.*—Hurried from his dear convent at Bornhem by the French Revolutionists, he settled down at Carshalton, Surrey, where he meekly resigned his soul 4th December, 1802, aged seventy-three.

Pennington, Allan, of Lancashire.—Allowed to quit the English College at Rome to embrace the rule of St. Dominic. I think he died in 1732.

Phillipps, Dominic, died at Cheeseburn Grange, a seat of the Riddells, near Newcastle-upon-Tyne, 23rd October, 1783, æt. seventy-nine, prof. sixty-one.

Plunket (*Thomas*), *John,* lost his life at Verona in 1806, in attending the hospital during the epidemic then raging.

Potier (*Pius*), *Peter,* brother to the respected president of Old Hall Green, Rev. John Potier, who was taken from him by death 31st March, 1823. Peter was born in London on 23rd December, 1756, and took the habit at Bornhem in 1773; but in consequence of the tyrannical interference of the Emperor Joseph II. with the rights of conscience and the laws of the Church, could not be admitted to his religious profession until nine years later. After serving the missions of Hales-place, of Stonecroft, of Yarum, and Weybridge, and filling the office of provinciate from 1806 to 1810, and again from 1818 to 1822, this venerable dean and patriarch of his brethren retired to Hinckley, where he was recompensed with the death of the just, so precious in the sight of God. Three days after his remains were deposited in the conventual church of St. Peter's, with all the honours due to his eminent merits.

Potiers, James.—This meritorious lay brother closed his eyes to this world in his beloved convent 22nd March, 1792, æt. seventy, rel. forty-two.

Procter (*Augustine*), *Samuel,* professed in 1817.—The mantle of F. Ambrose Woods fell upon him. Hinckley and Woodchester owe him eternal obligations. For twelve years he filled the office of provincial. As an humble individual, without his patient courtesy, I am proud to confess that I could not have presented to the reader even this handful of gleanings. As a learned ecclesiastic he will always be known by his three lectures delivered in St. Peter's, Hinckley, in reply to certain imputations made in Hinckley Town Hall on Monday, 21st April, 1845. They have gone through two editions. But I must leave it to posterity to proclaim his praises.

Rigby, Alexander, admitted as early as 1579 into the English College at Rome, which he subsequently left to join this holy and learned order.

Roberts, Lewis, died in 1809, on his voyage to Madeira; very highly esteemed.

Robson, Peter, who was provincial from 1782 to 1786, died at Woburn Lodge, Surrey, 4th February, 1788, æt. forty-five.

Russell, Martin, of Little Malvern.—After passing through several conventual offices, he was sent to the mission, and after a ministry of forty-four years, during which he had to endure the usual lot of imprisonments, went to his reward on 8th September, 1711, in the Catholic family of Pickering, who resided near Ludlow. He was then eighty years of age, had been professed fifty-five years, and was priest fifty-three.

Sharp.—Two fathers occur of this name: first, James Sharp, who met the enviable death of charity on 28th February, 1801, by attending the infected at Coventry; second, Joseph (Augustine) Sharp, sometimes called Smith, who died at Stourton Lodge 6th August, 1811.

Short, Benedict.—This venerable gentleman, who four times passed the office of provincial, lived for a time chaplain to Lady Stourton. He ended his course at Woburn Lodge, Surrey, 30th May, 1800, æt. seventy-seven, prof. fifty-nine.

Teesdale, Vincent, twice prior of Bornhem, and for many years director to the English Dominicanesses, after keeping his jubilee in religion, expired at Bornhem 5th January, 1790.

Thursby, Lewis.—During thirty-nine years he cultivated, then sought rest from his labours in his beloved convent at Bornhem, where his end was peace on 12th October, 1726.

Thompson, Antoninus, was certainly governing his brethren at Bornhem as *vicarius in capite,* 1714; after which I lose sight of him.

Thwaites, Laurence.—All that is collected of this apostolical missioner is, that he died in London 23rd June, 1670.

Torre, Vincent, an honoured name amongst his brethren. His great experience of a religious life marked him as the fittest man to guide his province. It appears that he died at Brussels on 24th August, 1681.

Tosi, Thomas, D.D., ended his days at Turin on 5th September, 1824.

Tuite, William.—This apostolic man devoted himself to

the mission at Kentucky, where God gave him rest in the course of the year 1833.

Underhill, Albert.—The original founder of the Leeds mission, and a zealous co-operator in the revival of the province after the expulsion from Bornhem. Retiring to Hinckley, he there prepared himself for his happy release from labours. He died, as it were, in the arms of his dear friend F. Procter, on 24th October, 1814, aged seventy, and was honourably interred in St. Peter's Chapel.

Underhill, Anthony, the twenty-sixth and last prior of Bornhem, who had to experience the solicitude and responsibility of the emigration from that happy spot. Few men have conciliated more general esteem. I can never forget his courteous reception, when I visited St. Mary's Convent at Micklegate Bar, York, in October, 1807, where he was the director; and deeply regretted with many to hear of his sudden death there on 19th January, 1810, aged sixty-one, prof. forty-three. He had completed his quadriennium of provincialship in 1806.

Vere, Joseph, was the first director of the Dominicanesses, and to their great comfort continued with them at Vilvorden, when he was ordered to the English mission, where he ended his mortal course 24th February, 1685. Another account antedates his death two years.

Vereantreu, François, a good lay brother, who finished his earthly career at Bornhem on 24th October, 1814, æt. seventy, prof. fifty-two.

Westcote, alias Littleton, Pius, is described in the chapter rolls as an eloquent preacher, and as a labourer in the English mission for nearly forty years. He died in Yorkshire 10th June, 1723, æt. seventy-five.

White, Thomas, was certainly provincial from 1690 to 1694, but I can discover nothing more.

Whiteside, Peter, died sub-prior of St. Peter's Convent at Hinckley 9th April, 1842, at the early age of thirty-three, but ripe for heaven.

Williams (*Dominic*), *William.*—This second prior of Bornhem governed the house for several years, and was made provincial in 1686, in which office he died, in London, on 11th September, 1688.

Williams (*Dominic*), *Thomas,* perhaps nephew to the last-mentioned. After discharging the duties of provincial with much credit, and whilst actually employed as prior at

Bornhem, Pope Benedict XIII. (Ursini) preferred him to the Northern Vicariat of England, void by the death of Bishop George Witham, at Cliff Hall, on 15th April, 1725. The new prelate made Huddlestone Hall, a seat of the Gascoignes, his usual residence. There he breathed his last on Maundy Thursday, 3rd April, 1740. His remains were deposited at Hazlewood, where his monument is thus inscribed.

D. O. M.
Sub hoc marmore quiescit
Illustrissimus ac Reverendissimus
In Christo Pater ac Dominus
D. Thomas Williams,
Episcopus Tiberiopolitanus,
E Sacro Prædicatorum Ordine assumptus,
Qui
Inter Amicorum fletus et suspiria,
Die 3 Aprilis, Anno 1740,
Propè Octogenarius,
Animam reddidit Creatori.
R. I. P.

Wilson, Thomas.—After the first expulsion of the French armies from Flanders, he conducted a school at Bornhem until 1822, when he proceeded to America, and died there; but the date is not ascertained.

Winter, Andrew, was superior of his brethren at Bornhem for seven years; then became director to the English Dominicanesses at Brussels, where, it seems, he died 19th March, 1754.

Woods, Ambrose, S.T.M., a father entitled to every praise, and as a benefactor to the province second only to Cardinal Howard. After the emigration from the mother house, he commenced, in 1794, a Dominican establishment, jointly with a secular school, at Carshalton, Surrey; this he designated Bornhem House, and superintended it for nineteen years. In 1813 he removed the establishment to Hinckley, where he built the present house. The chapel of St. Peter he opened in 1824. This was a regular convent and novitiate, where choir was kept, the habit worn, and where some novices made their religious profession; and to it was added a school for sixteen young gentlemen. This gifted and energetic superior had been elected provincial in 1822, and continued to serve that office for twelve years; and his pen not unfrequently enriched our Catholic publications with valuable contributions. At length, worn out with labours, this jubilarian expired in the arms of his worthy successor, F. Procter, on 26th November, 1842, aged seventy-six.

Worthington, Thomas, a very distinguished member of the province, and who as a theologian had few superiors, was during thirty years a diligent missioner. The chapter rolls state that he was five times prior of Bornhem, and four times provincial; but, by comparing dates, I apprehend that he was prior only from 1718 to 1724, and provincial thrice,—from 1726 to 1730, from 1742 to 1746, and lastly, from 1750 until his death, which occurred at Middleton Lodge 25th February, 1754, æt. eighty-five, prof. sixty-three, soc. sixty.

Wyvill, Peter, was in repute as a professor. At Ugbrooke is a philosophical thesis, defended by two of his pupils 2nd June, 1722, at which the Hon. Hugh and Henry Clifford, grandsons of the Lord Treasurer Clifford, assisted. Shortly after, he was ordered to the Nottinghamshire mission, where he died 8th April, 1725.

I am aware that there are some other fathers. Peter Sablon; Augustine Malthus, professed in 1843; Aloysius Dent, in 1845; F. Mary Joseph Gerard, in 1853; F. Alphonsus Amherst; F. Michael Costello, who is now at Leicester; and several most promising brothers: but I must leave to others, better informed, the satisfaction of perpetuating their merits and services.

Provincials of the English Province.

It is painful only to be able to offer six of the provincials' names before the Reformation. The first, *Robert de Kilwardby,* who ranked amongst the most learned men of his age. He presided for eleven years before his promotion to the archiepiscopal see of Canterbury in 1272.—(See Leland, De Script. Britan. p. 287.)

2. *William de Hotham,* who was twice provincial before he was made archbishop of Dublin.—(See Prynne's Records, vol. iii. p. 722; D'Alton's Abps. of Dublin, p. 111.)

3. *Thomas de Sors,* alias *Joys:* "Theologus clarissimæ famæ et literaturæ minime protritæ," says Leland, p. 312, *ibid.* Pope Clement V. made him a cardinal. He is often mentioned in Wilkins's Concilia. He presided at the general chapter holden at Pontefract in July, 1303.

4. *Thomas de Bromyard* occurs 11th August, 1306.—(Prynne, *ut suprà,* p. 1110.)

5. *Simone de Bouralston* is mentioned by John Grandisson, bishop of Exeter, in 1328.—(Register, vol. i. p. 55.)

6. *John de Lancastria* occurs in Edmund Stafford's (bishop of Exeter) Register, vol. i. p. 101.

In the preceding pages I have noticed the provincials F. Thomas Middleton in 1635, and F. Thomas Dade in 1647; F. Leonard Haussen, who held the office for many years, as well as F. Vincent Torre, who filled the situation from 1675 until his death, 24th August, 1681; after which the succession is more distinctly ascertained :—

1. *F. Dominick Williams,* who died in office 1688.

2. *F. Thomas White* was duly elected in 1690, and continued to 1694.

3. *F. Edward Bing,* from 1694 to 1698.

4. The venerable confessor of the faith *F. Peter Atwood* presided from 1698 to 1706.

5. *F. Raymund Green,* I think, filled the next quadriennium.

6. *F. Thomas Williams* (afterwards bishop of Tiberiopolis) was provincial from 1710 to 1718. It is said that F. Ambrose Grimes was appointed in 1719; but if the chapter rolls are correct in attributing four quadriennia to

7. *F. Thomas Worthington,* I apprehend that the latter must have held the office from 1718 to 1726, from 1742 to 1746, and from 1750 until his death in 1754.

8. *F. Joseph Hansbie,* under correction, I submit, presided from 1726 to 1730, from 1734 to 1738, and from 1746 to 1750.

9. *F. Ambrose Burges,* from 1730 to 1734.

10. *F. Albert Lovett,* from 1738 to 1742.

11. *F. Anthony Hatton,* from 1754 to 1758, and again from 1770 to 1774.

12. *John Clarkson* presided from 1758 to 1762.

13. *Stephen Catterell,* from 1762 till his death, 25th December, 1765.

14. *Benedict Short* filled the office from 1766 to 1770, from 1778 to 1782, from 1786 to 1790, and from 1794 to 1798.

15. *F. Jos. Edwards,* on the death of Provincial Hatton in 1774, presided to 1778.

16. *F. Peter Robson,* from 1782 to 1786.

17. *F. Raymund Bullock,* from 1790 to 1794, and again from 1798 to 1802.

18. *F. Anthony Underhill,* from 1802 to 1806.

19. *F. Pius Potier,* from 1806 to 1810; re-elected for another quadriennium in 1818.

20. *F. Francis Xavier Chapell* was provincial from 1810 to 1814.

21. *F. Lewis Brittain, D.D.,* from 1814 to 1818, when he was succeeded by the venerable ex-provincial F. Potier.

22. *F. Ambrose Woods,* installed in 1822, for twelve consecutive years held office.

23. *F. Augustine Procter* succeeded in 1834, and remained in office until 1842. He was again re-elected in 1846.

24. *F. Thomas Nickolds* presided from 1842 to 1846. He is the present provincial, being re-elected in 1854.

25. *F. Dominic Aylward* presided from 1850 until 1854, since which time he has right worthily been set over his brethren in Woodchester Priory.

Priors of Bornhem.

On the promotion of the noble founder, *F. Prior Philip Thomas Howard,* to the dignity of cardinal in 1675, his successor was declared to be

2. *F.* (*Dominick*) *Wm. Williams.**

3. *F. William Collins,* elected 1685.

4. *F. John Ovington,* who governed as prior or as vicar till 1694.

5. *F. Raymond Green.*

6. *F. William Barry.*

7. *F. Gilbert Parker.*

8. *F. Ambrose Grimes.*

9. *F. Thomas Gibson.*

10. *F. Thomas Worthington* held the office from 1718 to 1724.

11. *F. Thomas Williams,* whilst prior, was promoted to the episcopal order and V.A. of the Northern District.

12. *F. Joseph Hansbie* was prior for nine years.

13. *F. Andrew White.*

14. *F. James Barber.*

15. *F. Ambrose Burges.*

16. *F. Dominick Darbyshire,* elected in 1747.

17. *F. Vincent Teesdale* succeeded in 1750.

18. *F. John Clarkson.*

19. *F. Pius Bruce.*

20. *F. Thomas Norton.*

21. *F. Ambrose Gage.*

22. *F. Hyacinth Houghton.*

23. *F. John Kearton.*

24. *F. Raymund Bullock.*

25. *F. Charles Bullock.*

26. *F. Anthony Underhill,* elected in 1793, witnessed the dispersion of his brethren, and the seizure of his convent.

* The reader will bear in mind that the term of priorship comprehended three years; and that occasionally, at the expiration of that term, a vicar was appointed to govern the community for a twelvemonth or more.

COLLECTIONS ILLUSTRATING THE HISTORY OF THE ENGLISH BENEDICTINE CONGREGATION.

(*Reprinted, with corrections and additions, from the* RAMBLER.)

DEDICATION.

TO THE VERY REVEREND LUKE BARBER, D.D.,
President of the English Congregation, O.S.B.

DEAR AND VERY REV. FATHER,—I hasten to offer you the fruits of my humble researches. Since I could first think for myself, I conceived a lively sense of affectionate gratitude towards your venerable order, the eldest daughter of the Catholic Church; and I must believe that all true English Catholics share in this feeling. Her disinterested zeal for souls, her moderation and conciliatory spirit in directing them to God,* her love of his solemn worship, her encouragement of literature and the polite arts, her patronage of agricultural improvement, but especially her noble charity to the poor and unprotected, must be admitted and admired by all. Marked for destruction with the younger plantations that issued from her as the parent stock, in an evil hour that ruthless despot Henry VIII. cut down the stately tree. The root, however, remained, and shot forth again in the reign of Queen Mary. But her sacrilegious sister Elizabeth, dreading the prospect of religious stability presented by the restoration of Westminster Abbey, once more felled down Monachism. Notwithstanding her malice, life remained, shoots were transplanted into foreign climes, and carefully propagated; and the good old spirit revived and flourished.

This blessed, not to say miraculous preservation, I have attempted to show to my readers. Accept my cordial wishes for the increasing prosperity of the English Benedictine Congregation, over which you so worthily preside. In giving utterance to them, I may be permitted to adopt the words of the pious and learned authors of the "Apostolatus Benedictinorum in Anglia," part ii. p. 222: "Inter cetera Ecclesiæ Anglicanæ decora, Ordinem S. Benedicti conservare dignetur et illuminare Deus, O.M., ut etiam hac ætate, inter fortissi-

* Venerable Bede (Eccl. Hist. lib. i. cap. xxvi.) records how King Ethelbert, whilst encouraging the conversion of his subjects, compelled none to embrace Christianity; for he had learnt from his instructors and leaders to salvation that the service of Christ ought to be voluntary, and not by coercion.

mos sanctissimosque fidei prædicatores, suo in loco et gradu, caste, integre, mansuete, inculpateque, ad multarum animarum salutem æternam laboret." Amen. O.

Preamble.

After the expulsion of the monks from Westminster Abbey on the memorable 12th July, 1559, by the heartless Queen Elizabeth, and her commitment of the venerable and learned abbot John Feckenham to a prison, whence death released him twenty-six years later, the youth of our country whom God inspired with a vocation to embrace the rule of St. Benedict had to solicit admission into the *foreign* monasteries of the order. The abbeys of St. Justina at Padua, of the congregation of Monte Cassino, of St. Bennet's, at Valladolid, and of St. Martin's at Compostella, were the principal ones to afford them this resource and asylum. In England, the want of missionaries beginning to be severely felt, the superiors of these young men consented that some of these monks, now promoted to priesthood, should engage, under their respective obedience, in that perilous but meritorious service. FF. Robert (Gregory) Sayer,* Anselm Beech, of Manchester, and Thomas Preston, were ordered by their Italian superiors to prepare themselves for the expedition; they were soon after to be joined by F. Austin White, *alias* Bradshaw (of St. John), F. John Melvin, *alias* Roberts, F. Maurus Scott, and others. Pope Clement VIII., on 5th October, 1603, expressly enjoined (as F. Weldon observes in his Chronological Notes, p. 29) the Archpriest George Blackwell "not to think of extending his jurisdiction over them, but solely to watch over the priests who had been brought up in the seminaries."

Providentially there still survived in England one representative of the old Benedictine congregation, in the person of Dom Robert (Sigebert) Buckley. He had recently been discharged from captivity in Framlingham Castle by his new sovereign, James I. On 21st November, 1607, he received the profession of two of the late arrivals from the continent, viz. of F. Robert (Vincent) Sadler, and of F. Edward Mayhew; and on 15th December, 1609, he surrendered all his powers and authority for perpetuating the succession to F. Thomas Preston.† Like Simeon of old, this patriarch of his brethren

* "This intended prime star or sun of the English-Italian Benedictine mission," as F. Weldon describes him, prematurely died at Venice, 30th October, 1602.

† See his beautiful Act of Transfer, p. 4 of the Appendix to the "Apostolatus."

was now content to resign his soul to his Creator; and on the 22nd February following, aged ninety-three, paid the debt of nature. Bigotry denied him a resting-place in the parochial cemetery; but his friends and attendants, FF. Thomas Preston and Anselm Beech, deposited his precious remains in the old chapel near Punisholt *alias* Ponshelt, the seat of the Norton family.

And now the experience of every day proved the expediency of reviving the ancient form and discipline of the English Benedictine government: the subsequent foundation of the houses of Douay, Dieulwart, and St. Malo's, rendered the union of increasing numbers under one head not only expedient but imperative; and Pope Paul V. was known to be highly favourable to such a re-organization. *Fiat corpus, fiat congregatio* (Apostolatus, part ii. p. 210). Yet it required much time and labour, and the sacrifice of feelings, habits, and private interests, to accomplish this desirable end. His Holiness at last, on 19th May, 1616, expedited a brief, commanding *nine definitors* to be chosen *ex toto missionis gremio,* and out of the whole body of English Benedictines, without any respect of Italian, Spanish, or English congregations; that the *nine* were to be elected by the plurality of votes of all professed members, and that the definitors elect should be empowered to constitute and enact ordinances and rules, and to nominate officers and superiors.* At the scrutiny, the nine elect were found to be: F. Leander (of St. Martin) Jones, Vicar-General of the Spanish congregation; F. Robert (Vincent) Sadler, president of the English congregation; F. Gabriel (de S. Maria) Gifford, prior of St. Malo's; F. Robert Haddock, superior of the Spanish congregation in England; F. Rudesind Barlow, prior of St. Gregory's College at Douay; F. Edward Mayhew, prior of St. Lawrence's at Dieulwart; F. Bennet (à Santo Facundo) Jones, *alias* William Price, assistant to the vicar in England; Thomas Torquatus Latham, professor of philosophy at Douay; F. Sigebert Bagshaw, a monk of the English congregation, who had been procurator at Rome. (Appendix, p. 23.)

In virtue of the nuncio's orders, the above nine assembled at Paris on 1st June, 1617, possessing the full power and force of a general chapter, and drew up a code of laws and constitutions to be submitted to his Holiness, and then nominated for the following offices:—for *first president,* Rev. F. Gabriel Gifford; for *second* elect president, F. Leander (of St. Martin) Jones. Provincial of Canterbury, F. Gregory

* See the Decree in the Appendix, *ut suprà*, p. 21.

Grange; provincial of York, F. Vincent Sadler. Prior of Douay, F. Francis Antrobos; prior of Dieulwart, F. Jocelin Elmer; prior of St. Malo's, F. Paulinus Greenwood; prior at Paris, F. Thomas Monnington. Procurator at Rome, F. Sigebert Bagshaw. Secretary to the President, F. Columban Malon.

Shortly after F. Gifford ("Primus Præses in eo definitorio renuntiatus"—Apostolatus, part ii. p. 198), the first president, was chosen by Louis de Guise, archbishop of Rheims, for his coadjutor, and was consecrated bishop on 17th September, 1618, by the title of *Episcopus Archidapolitanus*. His authority of president devolved on F. Leander, a man of distinguished merit, and most instrumental in persuading his brethren to sacrifice all private convenience and independence for a great public good; to seek not their own interests, but those of Jesus Christ.

With this preamble we may proceed on our course, premising that we avail ourselves of the "Apostolatus Benedictinorum in Anglia" and of F. Weldon's Chronological Notes very largely.

Chapter I.

St. Gregory's Convent at Douay.

F. Austin White (of St. John), alias *Bradshaw*, in consequence of the increased persecution of Catholics after the discovery of the execrable Gunpowder Plot, withdrew from England to Douay. In his capacity of Vicar-General of the English Spanish Benedictine Mission, he was anxious to secure a refuge for his subjects, and also to provide a nursery for the training of such as the Spirit of God should dispose to embrace the order. He commenced with taking a portion called the dormitory of the Marchien College in the town; but the quarters were found so inconveniently small, that at the end of a twelvemonth he removed to a tenement adjoining, which belonged to the Trinitarians. This situation was little better, for it was confined and obscure. Their distressful condition, at the recommendation of the Archduke Albert and Cardinal Montalt, was at length relieved by the venerable Philip de Cavarel, the lord abbot of St. Vedast, in Arras. He generously gave an eligible site in Douay to erect "his Gregorian Convent and College" in 1608;* and by the blessing of Heaven the community was transferred into the

* The Abbé Mann, in his brief account of our British Catholic establishments on the continent, printed in the "Archæologia," vol. xiii. p. 26, incorrectly states "*early in* 1605." The abbé gave himself little trouble to search for the best evidence.

new premises in 1611. The pious abbot added to his princely gift a country house and garden at Esquertin, about three miles from Douay, and settled a full maintenance for twelve English monks, who should be bound to keep continual choir; stipulating also, that his abbey in Arras should remain charged with all repairs of the said convent and college; but that the premises should revert to the abbey when the Catholic religion should be restored in England.* Dying 1st December, 1636, æt. eighty-four, the pious founder bequeathed to them his heart: *Cor meum jungatur vobis.* It was deposited on 19th of the same month and year under a brass plate before St. Gregory's high altar.

The first superior, before the union in June, 1617, was the above-mentioned Austin Bradshaw. He was a native of Worcester; and as his epitaph at Longueville, near Dieppe, records, during the ten years of his superiority over the Spanish Benedictine mission in England, fitted out four martyrs and fifty confessors of the faith. He died on 4th May, 1618, æt. forty-two. He was succeeded by F. Nicholas Becket, whose government was short, as he proceeded to the mission, and died at Cank, in Staffordshire, on 30th October, 1618. F. Rudesind Barlow (of whom we shall have to treat more fully in the sequel) was filling the office of prior up to the time of holding the first chapter. Hitherto, it seems, from the "Apostolatus Benedictinorum in Anglia" (Appendix, p. 11, No. 3), that the Italian custom of holding triennial office † had prevailed. Indeed, Cardinal Pole, a great admirer of Italian observances, appointed Dr. John Feckenham to be abbot of Westminster *for three years only.* From the first chapter in 1617 the elections were quadriennial.

PRIORS OF ST. GREGORY.

Francis Antrobos was elected at the first general chapter, in 1617. Weldon (p. 135) describes him as "a man of a most meek and gentle disposition, who had laudably executed the offices of greatest concern in the congregation, and had suffered imprisonment and exile for the faith, and was waxed white in the apostolical labours of the mission." Ob. 10th June, 1626.

Leander, of St. Martin, alias *John Jones, D.D.,* was elected at the second general chapter, holden at Douay, 2nd July, 1621, and re-elected at the fourth general chapter, 1629.

* See Alban Butler's Travels, p. 47.

† This appears also to have been the *ancient* custom in England.—Apostolatus, part ii. p. 60.

He was connected with the Scudamore family of Kentchurch, in Herefordshire, was educated at Westminster School and at St. John's College, Oxford, and was intended for the legal profession. Persecution for his adherence to Catholic principles necessitated him to return to London, and there he found his parents and brothers attacked with the plague, which carried them off a few days later. The shock decided him to abandon his prospects of legal fame, and to dedicate himself to God in the ecclesiastical state. Proceeding to the English College of St. Alban's, at Valladolid, he there applied himself diligently to theological studies; but after some years he joined the order of St. Benedict, in St. Martin's monastery at Compostella. As a scholar he had few equals, excelling in his knowledge of the Oriental languages. For nearly twenty-four years he continued professor of divinity and of Hebrew; and, as Weldon affirms (p. 78), was "an accomplished rhetorician, poet, Grecian, and Latinist." His society was much courted by literary men, especially by his fellow-collegian at Oxford, the celebrated Dr. Laud. To Henrietta of France, queen consort of Charles I., his company and services were most acceptable. After discharging the highest offices of the order, he died in London on the 27th of December, 1635, about seventy years old, "much lamented and very nobly attended to his grave, which was the first made at Somerset Palace, in the Queen's chapel, consecrated but four days before." *

Rudesind Barlow, elder brother to the martyr Ambrose Barlow. We have mentioned him as being superior at Douay before the union. At the third general chapter, 2nd July, 1625, at Douay, he was re-elected prior. He was descended of a respectable family in Lancashire, and justly ranks amongst the ablest men of his time; but his talents were only excelled by his modesty and humility (Weldon, p. 83). He died on 19th September, 1656, æt. seventy-two, rel. fifty-one, sac. thirty-eight, and was buried before his stall in the choir of St. Gregory's church.

Joseph Frere, elected in the fifth general chapter, 5th August, 1633, and continued in office for eight years. During his priorship, Pope Urban VIII.'s bull *Plantata,* dated 12th July, 1633, was issued, establishing the English Benedictine Congregation in its ancient rights and privileges. Ob. 10th January, 1694, at Douay, aged ninety-six, rel. eighty!

John Meutisse, elected at the eighth general chapter, 1641,

* See also the preface to Harpsfield's "Church History," Douay, 1622; Wood's "Hist. and Antiq. Univ. Oxon." lib. ii. p. 308.

and for twelve consecutive years was continued in office. To the good nuns at Cambray he rendered valuable services in the early part of their establishment. After some time laudably spent in the mission, he went to his repose and recompense, 5th May, 1666.

Bernard Palmes, of Yorkshire, elected in the eleventh general chapter, at Paris, in July, 1653. At the expiration of his quadriennium he was appointed procurator at Rome.* He was taken ill at Gratz, in Stiria, and died there in a monastery of the order, 25th December, 1663, "and was very honourably interred."—Weldon, p. 182.

Bennet Stapylton, D.D., elected at the twelfth general chapter, at Paris, in 1657, and held office until the fourteenth general chapter, which was delayed on account of the plague at Douay until 1666. Altogether he served the English mission for twenty years. At the fifteenth general chapter, at London, 1669, whilst chaplain to Queen Catharine, he was elected president, and was continued in that office until his death, which took place at Dieulwart on 4th August, 1680, æt. fifty-eight, prof. thirty-eight, sac. thirty-four. He was buried in that conventual church. He was the eldest son of the Stapylton family of Carlton, but renounced all to become a monk.

Austin Coniers was elected in 1666, but within a year I lose sight of him, when

Godrick Blount, of Fawley, Berks, succeeded him; and he died 2nd September, 1699. F. Alexius Caryll supplied for the remainder of his quadriennium.

William Hitchcock followed, and was re-elected in 1673. In the nineteenth general chapter, holden in St. James's, London, in 1685, he was re-appointed prior, and governed the community for eight years more, *i.e.* to 1693. He died 11th August, 1711.

N.B. We regret that he wrote the letter to the procurator at Rome, bearing date 20th February, 1676; but much more that Dodd should have published so private a communication in vol. iii. of his Church History, p. 392.

Austin Howard, elected in 1677.—This worthy father died 26th August, 1716.

* Dodd (Church History, vol. iii. p. 313) mistakes in saying that "F. Thomas White, being chosen prior, died of the plague at Douay in 1654." The fact is, the President Bennet (Claude) White died on 14th October, 1654, at St. Edmund's, at Paris, æt. seventy-two, sac. forty-six, rel. fifty; having spent thirty-six years in the mission, and was honourably interred in St. Margaret's chapel, in the abbey church of St. Germaine.

Jerome Hesketh was elected in 1681.

John Phillipson succeeded in 1693, and for eight years successively remained in office. Ob. 18th September, 1739.

Michael Pullein, elected in the twenty-third general chapter, at Douay, in 1701, and again in 1710. Ob. February 3rd, 1723.

Cuthbert Tatham was appointed at the twenty-fourth chapter, holden at Douay, 1705, on the elect, William Phillips, declining the office.

F. Philip Metham succeeded at the twenty-sixth general chapter, 1714; but died in office shortly after.

F. Edward Chorley followed in 1715.

F. John Stourton, elected in 1717.—He was eighth and youngest son of William, eleventh Lord Stourton, by Elizabeth his wife, daughter of Sir John Preston. His death occurred at Antwerp, 3rd October, 1748, as I learn from the journal of F. Darbyshire, O.S.D., who attended him.

F. William Pretell succeeded in 1721, who resigned after some time, when

F. Anthony Ord was appointed to supply his quadriennium. He died in office 26th January, 1725.

Laurence York, D.D., was appointed to succeed, and served for four years. In the sequel was sent to the Bath mission. Bishop Prichard, V.A. of the Western District, obtained him for his coadjutor in the episcopal office. He was consecrated as bishop of Niba in 1741, and nine years later the charge of the vicariat devolved upon him by the death of that senior prelate. In 1764, at his earnest entreaty, the Holy See consented to accept his resignation, when he retired to his dear convent at Douay, where closed a useful and honourable life, 14th April, 1770.

Basil Warwick was elected in 1729. Ob. 29th April, 1732.

Thomas Nelson followed in 1733. Ob. 8th February, 1738.

Benedict Steare, elected in 1739. Ob. 18th January, 1780.

Alexius Shepherd, elected in 1745; re-elected, and died in office, 2nd August, 1755.

Augustine Moore, after governing nearly twenty years, died also prior, 15th June, 1775.

William (Gregory) Sharrock, elected in 1775, resigned the office on his promotion to the see of Telmessus, as coadjutor to Bishop Walmesley, to which he was consecrated at Wardour on 12th August, 1780. He succeeded to the administration of the vicariat in 1797, and worthily governed it until his pious death at Bath, 17th October, 1809, æt. sixty-seven. He was buried near Bishop Walmesley, in St. Joseph's Chapel, Bristol.

James (*Jerome*) *Sharrock*, younger brother of the bishop, succeeded to the priorship in 1780. How gratifying to read, in the admirable "Narrative, by the late Rev. Joseph Hodgson," of the seizure of the Secular College at Douay, and the deportation of its inmates to Dourlens; of the cordial sympathy and practical charity of this good prior and his brethren to the poor sufferers! See the "Catholic Magazine" of 1831. Forced himself to emigrate in 1793, he found an asylum for his community at Acton Burnell, the hospitable seat of Sir Edward Smythe, Bart. His episcopal brother was anxious to have him for his associate in the pontifical duties. Rome approved the choice, and issued the bulls, dated 19th April, 1806, constituting him bishop of Themiscyra; but the humility of the prior could not be prevailed upon to accept the dignity, and he died in the arms of his devoted monks on 1st April, 1808, æt. fifty-eight.

Richard (*Peter*) *Kendall* was the next prior. Just before God called him to his recompense (which happened at Wooton, on 26th March, 1814), he had completed the purchase of Downside, near Bath, for the present convent and college. The community took possession of this valuable property 25th April, 1814.

Thomas Lawson was elected 10th May, 1814; resigned 23rd July, 1818; died at Salford 23rd April, 1830.

Dr. Luke Barber.—He had taken the habit 26th April, 1807, and was wisely selected prior in the room of F. Lawson. During the twelve years of his government, St. Gregory's College increased in numbers and merited fame. On 10th July, 1823, he opened the beautiful new church, the principal object of attention in every well-regulated community. His services being now required at Salford,

Rev. George Turner (after serving the Bellingham mission for thirty years) was appointed prior on 24th November, 1830. He died at Princethorpe, 15th February, 1854, æt. eighty-four, and was buried in the church of the most Holy Sacrament, Coventry.

Dr. Thomas (*Joseph*) *Brown* was chosen at the chapter 18th July, 1834. His six years' government was eminently useful and satisfactory. Our readers are aware that the Holy See, in its wisdom, selected him for the first bishop of the new vicariat of Wales, and that he was consecrated by the title of bishop of Apollonia, at St. John's Chapel, Bath, on 28th October, 1840. *Florescat.*

Joseph Wilson succeeded in 1840, and does honour to his office by his energy and considerate attention to the comfort and happiness of all around him.

Norbert Sweeney succeeded Prior Wilson, appointed to the Usk mission at the chapter holden in July, 1854.

Chapter II.

St. Laurence's Convent at Dieulouard or Dieulwart, near Verdun, in the Diocese of Toul and Province of Lorraine.

In the month of December, 1606, the energetic F. Bradshaw, mentioned in the preceding chapter, obtained a grant of an old collegiate establishment dedicated to St. Laurence, with a small farm in Jaillon, for his English Benedictines. The Bishop of Toul confirmed the donation on 18th April, 1609. In accomplishing this, the zealous father was powerfully assisted by Dr. Arthur Pitts, theologian to the neighbouring abbey of nuns at Remêremont, and canon of the church at Liverdun. That learned and beneficed clergyman (ob. 17th October, 1616) had been "very instant, however, that Dieulwart should be the head of the English congregation, and the chief residence of the president-general thereof."—(Weldon, p. 45.) It took the form of a convent in 1608.

It appears that F. Nicholas Fitzjames* governed the house for a time, also F. George Brown and F. Edward Mayhew, before the union was established in the first general chapter, in the summer of 1617.

PRIORS.

Jocelin Elmer was elected at the first general chapter, holden on the 1st June, 1617, at St. Andrew's House, Paris (Apostolatus, part ii. p. 171); he was re-elected at the fourth general chapter at Douay, 2nd July, 1629; and his system of government gave such satisfaction, that for the next twelve consecutive years he was continued in that office. According to Weldon (p. 170), he died on 1st July, 1651, "famous for his holy and severe life, by which he gave a great edification everywhere. He lies interred at St. Malo's."

Columbanus Malon succeeded in 1621. He was a native of Lancashire, was clothed by F. Leander, of St. Martin, at Rheims, 2nd September, 1608, and professed 13th September, 1609; "a person of a most innocent life, and of great example in all kind of virtues; an exact observer of regular discipline, a constant practiser of rigorous penance. He passed from the offices of professor of philosophy, subprior of Douay,

* Born at Redlinch, county Somerset; professed 15th May, 1608, and executed for some years the office of Master of Novices. The venerable man, at the age of ninety-two, died at Stourton, Wilts, on 16th May, 1652.—Weldon, p. 45.

secretary of the president, &c., to be prior of Dieulwart, where, in the second year of his government, he saint-like slept in our Lord, on the feast of All Saints, 1623."—(Weldon, p. 49.) The Necrology inaccurately fixes his death on 13th September that year.*

Laurence Reyner, elder brother of Dom Clement Reyner, elected in the third general chapter at Douay, 2nd July, 1625. He was re-elected for another quadriennium in 1653; but on the death of the president F. Claude White, in 1654, that important office devolved upon him. Afterwards proceeding to the mission, he died in the north of England, on Good Friday (8th April), 1664, æt. eighty-two. He was wonderfully zealous in gaining souls to Heaven, a patient sufferer of many persecutions and long imprisonments, and a great promoter of regular discipline.—(Weldon, p. 182.)

Cuthbert Horsley supplied the remainder of his predecessor's quadriennium, had been elected prior 9th August, 1641, and indeed continued to govern his brethren for nearly thirty years, until 1673. He was never employed on the mission. Released from the burden of superiority, he employed his leisure in preparing for eternity, into which he entered on the 21st December, 1777, aged about eighty.—(Weldon, p. 196.)

Thomas (Gregory) Hesketh, D.D., elected at the sixteenth general chapter, in 1673. Died at Paris, 22nd October, 1695.

John Girlington succeeded in 1677, but of whom I can recover no details.

Bernard Greyson, elected at the eighteenth chapter, at Paris, 1681, on F. Austin Mather's declining office. This prior being called to serve the Royal Chapel of her Majesty in London, was succeeded for the remainder of his term by F. James Mather, of Fishwick Hall, near Preston. F. Gregson was re-elected for another quadriennium in 1685.

James Mather, elected at the twentieth general chapter, at Paris, 1689; was re-elected in 1701, but refused to serve. Ob. 16th January, 1724.

Laurence Champney, elected in 1693, presided till 1701; is known to have filled the office again before his death, 21st April, 1732, but the precise date cannot be determined.

Francis Watmough, elected in 1701, and certainly governed for the ensuing nine years, and is known to have filled several quadrienniums before his death, 15th August, 1733; but we have no documents to fix the dates.†

* We trust that the able annalist of the Congregation, F. Peter (Athanasius) Allanson, will revise this necrology, which has many omissions, several repetitions of names, and notorious anachronisms.

† In a letter received from Dr. Rooker, dated at Ampleforth College,

Robert Hardcastle, elected in 1710. He died 27th December, 1741.

Bernard Cataratt was elected in 1737, and remained in office for sixteen years. He died 9th September, 1781.

Ambrose Kaye succeeded in 1753, and held office for twelve successive years.

George (*Gregory*) *Cowley,* elected in 1765, and continued prior for eight years. This worthy superior died at Vernon Hall, Lancashire, 19th June, 1799.

Dunstan Holiness, elected in 1773, and retained office for eight years. He died 25th June, 1782.

Jerome Marsh succeeded in 1781. He died at Holme, county of York, 16th February, 1798.

Jerome Coupe followed in 1785, of whom I can glean no particulars.

Richard Marsh (of whom I shall have to speak more at large later).—He was elected in a critical period, 1789. With difficulty he could escape with two of his religious on 12th October, 1793: that very night the convent was invested by a cordon of armed revolutionists. Four of his subjects were arrested and conveyed prisoners to Pont-à-Mousson. The four that remained on the premises experienced such shameful treatment and privations, as put an end to the lives of all but one; for the Rev. Maurice Farrel, an elderly priest, turned out of the convent, died in confinement; and James Johnson and Charles Allour sunk under their hardships shortly after their liberation. He continued in the government of the Dieulwart monks at Vernon Hall, near St. Helen's, Lancashire, until his resignation in 1802, when F. Francis (Anselm) Appleton succeeded him. Towards the end of his priorship, in 1806, the community, increased by the arrivals from Lambspring, removed to Ampleforth, near York, late the property of the Hon. Miss Fairfax.* At the expiration of his quadriennium, F. Dunstan Tarleton was elected prior, but declining to accept the responsibility, Dr. Marsh, during this

15th Nov., 1821, he says: "Of the six following quadrienniums I find no account whatever; but from the necrologies I learn that Laurence Champney was prior for *one* quadriennium, and Francis Watmough for *three.* N.B. On 13th October, 1717, the convent was visited with a destructive fire, which consumed the valuable library, commenced and enriched by Dom Gabriel Giffard; also many original deeds in the archives, and the greater part of the buildings."

* This owner of Gilling Castle, and pious foundress of the Ampleforth mission in 1780, made a deed of gift of Ampleforth to her Benedictine chaplain, Rev. John (Anselm) Bolton, who died 10th December, 1805. She survived until 2nd May, 1811. Annual masses are offered up in perpetuity for the repose of her soul by the grateful community.

interval, attended when he could, leaving the Rev. Thomas (Clement) Rishton (who had been clothed at Lambspring, 19th November, 1800), as acting superior. This course was pursued till 1810, when F. Thomas (Gregory) Robinson assumed the government of the house, which he held for six successive years. On his resignation, F. Rishton was re-appointed prior, who at the end of two years was succeeded by F. Thomas (Laurence) Burgess, who was prior until the spring of 1830, when, having obtained his secularization, together with his brethren Drs. Rooker and Brindle and the Rev. Edward Metcalf, the college was threatened with dissolution. But it pleased God to raise up a host in F. Richard (Adrian) Towers, who restored life and energy to the college. At the expiration of his quadriennium, F. Samuel (Bede) Day succeeded, and was followed by the Rev. Thomas (Anselm) Cockshoot, who presided for eight years. In 1846, F. Richard (Anselm) Prest was elected prior; and at the late chapter, July, 1850, F. Wilfrid Cooper was installed prior; and we trust that Ampleforth will continue to unite in itself the merits of Lambspring Abbey and Dieulwart Priory, conveying wisdom into holy souls and making friends unto God.

Chapter III.

St. Bennet's Establishment at St. Malo.

Father Gabriel of St. Mary, alias *Dr. Giffard*, afterwards Archbishop of Rheims, may fairly be regarded as the founder of this monastery. In conjunction with F. John Barnes, this learned doctor and most humble religious had received directions from his superior, F. Bradshaw, to proceed to Spain, in order to raise moneys for the increasing but impoverished community at Dieulwart. Whilst waiting at St. Malo for a vessel and a favourable wind to take him to Spain, he made the acquaintance of the bishop, Monseigneur Guilleaume le Governeur, and of the principal citizens, who were so charmed with his pulpit eloquence, his saintly example and pleasing manners, that they sent a formal invitation to abandon the expedition to Spain, and to fix his residence amongst them. F. Bradshaw approved of this proposal, and in the months of August and September that year (1611) forwarded a reinforcement of his religious, in the persons of FF. Placid Hilton, *alias* Musgrave, Mellitus Babthorpe, Thomas Green, Boniface Kemp or Kipton, Columban Malon, and Bennet D'Orgain, to commence the English Benedictine convent. They were placed in the house of the theologal, which dignity the

bishop conferred on Dr. Giffard, and on F. Hilton the preceptorial, which was to teach the children of the town. This was done with great contentment to all concerned.—(Weldon, p. 57.) But, alas! at length the enemy of human happiness succeeded in sowing the tares of envy in the minds and hearts of some of the cathedral chapter; and for the sake of peace and charity, Dr. Giffard, in 1616, purchased a house and garden in the city, "and transferred his little yet laborious community from the theologal mansion to the new acquisition."—(Weldon, p. 106.) This was improved two years later by the additional purchase of another house and garden. Their chapel, dedicated to St. Bennet, was opened for divine service on 29th December, 1621.

PRIORS.

Dr. William Giffard, of an ancient and illustrious family, son of John Giffard, Esq., by his wife Elizabeth (Throgmorton), was born in 1555. At a proper age he was sent to Lincoln College, Oxford, where he pursued his studies for at least four years; thence proceeded to Louvain, where he went through a course of divinity under the celebrated Bellarmine, and passed bachelor of that faculty. The degree of doctor was conferred on 14th November, 1584, at Pont-à-Mousson, with great applause. For eleven years he filled the chair of professor of theology at Rheims with the highest commendation. To Henry, Duke of Guise, to his brother Lewis, Cardinal-Archbishop of Rheims, to Cardinals Bellarmine and Allen, to the Saints Charles Borromæus and Francis de Sales, he was greatly endeared, and to Pope Clement VIII., who collated him to the deanery of Lisle. Yet, whilst France and Italy rang with his praises as an orator and a theologian, he was meditating to bury himself in the monastic cloister. Rector of the University of Rheims, he received the Benedictine habit from the hands of F. Leander, of St. Martin, in the great Abbey of St. Remi in that city, and in the following year made his profession in the chapter-house at Dieulwart. During his priorship at St. Malo's, the above-mentioned Cardinal-Archbishop of Rheims obtained him for his coadjutor in the episcopal office, and he was consecrated by the title of Bishop of Archidapolis; on whose death, three years later, Dr. Giffard succeeded his grace as Archbishop and Duke of Rheims, first peer of France, and legate born of the Holy See. This truly great and apostolic man died in Holy Week, 11th April, 1629. His remains were deposited behind the high altar of his cathedral; but his heart was bequeathed to the Benedictine nunnery of St. Peter in that city, and was laid

in their choir behind the high altar with a suitable inscription. —Weldon, p. 142.

Paulinus Greenwood, of Brentwood, in Essex, was the first professed in the *new* house of St. Gregory, at Douay, 10th January, 1612. Succeeding prior Giffard, promoted to episcopacy, he continued in office for eight years. Afterwards repairing to the mission, he suffered long imprisonment at the Gate House, London, for the faith; but died at Oxford, 27th November, 1645.

Jocelin Elmer, elected 2nd July, 1625; he had previously filled the office of prior at Dieulwart. Re-elected here at the tenth general chapter, 1649, he died within two years later, viz. 12th January, 1651, and was buried amongst his brethren.

Adeodatus l'Angevin, elected vice-prior at the fourth general chapter, holden at Douay, 2nd July, 1629, and continued to govern the house until 1641, after which I lose all traces of him.

Robert (*Gabriel*) *Brett* succeeded F. Adeodatus in 1641; held office for the next eight years; was re-elected in 1657 for another quadriennium. He was son to Sir Alexander Brett, of White Staunton, in Somersetshire, and nephew to Dr. Giffard, under whom he became a monk of St. Malo's. Ob. 12th August, 1665, æt. sixty-six.—Weldon, p. 184.

John Meutisse, at the petition of the convent, in lieu of F. Ildefonsus Cliffe, who had been chosen at the eleventh chapter, 1653.—(See Weldon, p. 171.) We have mentioned F. Meutisse in the first chapter.

Thomas Anderton succeeded in 1661; died 9th October, 1671.

Bennet Nelson, elected at the fourteenth general chapter, which, on account of the plague raging at Douay, was begun, says Weldon (p. 185), at the Old Bailey, at London, 1st May, 1666. In consequence of an agreement between the president, F. Austin Hungate, and the French Benedictines of the congregation of St. Maur, he surrendered shortly after his convent into their hands: his manner of submission gave much edification to all parties. The president offered him a convenient chaplaincy with his own niece, Lady Fairfax, in Yorkshire; but he preferred his cloister at St. Edmund's, Paris, to which he retired. He died there 3rd September, 1699, æt. eighty-one, rel. fifty-nine. The Maurist monks paid 200 pistoles yearly to the English congregation for this surrender.

The last person professed at St. Malo was *William* (*Bede*) *Thornton*. Ob. 10th April, 1694.

Chapter IV.

St. Edmund's Convent at Paris.

We regret our inability of seeing a manuscript history of this establishment compiled by Dom William Hewlet, a professed member of the house, who died 27th January, 1747. With a collection of old books, it came into the possession of Mr. William Andrews, bookseller, in 1845 ; and his catalogue stated that it consisted of 190 quarto pages, besides several slips of paper inserted, and that his price was £21. 10*s*.

From F. Weldon's Chronological Notes we discover, that the abbess of the Royal Nunnery of Chelles, near Paris, anxious to reform her community, applied to F. Austin Bradshaw to send some of his subjects to assist her in accomplishing this commendable work. In 1611, he deputed F. Francis Walgrave, and in the ensuing year rejoined him for that purpose. The abbess was so much edified with their zeal and charity, that she determined to have a little community of his subjects to minister to her religious. In 1615, she obtained from Dieulwart a reinforcement of six others; viz. FF. Clement Reyner, Nicholas Curry, George Sayer, Alban Roe, Placid Gascoigne, and Dunstan Pottinger. These she placed in the Hotel of St. Andrew, in the suburbs of St. James, and until the union continued to treat them with favour and liberality (p. 65). Their first Superior was the said F. Walgrave ; F. Bradshaw governed a short time before his removal to Longueville. F. Thomas Monnington, who had been professed in 1610, was nominated prior at the first general chapter held in their house of St. Andrew, 2nd June, 1617. F. Matthew Sandeford was shortly after called to replace him; but Bishop Gifford requiring his services at Rheims as domestic chaplain, the president, F. Leander, of St. Martin, on 15th May, 1619, appointed F. Fernard Berrington to take the reins of superiority (p. 113). In the meanwhile, F. Walgrave and his associate, F. John Barnes, at Chelles, conceiving themselves to be overlooked in these appointments, and manifesting a great dislike and opposition to the union, had recourse to such unjustifiable means as to bring upon themselves the condemnation of their general, Alvarus de Soto.—(Apostolatus, part ii. p. 216.) Good Bishop Gifford having now the command of funds, "thinking it derogatory to the prosperity of the union to have the monks engaged in it at Paris to depend any longer on F. Walgrave and his at Chelles, at his own expense placed them in another house. This was the beginning of the Convent at Paris, now intitled to St. Edmund, king of the East Angles and Martyr."—(Weldon, p. 114.) F. Berrington carefully presided over his little flock during the short

period of his government. At the next chapter he was appointed procurator of his brethren at Paris, and died Vice-President of France 2nd November, 1639 (p. 161).

In Anne of Austria, the queen-mother of Louis XIV., the community experienced a friend and protectress. Their *new* church was blessed on Shrove-Tuesday, 28th February, 1677. The foundation-stone had been laid on 29th May, 1674, by the Princess Maria Louisa, daughter of Philip, duke of Orleans, niece of Louis XIV., and afterwards queen of Spain. His majesty Louis XIV. gave the convent special marks of his favourable consideration; granted them letters of naturalization 9th September, 1674; and confirmed to them the estate of La Celle, about a day's journey from Paris, in the province of Brie. The exiled king James II. loved this house. In the Holy Week of 1694 he made here his spiritual retreat; he repeated it in September, 1696. F. Joseph Aprice (who died here 25th July, 1703) was his bosom friend and counsellor. When his majesty expired at St. Germain-en-Laye, 16th September, 1701, his body was brought to St. Edmund's the next day; and, after lying in state for forty days, was solemnly interred in a vault therein prepared for the purpose. There it reposed until the early part of the French Revolution. A Mr. Fitz-Simons, an Irish gentleman, was witness to its exhumation, and related, in September, 1840, the following circumstances attending it to my friend Pitman Jones:—

"I was a prisoner in Paris, in the convent of the English Benedictines, in the Rue St. Jacques, during part of the Revolution. In the year 1793 or 1794 the body of King James II. of England was in one of the chapels there, where it had been deposited some time, under the expectation that it would one day be sent to England for interment in Westminster Abbey. It had never been buried. The body was in a wooden coffin, enclosed in a leaden one, and that again enclosed in a second wooden one, covered with black velvet. While I was so a prisoner, the sansculottes broke open the coffin to get at the lead to cast into bullets. The body lay exposed nearly a whole day. It was swaddled like a mummy, bound tight with garters. The sansculottes took out the body, which had been embalmed. There was a strong smell of vinegar and camphor. The corpse was beautiful and perfect; the hands and nails were very fine; I moved and bent every finger. I never saw so fine a set of teeth in my life. A young lady, a fellow-prisoner, wished much to have a tooth; I tried to get one out for her, but could not, they were so firmly fixed. The feet also were very beautiful. The face and cheeks were just as if he were alive. I rolled his eyes; and the eyeballs were

perfectly firm under my finger. The French and English prisoners gave money to the sansculottes for showing the body. They said he was a good sansculotte, and they were going to put him into a hole in the public churchyard, like other sansculottes; and he was carried away, but where the body was thrown I never heard. King George IV. tried all in his power to get tidings of the body, but could not. Around the chapel were several wax moulds of the face hung up, made probably at the time of the king's death, and the corpse was very like them. The body had been originally kept at the palace of St. Germains, whence it was brought to the convent of the Benedictines. Mr. Porter, the prior, was a prisoner at the time in his own convent."

Mr. Banks, in his "Dormant and Extinct Peerage," vol. iv. p. 450, quotes the Paris papers, affirming that the royal remains were discovered, and transferred to the church of St. Germain-en-Laye, conformably, as it is said, to orders given by King George IV. to his ambassador at Paris; that this interesting ceremony took place on 10th September, 1824; and that the ambassador was represented by Mr. Sheldon, a Catholic gentleman, the bishop of Edinburgh performing the ceremony.*

PRIORS.

Sigebert Bagshaw was elected at Douay, at the second general chapter after the renovation of the old Benedictine body in England, on 2nd July, 1621. He had previously resided several years at Rome as procurator or agent. After governing the house for eight years, he died 19th August, 1633, having obtained a decree the day before, that every deceased president should be prayed for in every convent of the congregation (p. 149). He was buried in the centre of St. Gregory's church, Douay, "with a *short* account of who he was, and when he died." What a pity F. Weldon had not copied the epitaph!

Placid Gascoigne succeeded in July 1629, of whom we shall treat in the account of Lambspring.

Gabriel Brett, elected 1st August, 1633, and continued to preside for eight years. We have mentioned him under St. Malo's.

* Several of our gentry, dying at Paris, selected St. Edmund's for their last resting-place; viz. Sir Henry Gifford, of Burstall, Bart., ob. 27th September, 1664; Sir Francis Anderton, of Lostock, Bart., ob. 2nd February, 1678, æt. fifty-one, to whom his relict, Lady Elizabeth (Somerset), erected a monument; Charles Penruddock, Esq., who died 1st March, 1679, æt. twenty-eight; Lord Lauderdale in 1695; Francis Stafford, son of William Viscount Stafford, ob. 4th March, 1700.

Francis (of St. Joseph) *Cape*, elected 9th August, 1641, and also remained in office for eight years. He was re-elected in 1657, and continued prior until the eleventh general chapter, held in London on 1st May, 1666. He died at Paris in February 1668, aged about sixty-six. "A very regular, abstemious, and exemplary man" (p. 187). It is remarkable that his brother, Dom Michael, died also at Paris within a day of him.

Austin Latham (nephew to Doms Swibert, Thomas Torquatus, and Joseph Latham) was appointed at the eleventh chapter, in 1653; but soon giving it up, was replaced by B. Bennet Nelson (p. 171). He was re-elected, however, in 1673, but declined. At the seventeenth general chapter in 1677 he was again chosen; but had hardly been installed, "when he died, 13th November that year, to the great grief of his house and the congregation, about the age of fifty-six. He had been chosen one of Queen Catharine's chaplains, and performed the duty with great edification, till by the persecution he was forced to retire into France. What money he had been able to spare from his allowance at the Royal Chapel he left to St. Edmund's; and which, if he had lived, he would have put into a very flourishing state, both as to temporals and spirituals. He was the second person interred at the new burying-place. The first was Brother Adrian Coppens, who had died 16th October, 1676."—Weldon, p. 196.

Bennet Nelson.—We have seen how he supplied for his predecessor. Again he was called to preside, in 1681, for another quadriennium. I have already mentioned him under St. Malo's.

Michael Cape, brother of Francis. He served the office from May 1666 till his death in February, 1668, aged about fifty-eight. "Very zealous in his duty" (p. 187).

Joseph Shireburn, elected at the fifteenth general chapter, holden in London, on the refusal of Thomas Anderton to accept the office. For eight years he continued superior; he died president of the congregation, at Paris, on 9th April, 1697, æt. sixty-nine, rel. forty-six, of a dead palsy. "Industriously he reared up the new church and dormitory of St. Edmund's, and adorned the sacristy with church plate and ornaments, got the benefice of Choisy annexed to the house as a perpetual rent, and procured that the religious might be capable of benefices; by which means, and the charitable piety of the faithful, the said convent of Paris subsists. He was so acceptable to the late King James, that, by his majesty's means, he once brought Cardinal Bovillon into favour again with his Most Christian Majesty" (p. 217).

James Nelson, elected in 1685. He served for one quadriennium; ob. 19th January, 1707.

Francis Fenwick, D.D., elected in 1689. He was an eloquent preacher, in great repute with King James II., who sent him to Rome as his agent at that court. There he died, 30th October, 1694, æt. fifty, and was buried at the English College.

Placid Nelson succeeded in 1693, of whom I can glean no further details.

William Hitchcock, who had been admitted into the English College at Rome in 1644, which he left at the end of three years to join the order, was elected in 1697, on F. Joseph Johnston's declining the office. We have mentioned this prior under the account of St. Gregory's. He survived till 11th August, 1711.

Anthony Turbeville followed in 1701; ob. 10th February, 1721.

F. Joseph Johnston, elected in 1705, on F. William Phillipson's refusing to serve. Ob. 9th July, 1723.

(Here we are in default.)

Francis More, elected in 1721, ob. 5th March, 1740.

Laurence York, D.D., was elected in 1729. Of this right reverend divine we have spoken under St. Gregory's.

Edward Shireburn, I think, followed.

John Stourton; ob. 3rd October, 1748.

Henry Wyburn occurs prior in 1737—1741.

Maurus Cope, elected in 1745, died 14th March, 1753.

Charles Walmesley, D.D., elected in 1749, of whom we shall treat at large in chapter the seventh.

Wilfrid Constable, ob. 27th December, 1764.

George (*Augustine*) *Walker* occurs prior in the autumn of 1756, again 4th November, 1761; of whom we shall have to speak in the seventh chapter. He died at Compiegne 13th January, 1794.

James (*Bernard*) *Price* was prior from 1762 to 1765, as I am informed. But there was a father of this name, said to have been prior of St. Edmund's, who arrived at Ugbrooke in the autumn of 1757 to serve as my Lord Clifford's chaplain. There he died three months later, and was buried in the chancel of Chudleigh Church on 4th January, 1758.

Thomas Welsh was prior late in 1765; ob. 20th August, 1790.

William (*Gregory*) *Cowley.*—This amiable prior filled the office for many years; more of him in the ninth and last chapter.

Henry Parker (*not Porter*) was the last prior of St.

Edmund's at Paris. He ended his days in that city on 8th July, 1817; and in the following chapter, 1818, Dr. Marsh was appointed administrator.

During the quadriennium from 1822 to 1826, the president, Dr. Marsh, succeeded in resuscitating St. Edmund's Convent, on a portion of the old site of St. Gregory's, at Douay. When this active superior had made his arrangements, he obtained Dr. William Collier to be the first prior. Dr. Collier continued in office till 1834, when he retired to the mission of Little Crosby, near Liverpool. After a year's apostolic labour there, he was sent to Rome as agent for the congregation. He was present at the general chapter in 1838; and returning to Rome in the month of May, 1840, was consecrated bishop of Milevis, with the charge of the faithful in the Mauritius, by Cardinal Fransoni. In 1848, when Port Louis, the capital of the Mauritius, was erected into an episcopal see, Dr. Collier became its first bishop. On his resigning the priorship of St. Edmund's, at Douay, Dr. Francis Appleton was declared his successor, but in 1841 was transferred to the incumbency of St. Peter's Chapel, Seel-street, Liverpool. There he caught, in the exercise of his ministry, that dreadful fever which ravaged Liverpool in 1847, and which tested the heroic zeal and charity of so many priestly victims. Recommended to try a change of air at Stanbrook Convent, near Worcester, he breathed his last in the arms of his dear friend the president, Dr. Barber, at four of the morning, 26th May, 1847.

F. Richard (*Paulinus*) *Burchall* has presided at St. Edmund's since the resignation of Dr. Appleton; and from our hearts we say, "Crescas in mille millia."—Gen. xxiv. 60.

F. Adrian Hankisson was elected prior in July, 1854.

Chapter V.

SS. Adrian and Dionysius' Abbey at Lambspring.

From Weldon's Chronological Notes (p. 136) we learn that, on 18th May, 1628, the German Benedictine congregation of Bursfield surrendered their right and title to the abbey of Cismar in Ritelin, diocese of Lubec, recently recovered by the conquest of the emperor, Ferdinand II., who confirmed this donation to the English fathers on 22nd April, 1629. His Majesty, on 12th March following, wrote to F. Sigebert Bagshaw, that he approved of the intention of F. Clement Reyner's setting up a seminary there for the instruction of youth; and ratified the grant of Dobran, in

the duchy of Mecklenburg; Scharnabeck, in the duchy of Lunenburg; Weine, in the territory of Brunswick; and Lambspring, in the territory of Hildesheim (p. 158). But for the most part, the chances of war, and the conditions of political treaties, prevented the English fathers from deriving little more than nominal dignity and advantage. The valiant and religious emperor, after a reign of eighteen years, perpetually troubled with foreign wars and intestine commotions, died on 8th February, 1637.

The principality of Hildesheim descended to Ferdinand of Bavaria, elector of Cologne. As lord-in-chief of Lambspring Abbey, he removed a community of Benedictine nuns, to whom it had been lent, and substituted the English fathers shortly after. At the ninth chapter, holden at Douay in 1645, it was decided that the first place in the congregation, after the president, should be the special right of the abbot of Lambspring.

The English fathers now ambitioned a better conventual church with this improvement of their finances, and preparations were accordingly made. On 26th May, 1670, was laid the first stone of a spacious and noble edifice, which, with its eight or nine altars, was solemnly dedicated on 26th May, 1691. The organ had forty-eight stops. The dreadful conflagration which, six months later, destroyed the town of Lambspring, fortunately spared this abbey; and thus the good fathers were in a condition to afford shelter, and to exercise extraordinary relief and charity to the poor sufferers. Such practical religion produced the happiest effects on the Lutheran population, as F. Weldon relates (p. 213).

ABBOTS.

Clement Reyner, D.D., of an ancient family in Yorkshire, and a younger brother of Dom Laurence, mentioned in the second chapter. He was professed at Dieulwart. Soon after he was sent to the mission, we find him a prisoner for the faith in his native county, 1st April, 1618. On his release, he was employed in reforming the great monastery of St. Peter at Ghent, where the community conceived such admiration of his prudent zeal, suavity of manners, and profound learning, that they were eager to retain him, and secure him for their abbot; but he was proof against ambition, and returned to his brethren, who duly appreciated his talents and religious virtues. At the ninth general chapter he was declared the first abbot of Lambspring. He lived very much considered in Germany, and died at Hildesheim

27th March, 1651; whence his bones were brought to Lambspring in 1692; and there buried in the body of the church (p. 66). He gave the habit but to one person, Hugh Starkey, 2nd February, 1649, afterwards chaplain to Lord Bellairs; but died director to the Nuns, O.S.B., at Paris, 12th February, 1688.

Placid Gascoigne, brother to the venerable Sir Thomas Gascoigne, Bart.,* and to Dom Michael Gascoigne, "a painful missioner, who died 13th October, 1657, in the north of England, in his return from York homewards" (p. 177). Placid was professed at Dieulwart *before* he was sixteen years of age. On the discovery that this was opposed to the discipline of the Council of Trent (sess. xxv. cap. xv.), he had to renew his profession. "After completing his studies at Paris (p. 67), he spent sixteen years in the mission very profitably and advantageously to the Church, in great danger of his life, in a violent persecution." Passing through several important offices, he was at length elected to succeed Abbot Reyner, and continued to preside until his death, 14th July, 1681, æt. eighty-three, rel. sixty-six, sac. fifty-seven, and was buried in his abbey church, where he had given the habit to thirty-six brethren.

Joseph Sherwood, of the diocese of Ghent (but I believe of English parentage), was professed at Lambspring 5th June, 1653. His predecessor, recognizing in him industrious zeal, and a special talent for managing the temporalities, wisely obtained him for his coadjutor, and under this second Joseph "all things prospered in his hand."—(Gen. xxix.) He was very acceptable to the princes of the country, a great encourager of literary improvement, much given to hospitality; and notwithstanding his great expenses in rebuilding the abbey church, and repairing other edifices, adds Weldon, p. 213, "he left fewer debts when he died, than he found when he was chosen abbot." He died at Hildesheim on

* He died at Lambspring, amidst the prayers of the religious, in 1686, aged ninety-three. Eight years before his death, the patriarchal gentleman was dragged to trial for plotting the murder of his sovereign Charles II.!!! But even in the delirium of this nation, no jury could be culled to pronounce him guilty. Retiring to Lambspring to visit his dignified brother, he was admitted to the confraternity of the English Benedictine Congregation; and there passing the remainder of his days in preparing for eternity, was entombed near his departed brother.

We have seen at the Chapel-house, Cheltenham, a beautiful portrait of the baronet, which ought to be engraved. Bromley, in his Catalogue of Engraved Portraits, mentions one of his sister Catherine, forty years abbess of Cambray, who died 21st May, 1676, æt. seventy-six. His daughter Justina died prioress of the English Benedictine Nunnery at Paris, in 1690, which she had governed for a quarter of a century.

26th June, 1690, but was buried at Lambspring. This abbot clothed thirty-six religious.

James (*Maurus*) *Corker* was born in Yorkshire, and professed at Lambspring 23rd April, 1656. Sent on the mission, he was apprehended for Titus Oates's plot, and stood his trial at the Old Bailey with Sir George Wakeman, William Marshall, and William Rumley, on Friday, 18th July, 1679; but their innocence was so transparent, that the jury returned a verdict of "Not guilty." Yet F. Corker was detained on the charge of his priesthood, and on the 17th January following was found guilty of that legal crime, received sentence of death as in cases of high treason. Whilst immured in Newgate, he is stated by F. Weldon (p. 201) to have gained above 1,000 souls to God. His charitable assistance and consolatory attentions to Oliver Plunket, the Catholic archbishop of Armagh, a prelate whose loyalty had been attested by four successive viceroys of Ireland, but now a victim destined for sacrifice to the imposture of the Popish Plot, excited the most grateful sentiments in the breast of that illustrious primate. At the accession of King James II., F. Corker was restored to liberty, and was even received by his Majesty at court as resident ambassador of the elector of Cologne, Ferdinand of Bavaria,* who also possessed the bishoprics of Liege, Munster, and Hildesheim. This appointment enabled him to erect a very pretty convent at Clerkenwell, but which subsisted for a very brief period. It seems to have been the first object of attack on the part of the infuriated populace when the news reached London of the safe landing of William prince of Orange.—(Macaulay's Hist. vol. ii. p. 497.) Forced to seek refuge on the Continent, F. Corker was declared the second president elect of the English Benedictine congregation holden at Paris in 1689, two years later was voted abbot of Cismar, and in 1693 was chosen abbot of Lambspring, whither he caused the quarters of his friend, the martyred archbishop of Armagh, to be transferred, and honourably entombed.—(Weldon, p. 205.) The head seems to have come into the possession of the Dominican nuns at Drogheda through the first prioress,

* We have seen him charged with indiscretion in accepting this public appointment; but it seems to have been overlooked that the preceding abbot, even when prior of Lambspring, had been sometimes accredited to the court of King Charles II. as envoy of this very elector. —(Weldon, p. 212.) The prince had 20,000 men at his command; and, as Dr. Lingard observes (Hist. vol. x. p. 319), "in the war of 1672 the co-operation of his forces, and the favourable situation of his dominions, taught the French to prize his friendship, the allies to lament his enmity." Ob. May, 1688.

Catherine Plunket. On 27th July, 1696, this worthy abbot resigned his dignity, and returned to England, where he closed a life full of days and merits at Paddington, near London, 22nd December, 1715. Five religious of the abbey received the habit from his saintly hands.

John (*Maurus*) *Knightley*, of a good Warwickshire family, was professed at Lambspring on 9th May, 1670. He was certainly in no favour with Weldon, who accuses him of being an ambitious partisan (p. 215). He governed the house for nearly thirteen years, dying 28th April, 1709, having given the habit to thirteen.

Francis (*Augustine*) *Tempest*, of a family fruitful of religious members of both sexes. He was professed at Lambspring 9th October, 1664; elected abbot 31st July, 1709, and for twenty years maintained with honour the dignity of his office. Ob. 17th November, 1729, having given the habit to twenty-six of his religious. At Broughton Hall is a portrait of this venerable abbot.

Joseph Rokeby, of Middlesex, professed at Lambspring 21st December, 1703; was elected its abbot on 6th February, 1730: he contributed much to the benefit and comfort of his community. He died 6th November, 1761, having given the habit to forty of his religious.

William (*Maurus*) *Heatly*, of Salmsbury, Lancashire.—He reached Lambspring for education on 14th July, 1736, aged thirteen; on 6th May, 1739, was admitted to the habit, and to his profession on 26th May of the ensuing year; was chosen abbot 26th January, and blessed as such on 10th February, 1762. He held the reins of government for an unusual period, dying 15th August, 1802, having clothed forty-eight members. He ceased to govern on the 1st of June preceding, when

Placid Harsnip was substituted as superior of the community, consisting of twenty-one members only, including lay brothers and one novice. On 3rd January, 1803, the king of Prussia's commissary Malchus formally announced to them the suppression of their house, with the allowance of a small pension, to be spent, however, within the king's dominions.

Chapter VI.

Of the Martyrs and principal Confessors of the English Benedictine Congregation.

In prælio Christi, moriendo vincitur, cadendo surgitur: victoria per interitum comparatur.—Chrysostom, Hom. in Matthæum.

Though the Benedictines entered rather later than the secular and regular clergy on the English mission, yet, as they obtained an accession of strength, they hastened to share in all the toils and dangers of their fellow-combatants. Nearly a dozen had the honour of glorifying God in their blood; several died in fetters, after receiving sentence of death for conscience sake; very few escaped imprisonment and exile, and the unjust spoiling of their goods.

The first who suffered death for priesthood was *F. Mark Barkworth,* or *Lambert,* a native of Lincolnshire. He had commenced his studies at the English College at Rheims, and finished them at Valladolid. Perhaps in the latter city he joined the Benedictine Order. Shortly after his return to England, he was arrested and condemned to die. He was drawn to Tyburn in his Benedictine habit, on 27th February, 1601, rejoicing to be thought worthy of suffering for the name of Jesus.*

The second in the order of time was *George Gervase,* born at Boseham, in Sussex, of respectable Catholic parents: his mother was a Shelley. After completing his studies in the secular college at Douay, that sanctuary of learning and of martyrdom, and returning a missioner, he received the habit privately at the hands of Dom Austin Bradshaw. A gaol soon after inclosed this victim of the faith; and a cruel butchery at Tyburn was the recompense of his having exercised his apostolic ministry in England. He suffered on 11th April, 1608, æt. thirty-seven.

The third was *John Roberts,* alias *Mervin,* of Merionethshire. He had been educated at Rheims and Valladolid; made his religious profession in St. Martin's Abbey at Compostella in 1595. Ordained priest in 1600, he departed at once for the mission. Like the giant, he exulted to run his

* We are surprised that F. Weldon, in his Notes, p. 27, and Dr. Challoner, in his Memoirs, should have omitted the important evidence given by himself, under the gibbet, of his *actual* profession in the Benedictine order. "Profitetur se ex Sancti Benedicti scholâ monachum, qualis fuerat et Augustinus ille, qui a Magno Gregorio missus, hinc insulæ fidem pro quâ tum ipse patiebatur intulerat."—Hen. More's Hist. S. J., pp. 257, 258.

course: nothing could be hidden from his glowing zeal. Four times imprisoned and as often banished, he persisted in returning to labour in the vineyard: at last, on the first Sunday of Advent, 1610, he was seized at the altar, and dragged in his vestments to gaol, whence, after a mock trial, he was hurried to consummate the sacrifice of himself at Tyburn, 10th December, 1610.

The fourth and fifth, *Nicholas Sadler* and *Nicholas Hutton*, according to Weldon (p. 54), suffered death in the reign of King James I. This is attested by F. Sadler in his *Obits*, who quotes John Mullen in his "Idea Togatæ Constantiæ," published in 1629, as also Menardus; but we can recover no details.

The sixth is *William* (*Maurus*) *Scott*, or *Crauford*, whose memoir is beautifully given by the faithful Dr. Challoner. We subjoin, however, two unpublished letters of the martyr, which were copied in 1695 from a MS. in the Archivium of the English College at Rome. The first was directed to F. Nicholas Hart, *alias* Strangways, and F. John Percy, *alias* Fisher, members of the Society of Jesus, who had been his fellow-prisoners at the Gate-house before his removal to Newgate. F. Percy, *alias* Fisher, writing to the rector at Rome (F. Thomas Owen) but three days after the martyrdom, thus expresses himself:—"Mr. Scott was prisoner in the same place [the Gate-house] where we are, which bred such mutual love betwixt him and us, that after he was removed, and specially designed to die, he found means to write a special letter to us two, which letter I sent to F. Blount, joining unto it a copy of another letter of his, written to two of his own brethren, both which I hope will be sent unto you. We wrote back again unto him to show our gratitude and love to him and to his order: which letters of ours he took in so good part, as he entreated a dear friend of his to come to us, and to signify how great comfort he took in our letters, &c."

"RR. FF. and my highly respected Friends,—Though my present and so urgent occasions (as you well know) challenge all that small time which I am like to enjoy to be employed in them, yet the obligations which I have to your worthy selves make me willing to take a little from myself to salute your reverences. For as I have had ever a reverend opinion of your holy society, and borne a singular affection thereunto, so have I ever desired some way to signify the same, which, seeing my stay with you so small, I did not; but these few lines perform that office. It hath not been my

good hap at any time to live in any of your religious colleges; yet report has so abundantly supplied that defect, that my affection is not less than if I had actually been a witness of your religious conversation. When I was last in this prison, it pleased good Father Blunt to remember me with a token. I often desired, both here and beyond sea, that he might be kindly thanked on my part, willing to be grateful to him of all other persons that so charitably remembered me, altogether unknown to him. And thus much let me request you to signify, with my best remembrance to all the rest, the very reverend of your society, hoping that, though I am not like to enjoy much of your so desired conversation on earth, yet that we shall have a joyful meeting in heaven.

"I have understood how careful you have been to assist me with your prayers in these my necessities. I have laboured in the same kind to make requital; but, because here they are not of that value to countervail yours, I will supply it in heaven, if it please God to make me worthy of that whereof I am in expectation. So with my kind commendations to your worthy selves, I leave you very heartily saluted. Newgate, this 27th of May, 1612. Yours devoted,

"William Craford, *alias* Scott."

"My dearest Brethren, *socii tribulationum*, I hope also in time *et passionum*,—I am in very good health, nothing at all discouraged, but rather much animated. The common voice goeth of rigorous proceedings, even unto death; but who they are which are designed is not so common, nor, I think, certainly known. My removing hath given occasion to all to suppose myself for one. And were it not that I am so guilty of my own too much unworthiness, I might peradventure also conceive so. But, looking upon this blessed company, I cannot any way induce myself to believe that Almighty God hath marked me, and not another, or not every one before me. But His judgments and decrees are secret. I dare not adventure to desire so great an honour; but through His grace I stand prepared *quælibet pati* for his honour and glory. I have disposed of all things concerning me interiorly; and to-morrow, God willing, of my soul. Thursday begin our sessions. Pray for me; but with no other intention but that God Almighty's will may be both in this and all other things performed in me and for me. Your assured loving brother,

"Maurus.

"P.S. Commend me most kindly to Mr. Fisher and Mr. Hart, and desire them to remember me."

The holy monk suffered on Whitsun Eve, 30th May, o.s., or 9th June, n.s., 1612. How came Dodd to omit his biography?

The seventh, *Thomas Dyer*, suffered before the end of King James I.'s reign; but we have not been fortunate enough to obtain any circumstantial particulars.

The eighth was *Edward* (*Ambrose*) *Barlow*, brother to the renowned divine F. Rudesind B., so often mentioned in these pages. The martyr's biography is copious and edifying in Dr. Challoner's Memoirs, &c. On Friday, 10th September, 1641, his execution for priesthood took place at Lancaster, in the fifty-fifth year of his age, twenty-fifth of his religious profession, and twenty-fourth of his priesthood and mission.

The ninth, *Bartholomew* (*Alban*) *Roe*, suffered at Tyburn for the same glorious cause on 21st January, 1642.

The tenth, *Philip Powell*, alias *Morgan*.—From his childhood he was brought up by that meekest of men F. Austin Baker. Dr. Challoner has done justice to his character. He went rejoicing to the Tyburn scaffold on 30th June, 1646, thanking his God for honouring him with the dignity of priesthood, and glorifying his goodness in calling him to the Order of St. Benedict. He had reached the fifty-third year of his age, the thirty-third of his profession, and twenty-sixth of his missionary life.

The only monk whose blood was shed for Oates's execrable plot was *Thomas Pickering*, a good, harmless lay brother. We find him in 1671 on Queen Catharine's establishment, to attend on the six Benedictine Fathers at Somerset House, with his yearly allowance of £50. On 17th December, 1678, he was tried at the Old Bailey, with others, for contriving and conspiring to assassinate King Charles II. His perjured accusers, Oates and Bedloe, swore that he agreed to accept 30,000 Masses for the benefit of his soul, instead of money, for firing a pistol at his majesty's person; and that when he had once a fair opportunity of despatching his majesty, his pistol hung fire from the looseness of the flint; and that for this negligence on his part he had suffered a severe discipline from his religious employers! Notwithstanding he was not allowed time to produce witnesses to prove his innocence,—notwithstanding his solemn declaration that he had never seen either Oates or Bedloe, and that he had never fired off a pistol in his life, a packed jury, instigated by the brutal Chief Justice Scroggs, brought in a verdict of guilty, and he was condemned to suffer the death of a traitor.

Reprieved till the 9th of May, 1679, he was then drawn to Tyburn, and appealed to the multitude surrounding his

scaffold, with his smiling countenance, whether he looked like a traitor. He had attained his fifty-eighth year. And still —*horribile dictu!*—the king was satisfied from the beginning that the plot "was all a fiction, never believing one tittle of it!"—(See "Life of King James II.," vol. i., compiled from the Stuart Papers by Dr. Clarke, librarian to King George IV.)

Amongst the children of St. Benedict here who have confessed Christ before men, the Coryphæus must be the last venerable abbot of Westminster, *John Feckenham,* whose memoir we reserve for the next chapter. His disciple *Robert* (*Sigebert*) *Buckley* may claim the next place. This last surviving monk of Westminster Abbey died 22nd February, 1610, æt. ninety-three, blind during nearly the last three years of his life. "During forty years he had endured persecution for the Catholic faith, always shut up in some prison or other."—(Weldon, p. 53.) And yet this patriarch was refused burial in the parish churchyard!

F. Amandus Venner, alias *Farmer,* a native of Devon, and monk of Dieulwart, a sedulous missioner and great sufferer in long imprisonments and other persecutions patiently endured for the faith, died at London 10th November, o.s., 1628.—(Weldon's Notes, p. 138.)

Thomas Emmerson, D.D., professed of St. Facundus, in Spain, died in England 30th September, 1630; "famous for suffering imprisonments and banishments, having endured the heat of smart persecution."—(Ibid. p. 147.)

F. Francis Foster died at Stafford Castle 4th June, 1631, and renowned for his imprisonments and banishments.—(Ibid. p. 147.)

Felix Thompson, who died 12th April, and *F. George Gaire,* who survived till 21st November, 1634, had both been great sufferers for the faith.—(Ibid. p. 152.)

F. Laurence Mabbs, a courageous professor of orthodox faith, died in chains for the same in Newgate, London, on 20th July, 1641.—(Ibid. p. 163.)

Boniface Kemp, alias *Kipton,* professed at Mont-Serrat, and *F. Idelphonsus Hesket,* in 1644 were seized by the parliamentary soldiers, and driven on foot before them in the heats of summer; by which cruel and outrageous usage they were so heated and spent, that they died either forthwith or soon after.—(Ibid. p. 56.)

F. Peter (*Boniface*) *Wilford,* of London, who was professed 8th September, 1609, died in Newgate 12th March, 1646, where he lay condemned for the faith, expecting every day to

be executed, at the age of ninety.—(Ibid. p. 48.) I find, in the "Newgate Calender," printed by Thomas Payne, in Goldsmith-alley, in Red Cross-street, London, 1641, that the reverend father had been condemned on 13th December, 1641, with Edmund Fryer, "an old man, and very feeble, insomuch that he could scarce go at all."

F. James (*Maurus*) *Corker*, of whom we have spoken as fourth abbot of Lambspring, and whom we shall have to mention in the next chapter.

F. John (*Placidus*) *Adelham*, professed at St. Edmund's.—He had been a Protestant minister, and after his conversion became one of the Benedictine chaplains in Queen Catharine of Braganza's establishment in 1671. Tried and condemned for the priesthood, after the fabrication of Oates's plot, he died in Newgate; but we cannot ascertain the date of his death.

Benedict Constable, of Yorkshire, professed at Lambspring 7th August, 1669; died 11th December, 1679, in Durham gaol, into which he was cast a month after his arrival in England.

Hugh Starkey, of the diocese of Chester, the only one professed at Lambspring by Dom Clement Reyner, the first abbot, viz. 2nd February, 1649. He was tried and condemned for his priestly character, with F. Corker, after having been chaplain to Lord Bellasis. At the accession of King James II., it seems he was restored to liberty, and was appointed to be director of the English Benedictine nuns at Paris. There the venerable man ended his days 12th February, 1688.

William (*Augustine*) *Rumley*, a lay brother, condemned for the plot of the miscreant Oates; but reprieved and set at liberty when King James succeeded to the throne. He survived till 8th February, 1717.

To this very imperfect catalogue might be added many names written in heaven, but unknown to us. And we are certain that, whenever typhus fever or cholera has appeared, the children of St. Benedict have yielded to none in venturing and sacrificing their lives in the heroic cause of charity.

Chapter VII.

Brief Notices of some of the Writers of the English Benedictine Congregation.

Baker (*Austin*), *David*, born in December, 1575, at Abergavenny.—Gifted with superior talents and a solid judgment, which he improved by indefatigable industry, this young lawyer might have attained the first rank in his profession, when his supernatural escape from imminent death convinced

him that Providence took more care of his life and safety than he had hitherto done of his immortal soul. This led him to pray fervently that God would enlighten his mind, and direct him in the way of salvation. Reconciled to the Church, he proceeded in 1605 to the Benedictine Convent of St. Justina at Padua, and commenced his novitiate on 27th May that year; but ill-health made it necessary to return home. He travelled expeditiously, and had the consolation of arriving in time to attend his dying father, and of inducing him to embrace the Catholic faith, and make a most Christian end. No sooner had he settled family affairs, than he returned to consecrate himself to God in the above-mentioned monastery.

Some persons having contended that the ancient Benedictine Congregation in this country was dependent on that of Cluni, in the diocese of Maçon, founded about the year 910, F. Baker, then on the mission, at the wish of his superiors, devoted his time and fortune to expose and refute this groundless error. For this purpose he inspected very carefully the monuments and evidences in public and private collections in London and elsewhere; he had the benefit of the opinions of Sir Robert Cotton, John Selden, Sir Henry Spelman, and William Camden; and the result of his laborious and lucid researches is embodied in that learned folio volume, entitled "Apostolatus Benedictinorum in Anglia," published by order of the General Congregation holden in 1625, and printed at Douay in 1626.* His dear friend F. Jones reduced the mass of materials into respectable Latinity; and they left F. Clement Reyner, their assistant, an excellent scholar, to edit the work; so that it passes for being finished "operâ et industriâ R. P. Clementis Reyneri." Whilst

* This able work engages to prove the antiquity of the Benedictine order, and the nearly coeval antiquity of its English Congregation. Secondly, it shows that this English Benedictine Congregation was perfectly independent of the Cluniac and all other foreign Congregations of the order; and lastly, that the actual English Congregation recently revived had been canonically ratified and duly restored by the See Apostolic. The appendix of documents is valuable; and the labour of collecting them appears Herculean, when we consider it was formed thirty years before the publication of the first volume of the "Monasticon Anglicanum."

We are surprised, however, that the learned writers should have entertained so favourable an opinion of the good faith, and modesty, forsooth, of Godwin, "De Præsulibus Angliæ, p. 78. Henry Wharton, in his preface to the "Anglia Sacra," thought very differently of his merit; and the more we compare the portion of his work connected with the diocese of Exeter with original records, for fifteen years open to his inspection, the more we have learnt to mistrust his authority.

engaged in these investigations, he once met, at Sir Robert Cotton's library, William Camden, the distinguished scholar, antiquary, and historian; and was an ear and eye-witness to a conversation between him and Sir Robert, who had recently become possessed, for a small consideration, of a chest of papers that had belonged to Sir Francis Walsingham, secretary of state to Queen Elizabeth. Sir Robert informed Mr. Camden, and proved by these documents, that he had received very false information of *many* passages in his History of Queen Elizabeth; and he demonstrated from them, that the insurrection in the north, under the Earl of Westmoreland, was the actual contrivance of that secretary of state; "whereupon Mr. Camden exclaimed earnestly and loudly against his false informers, and wished that his history had never been written."—(Weldon, p. 120, quoting Cressy.) But F. Baker shone pre-eminently as a master of a spiritual life; he was the hidden man of the heart, absorbed in heavenly contemplation. Out of more than forty of his MS. treatises, F. Serenus Cressy compiled the works entitled "Sancta Sophia." The nuns of Cambray deeply imbibed his spirit during the nine years that he was their director, and kept his sayings in their hearts. His work, "Holy Practices of a Divine Lover, or the Saintly Ideot's Devotions," was printed at Paris. A copy was sold on the first day of the sale of the library of Richard Heber, Esq., on 19th January, 1835. Unfortunately many of F. Baker's MSS. perished at the seizure of the Cambray Convent. Two of his treatises on the Laws of England were lost here at our own Revolution in 1688. F. Baker died of the plague, in his house, Gray's Inn-lane, London, on 19th August, 1641, æt. sixty-nine, and was buried at St. Andrew's, Holborn. Bromley says that his engraved portrait was taken in 1634, and that then he was sixty-nine.

Baines (*Augustine*), *Peter*, was born at the Pear-tree Farm, within Kirkby township, near Liverpool, 25th January, 1787. In company of John, Edward, and Vincent Glover, he left England to study for the Church in Lambspring Abbey, already mentioned, and arrived there on 7th November, 1798. Trained in that monastery to piety and learning, he decided on devoting himself to religion in the order of St. Benedict, and commenced his novitiate at Ampleforth, at the canonical age. His profession is dated 8th June, 1804. He exerted all his zeal to improve the system of studies in that collegiate establishment to the satisfaction of superiors, when he was appointed, in July, 1817, on the retirement of the Rev. James Calderbank, to be his successor, as head of the

Bath mission. Here he had an ample field for the exercise of his abilities. Bishop Collingridge selected him for his coadjutor in the episcopal office; and he was consecrated, with the title of *Siga*, by the Venerable Archbishop Murray, in Townshend-street Chapel, Dublin, on 1st May, 1823. By the death of Bishop Collingridge, 10th February, 1829, the charge of the western vicariat devolved upon him. In the belief that he should serve the interests of religion better by withdrawing himself at the end of a quarter of a century from his order, he solicited and obtained his secularization from Rome in his forty-third year, and seventh of his episcopacy.

We subjoin the best list we can offer of his publications until he left the order:—

1. The leading Doctrines of the Catholic Religion, being the substance of a Sermon preached at the opening of the new Catholic Chapel at Sheffield, 1st May, 1816.

2. A Letter to Dr. Moysey. Archdeacon of Bath, in reply to his attack on the Catholics, in his Charge to the Clergy, on 21st June, 1821. 8vo. pp. 47.

3. Defence of the Christian Religion, in a Second Letter to Dr. Moysey. 8vo. pp. 274. 1822.

4. Remonstrance, in a Third Letter to Dr. Moysey, pp. 47.

5. A Fourth Letter appeared in 1824, but chiefly in answer to Dr. Daubeny, pp. 96. It is written with great spirit and vigour; the conclusion is singularly happy and efficient.

6. A Sermon on the Worship of God and the Eucharistic Sacrifice, delivered at the opening of St. George's Chapel, Taunton, 3rd July, 1822.

7. A Sermon preached on 13th November, 1823, on the Advantages and Consolations of the Christian Religion, at the opening of St. Alban's Chapel, Warrington, pp. 16.

8. A Sermon delivered at the Dedication of St. Mary's Chapel, at Myddleton Lodge, on 18th May, 1825, pp. 25.

9. The celebrated Sermon on Faith, Hope, and Charity, preached at the Dedication of St. Mary's Chapel, Bradford, on 27th July, 1825.

10. Two Sermons preached at St. Mary's, York:—1. On the Good Shepherd, on 29th April, 1838; 2. On the Value of Trials and Afflictions, on the following Sunday, 5th May.

11. A Sermon preached at St. Mary's, Edinburgh, on the Parable of the Unjust Steward, 29th July, 1838, the day after his consecrating Dr. James Gillis bishop of Limyra.

12. A Sermon on the Propagation of the Faith, delivered in the Sardinian Chapel, London, 20th January, 1839.

13. Six Lectures delivered in St. John's, Bath, during the Sundays of Lent, 1839:—1. On the Nature of Religion; 2. On the Knowledge of Religion; 3. The History of Religion; 4. On the Church of Christ; 5. State of Departed Souls; 6. The Eucharistic Mystery.

14, 15. Who could not have wished that his printed history of the Lenten Pastoral of 1840, and his Letter to Sir Charles Wolseley, dated Prior-park, 17th July, 1841, had not seen the light?

16. Another Sermon on Divine Worship, delivered at St. Chad's, Birmingham, 24th June, 1841; at the Confirmation at Ugbrooke,

1st Jannary, 1842; and his last, On the Marks of the True Church, delivered at the opening of St. Mary's Chapel, Bristol, 5th July, 1843, the day before his lamented death, will be read with interest.

He was also the author of a treatise on the course of studies pursued at Prior-park, and of many pastoral letters.

Bishop Baines died at Prior-park, about twelve hours after he had opened, with a discourse, St. Mary's Chapel at Bristol. On the following morning, the 6th of July, 1843, he was found in his bed a corpse. At his obsequies, 13th July, Bishops Griffiths, Briggs, Morris, and Gillis attended, with about forty priests. The brass plate of the coffin bore this inscription :—

✠

Petrus Augustinus Baines,
Episcopus Sigensis, V. A. D. O.
Obiit Anno Domini MDCCCXLIII. Prid. non. Julii.
Vixit An. LVII. Dies XII.

Batt, Anthony, was the author of "Thesaurus absconditus in Agro Dominico inventus, in duas partes, 1° Precationes, 2° Meditationes," printed in duodecimo in Paris in 1641; also "A Hive of sacred Honie Combes, containing most sweet and heavenly counsel," taken out of the works of St. Bernard, a small 8vo., printed at Douay, 1631. The dedication to Queen Henrietta Maria is dated from Dieuleward, 13th February, 1631. In page 170 of F. Weldon's "Chronological Notes" we read, that his death occurred on 12th January, 1651, and that "he was a great promoter and practiser of regular discipline, a famous translator of many pious books into English. He wrote a most curious hand, and spent much of his time at La Celle, where there is a Catechism of a large size, which he composed at the instance of some of the fathers in the mission."

Barlow, Rudesind, D.D., of whom we have made mention as fifth prior of St. Gregory's, at Douay.—F. Weldon, so often quoted, relates (p. 83), that this profound scholar was looked upon as one of the first divines and canonists of his age; that "he exerted the force of his pen against Dr. Richard Smith (who governed the Catholics of England under the title of Chalcedon), and succeeded in forcing him to desist from his attempts and pretended jurisdiction of Ordinary of Great Britain." He adds, that "after the death of this renowned monk, a bishop sent to the fathers of Douay to offer them an establishment, if they would but make him a present of the said father's writings. But in vain they were sought for; for they were destroyed by an enemy." I have not been able to meet with any work that he actually pub-

lished. He died at Douay, 19th September, 1656, æt. seventy-two.

Barnes, John, was clothed in St. Bennet's monastery, Valladolid, on 12th March, 1604; professed the next year on 21st March; ordained priest on 20th September, 1608; and a few years later was sent to the English mission, and appointed by the Spanish chapter its first assistant. Unquestionably he possessed talents, but without judgment; and he rendered his talents useless in a manner to the cause of religion, injurious to himself, and inexpressibly distressing to his Benedictine brethren, by his wayward and wrong-headed career. (See the letter of F. Rudesind Barlow, 3rd November, 1623, preserved in Weldon, p. 114.) No individual is more mischievous than an innovating priest. To secure him from doing further injury to himself and others cost the order £300 sterling.—(Weldon, p. 118.) He died in August, 1661, within a lunatic asylum at Rome, and received Christian burial. Dodd (who has doubly reprinted his notice of him, vol. ii. p. 134, and vol. iii. p. 101) informs us, that he published at Rheims, in 1622, "Examen Trophæorum Congregationis prætensæ Anglicanæ Ordinis S. Benedicti;" this must have been an attempt to answer F. Edward Mayhew's work, edited in 1619: and "Dissertatio contra Equivocationes," 8vo., Paris, 1625. He left in MS. "Catholico-Romanus Pacificus," a libel on the Holy See, printed at Oxford, in 4to., long after his death, viz. 1680. He compiled also a treatise showing the supremacy of councils; and "The Spiritual Combat," a translation from the Spanish. He is severely but justly handled in the "Apostolatus," &c., especially between pp. 214 and 221.

Birdsall (*Augustine*), *John*, born at Liverpool 27th June, 1775; educated at first amongst the Dominicans, but on the 30th October, 1795, took the Benedictine habit at Lambspring; was admitted to his religious profession on 6th November, 1796; and ordained priest at Hildesheim 30th May, 1801. Five years he was sent to the Bath mission, which he served for nearly three years and a half, when he quitted, to commence a new mission at Cheltenham, the chapel of which he opened on 3rd June, 1810. Twenty years later he began another mission at Broadway. Few men have deserved better of his order and of religion than this apostolic man. Appointed president in 1826, his was indeed a painful pre-eminence, but he saved Ampleforth. He died in office at Broadway 2nd August, 1837. We have seen his translation from the French of "Christian Reflections for every Day in the Month," 12mo., Tewkesbury, pp. 405. He left in MS. an interesting account of Lambspring.

Brewer (*Bede*), *John, D.D.*—This learned and good man, whose memory will ever be in benediction with the Congregation O.S.B., edited, in 1774, the second edition of Hooke's "Religionis Naturalis et Revelatæ Principia," in three vols., to which he added several dissertations. Ob. 18th April, 1822.

Brown (*Gregory*), *George*, we believe, was the translator from the Italian of the "Life of St. Mary Magdalen de Pazzi," 1619. It was dedicated to Lady Mary Percy, abbess of the English convent of St. Benet at Brussels. He died at Celle, near Paris, in 1628.—(Chron. 138.)

Brown (*Joseph*), *Thomas, D.D.*, born at Bath 2nd May, 1798; was elected prior of St. Gregory's, Downside, 18th July, 1834; and the degree of D.D. was conferred upon him six days later. The privilege of conferring such degree on three members of the English Benedictine Congregation, who have taught a course of divinity, was granted to its president on 1st June, 1823. When Pope Gregory XVI., by his brief, dated 3rd July, 1840, divided the western vicariat in two, Dr. Brown, still prior of Downside, was appointed to the new vicariat,* which was to consist of the whole of Wales and the counties of Monmouth and Hereford annexed. The consecration was performed in St. John's Chapel, Bath, on the 28th October, 1840, by Bishop Griffiths, assisted by Bishops Wareing and Collier. Dr. Wiseman delivered the consecration sermon. We have from his pen "A Letter to Archdeacon Daubeny, Prebendary of Sarum, exposing his Misrepresentations of the Eucharist," 8vo., London, 1826, pp. 45. His vindication of Catholic truth against Messrs. Batchellor and Newenham, in 1833, was triumphant. His exposure of the ingenious devices of Mr. M'Ghee, in 1838, entitled him to the thanks of all honest Englishmen.

Calderbank, James.—This zealous monk, after serving the mission of Bath, and witnessing the large theatre of that city converted into the present chapel, 3rd December, 1809, retired to Liverpool, where he died, 9th April, 1821. This respected divine published, in 1814, a "Series of Letters in

* It reflects honour on the Congregation that so many of her members are called to preside as bishops over the faithful. Archbishop Bede Polding at Sydney; his coadjutor, Charles H. Davis, bishop of Maitland; William Bernard Collier, bishop of Milevis, V.A. of the Mauritius; Dr. Ullathorne, bishop of Hetalona, of the Central District; and Dr. Morris, bishop of Troy. Trained and formed by their rule to obedience, as the life and soul of religious service, they must be qualified for the due exercise of spiritual authority.

"Non meretur ascendere, qui nescit subesse."

answer to certain Questions proposed by a Clergyman of the Established Church," 8vo. pp. 236. They are characterized by good sense, perspicuity, and moderation.

Corker (*Maurice*), *James.*—We have given his biography under the article "Lambspring Abbey." He was the author of that concise but luminous treatise, "Roman Catholic Principles in regard of God and the King." Also of a "Sermon on the Blessed Eucharist," London, 12mo., 1695. He was also the author of "Memoirs of Lord Stafford," that innocent victim of Oates's perjuries. *Qy.* was it ever published?

Cressy (*Serenus*), *Hugh Paulinus, D.D.*, of Thorp Salvin, county York.—From a dignitary of the Established Church (for he was a canon of Windsor, and dean of Emly, in Ireland) he chose to become one of Christ's little ones—to renounce all to become one of his disciples. Conversation with F. Cuthbert, *alias* John Fursdon, who had been so instrumental in the conversion of the noble family of Falkland, led to his subsequent reconciliation with God's Church. —(Weldon, 190.) In 1645 he took the habit of St. Bennet, and was professed on 22nd August, the ensuing year, in St. Gregory's Convent. His "Exomologesis, or Faithful Narrative of the Occasion and Motives of his Conversion unto Catholic Unity," printed at Paris, 8vo., 1647, is a work deserving to be reprinted, as well adapted to the present times. His "Sancta Sophia," in 2 vols. 8vo., Douay, 1657, is the substance of several treatises of F. Austin Baker on prayer and contemplation. He had compiled a second volume, but which Dr. Brown relates in his memoir of Cressy (Cath. Mag. 1832, p. 121), remaining in MS. in the library of St. Gregory's Convent at Douay, was destroyed with many other valuable works.

Dodd (Church History, vol. iii. p. 307) gives a long list of his publications, of which the principal are: "Roman Catholic Doctrines no Novelties," 8vo., 1663. "Church History of Britanny up to the Conquest," a folio volume, printed at Rouen in 1668; with a candour which characterizes a great and generous mind, he openly avows his many obligations to F. Alford's treasure of the ecclesiastical history of our nation, "Annales Ecclesiastici;" his "Exomologesis," of which an excellent analysis may be seen in the same memoir. Of F. Cressy's "Fanaticism fanatically imputed to the Catholic Church by Dr. Stillingfleet," 8vo., 1672, which had been severely animadverted upon by a "person of honour" (Lord Clarendon), the equally noble author of the "Catholique Apology," Lord Castlemain, answers thus: "If you knew that

gentleman, Mr. Cressy, you would, instead of a wasp, call him a bee, which gives honey, and never stings, unless exasperated and in its own defence" (third edit. 1674). And again, p. 565, after proposing him as a worthy example of conscientious rectitude, without any sidling glance to worldly interests and honour, adds, "None could have hindered him, upon his bare going to church, from the enjoyment of his former ample dignities, and the vast *fines* also lately raised out of them. But a little cell with an upright heart was more dear to him than all those allurements; nor has he since ceased by his prayers, mortifications, and labours, to show himself (like the rest of his pious brethren) a true son of that holy order to which our nation is so much engaged." A copy of the "Revelations of Divine Love showed to Mother Juliana, an Anchorite of Norwich," 8vo., printed 1670, and dedicated to Mary Lady Blount, of Sodington, was sold at Mr. Heber's sale, 6th February, 1835, and has been reprinted within the last few years. At Ugbrooke is his MS. work, entitled "Arbor Virtutum; or, an exact model, in the which are represented all manner of virtues and graces, with their names, natures, offices, causes, effects, subjects, objects, parts, species, connection, and dependence, &c.; with the beatitude, gifts, and fruits respectively corresponding, and the vices opposed to each. Collected out of Salmanticensis, by Brother Serenus Cressy, for the use of Dame Mary Cary, &c., at Cambray."

"I desire this booke may be for the use of R. F. Placid Bettenson.* Fr. Serenus Cressy.✠"

Appointed chaplain to Catherine, the queen consort of King Charles II., he resided chiefly at Somerset House, in the Strand, where he laboured indefatigably for the benefit of others. At length, retiring to the seat of Richard Caryll, Esq., at East Grinstead, he made a most pious end on 10th August, 1674, honoured and regretted by all who love virtue.

Crowder, Anselm, of Montgomeryshire, was amongst the earliest novices at Douay, assuming the habit on 15th April, 1609. He was younger brother of Dom Mark.—(Weldon, p. 49.) Singularly devoted to the Blessed Virgin, he set up a noble confraternity, in her honour, of the Rosary, in London. It was powerfully supported, for Robert Earl of Cardigan was prefect of the sodality.—(Ibid. p. 185.) Its dean kept here the inestimable relic of the holy thorn, which had belonged to Glastonbury Abbey, before the suppression of

* This F. Bettenson acted as secretary at the general chapter in 1669.

the Catholic religion in England.—(Ibid. p. 176.) F. Crowder died in the Old Bailey, London, 5th May, 1666, æt. seventy-three. In conjunction with Thomas Vincent Sadler, O.S.B., he published the pious work, entitled "Jesus, Mary, Joseph; or, the Devout Pilgrim of the ever-blessed Virgin Mary," by A. C. and T. V., 12mo., pp. 646. Amsterdam, 1657.

Ellis (*Michael*), *Philip*, third son of Rev. John Ellis, rector of Waddesden, Bucks, by his wife Susanna Welbore, whilst a pupil in Westminster School was called to the Catholic faith, and to the grace of religion, in St. Gregory's Convent, Douay, where he made his profession 30th November, 1670, æt. eighteen.* After duly qualifying himself for the ministry, he was sent to labour in the English vineyard. His great abilities recommended him to the notice of King James II., who appointed him one of his chaplains and preachers; and when Pope Innocent XI., on 30th January, 1688, signified his wish that his Majesty would nominate three fit subjects to fill the newly-constituted vicariats, midland, northern, and western (for Dr. John Leybourne, bishop of Adrumetum,† in Libya, during the last three years, had governed the whole of England), Dom Ellis, then thirty-six years of age, was selected for the western vicariat, and was consecrated bishop on Sunday, 6th May, 1688, at St. James's, where the king had established a convent of fourteen Benedictine monks, by the title of Aureliopolis. In the second week of July, the new prelate confirmed a considerable number of youths, some of them recent converts, in the new chapel of the Savoy.—(Ellis Correspondence, vol. ii. p. 62.) In his letter (ibid. p. 145) to his brother John,‡ dated from St. James's, 26th August, 1688, he describes the uneasiness of the court at the preparations making in Holland by the prince of Orange. We

* The compiler of the "Ellis Correspondence," vol. i. p. 18, ignorantly asserts that Philip was *kidnapped* by the Jesuits, and brought up by them in the Roman Catholic religion in their college of St. Omer's.

† On his arrival in London, the king provided him with suitable quarters in Whitehall, and a pension of one thousand pounds. Mr. Macaulay (Hist. of Eng. vol. ii. p. 21) will have it that he was a Dominican! Obiit 1703, æt. eighty-three.

‡ This eldest brother, John, became under-secretary of state to King William III., and died s.p. in London in 1738, æt. ninety-three. The second, Sir William Ellis, Knt., was secretary of state to the exiled King James, and died at Rome in 1734, s.p. Welbore Ellis, younger brother to Philip, made bishop of Kildare in 1705, and translated to the valuable see of Meath in 1731, died in January, 1734, leaving a family ennobled with the titles of Lords Mendip, Clifden, and Dover. Brother Samuel was marshal of the King's Bench; and the youngest brother, Charles, took holy orders in the Established Church.

doubt if this Vicar-Apostolic attempted to visit his diocese; for on the breaking out of the Revolution at London in the ensuing November, he was apprehended and committed to Newgate (Macaulay's History, vol. ii. p. 563); yet he was soon restored to liberty. Foreseeing but faint prospect of serving the cause of religion in such turbulent times, he left England for the court of his exiled sovereign, at St. Germain, and after staying some time, obtained permission to visit the eternal city. In 1693, Pope Innocent XII. made him an assistant prelate; and on the feast of St. Lewis, six years later, says Weldon (p. 218), "he sung the High Mass in the French Church at Rome before many cardinals, invited and received by the Cardinal de Bouillon. The prince of Monaco, ambassador of France, being then incognito, assisted in a tribune." Resigning his western vicariat, he was promoted by Pope Clement XI. to the vacant see of Segni, in the Campagna di Roma. There he originated a seminary, over which he watched with parental zeal and solicitude. In November, 1710, he held a synod in the choir of his cathedral, which was hung with red silk for the occasion: about seventy of his clergy attended, all of whom he entertained with generous hospitality. The acts of this synod received the formal approbation of several divines; even Pope Clement XI. ordered them to be published. In addition to his many meritorious works, he substantially repaired and embellished his palace; and to his cathedral he left a splendid mitre and some costly vestments; but the bulk of his property he bequeathed to his beloved seminary. A dropsy of the chest carried him off on 16th November, 1726, æt. seventy-four; and his honoured remains were deposited in the centre of the seminary church.

Besides the acts of the synod above mentioned, several sermons of this learned divine were committed to the press.

1. A sermon preached at Windsor on the first Sunday of October, 1685, on the text Matt. xxii. 37. 2. At St. James's, on 1st November, 1685. 3. At ditto, on the third Sunday of Advent that year. 4. At ditto, on New Year's Day, 1686. 5. At ditto, on Ash-Wednesday following. 6. At ditto, on the feast of All-Saints, 1686; in which he announced that the English Benedictine congregation had authorized him to declare absolute renunciation on their part to all titles or rights, which might possibly be inherent in them, to possessions formerly in her hands; that the Church, and in her name the supreme pastor, had quitted all pretensions to them, and prayed that what she had loosed upon earth may be loosed in heaven; and that every person concerned may enjoy a quiet conscience,

and continue for ever in the undisturbed possession of their present holdings. The monks solemnly protest that they desire nothing to be restored but their reputation, and to be thought by their countrymen neither pernicious nor useless members of their common country.* 7. A sermon on the second Sunday in Advent, 1686.

A beautiful portrait of the bishop, engraved by Meyer, is prefixed to the "Ellis Correspondence," published by the Hon. George Agar Ellis, in 2 vols. 8vo. 1829.

Eustace, John Chetwode.—This elegant scholar and classical tourist received his gratuitous education at St. Gregory's, Douay; but after receiving the habit, quitted without making his profession; yet ever retained a warm attachment to the order. He died of fever, during his second visit to Naples, on 1st August, 1815, æt. fifty-four, and was buried in the church of the Crocelle. Dr. Weedall, in his interesting "Correspondence on the Januarian Controversy," inserted in the *Catholic Magazine* of March, 1832, affirms, on the best authority, that Mr. Eustace retracted his crude and hastily-pronounced sentiments on the miracle of St. Januarius, and acknowledged to a friend that he was in the wrong, adding, "But I am preparing another edition of my work, and I hope that on *that* point, and on some others, you and the public will be contented with me" (p. 9). His "Classical Tour," 2 vols. 4to., published in 1814, was well received by the public, and had a large circulation. His beautiful elegy to the duchess of

* The public good and tranquillity of the country had induced the Catholic clergy of England, in 1554, to petition the Pope and the Parliament to ratify their absolute renunciation of all claim to their former church property, so that the actual possessors of church lands hold them by as secure a tenure as the holders of any private property. On 24th December, 1554, Cardinal Pole published the dispensation from Lambeth, proclaiming that "Bonorum ecclesiasticorum tam mobilium quam immobilium possessores non possint in præsenti, nec in posterum, seu per conciliorum generalium vel provincialium dispositiones, seu decretales Romanorum Pontificum epistolas, seu aliam quamcumque censuram ecclesiasticam in dictis bonis seu eorundem possessione molestari, inquietari, vel perturbari, nec eis aliquæ censuræ vel pœnæ ecclesiasticæ propter hujusmodi detentionem, seu non restitutionem irrogari vel infligi, et sic per quoscunque judices et auditores, sublata eis quavis aliter judicandi et interpretandi facultate et authoritate judicari et definiri debere, et quicquid secus attentari contigerit, irritum et inane fore decernimus." This the cardinal published *authoritate apostolica per litteras Smi. D.N.D. Julii Papæ III. nobis concessa.* In the preamble this cardinal legate observes, that the bishops and clergy, who had been the principal injured parties, had supplicated for this conciliatory and satisfactory measure. N.B. King James II. paid the sum of £50. 13*s.* to Henry Hill for printing a book entitled "The Assurance of Abbey and other Church Lands to the possessors, cleared from the Doubts and Arguments raised about the danger of Resumption."

Leinster, on the loss of an infant son, left on an urn in a little temple erected to his memory, is fortunately preserved in Keating's "Catholicon," vol. v., November 1817, p. 205. At Downside is a MS. course of rhetoric from his pen. In 1813 he published an excellent "Answer to a Charge delivered by the Bishop of Lincoln, in his Triennial Visitation in 1812," 8vo. pp. 36. It was reprinted in 1819.

Feckenham, John, alias *Howman,* born in Worcestershire, of poor but industrious parents, discovered in early life such dispositions to piety, and such capacity for learning, that his parish priest took charge of his tuition, and in due time obtained his admittance into Evesham Abbey. At the age of eighteen he was sent by the Abbot Clement Lichfield, *alias* Wych, to Gloucester Hall, Oxford, to finish his academical course; but, shortly after his return, the suppression of religious houses took place, and he was thrown adrift on the world with a pension of ten pounds. King Edward VI. had scarcely acceded to the crown, when Cranmer, provoked at Feckenham's zeal for the ancient faith and practice, caused his commitment to the Tower of London. Through the interest of Philip Hobbie, the purchaser, I believe, of the site of Evesham Monastery, his enlargement was procured for a time; but as his courage and constancy in asserting his religious convictions could not be subdued, he was remanded to his former prison, where he remained until the accession of Queen Mary. Her majesty, in reward of his exemplary fidelity, appointed him one of her chaplains, and on 10th March, 1554, preferred him to the deanery of St. Paul's, void by the deprivation of Dr. William May. Enlightened, moderate, frank, and full of the charities which true religion inspires, the society of the new dean was courted by all parties. It was his pleasure and delight to administer relief and consolation to all in distress; hence he became a general favourite. When the queen and her royal husband Philip determined, by their charter, dated from Croydon, 7th September, 1556, to restore to the Benedictine monks their former abbey of Westminster,* Dr. Feckenham was judged the fittest party to govern it. On the feast of the Presentation of our Lady, 21st November that year, he appeared there with fourteen monks, clothed in the venerable Benedictine habit. "With great zeal," says Pennant (London, p. 83) "had

* Some of our readers may not be aware that Edward, duke of Somerset, had intended to pull down this abbey and church, in order to erect a palace proportionable to his greatness. See at what price it was rescued from demolition, in Heylyn's "Hist. of Edw. VI" p. 60.

the queen collected many of the rich vestments and insignia of Catholic worship;" and Strype adds, "The morrow after, the lord abbot from his convent went a procession after the old fashion, in their monks' weeds, in coats of black say, with two vergers carrying two silver rods in their hands; and at even-song the vergers went through the cloisters to the abbot, and so went into the church before the high altar; and there my lord kneeled down and his convent; and after his prayer made, was brought into the choir with the vergers, and so into his place, and presently he began the even-song, being St. Clement's-eve. On the 29th day, at Westminster Abbey, was the lord stalled, and did wear a mitre. The Lord Cardinal Pole was there, and many bishops, and the lord treasurer, and a great company. On the 6th of December following, the abbot went a procession with his convent; before him went all the Sanctuary men with cross keys upon their garments." He further states, "that on 21st of March following was made the paschal candle of the abbey, of 300 lbs. of wax: there were at the making the master and warden of the wax-chandlers; and after a grand dinner."

In Henry Martyn's Diary, p. 130, we read of a translation of the body of St. Edward, king and confessor, unnoticed in the learned Alban Butler's "Lives of the Saints:" "The 20th day of March, 1557, was taken up at Westminster again (with a hundred lights) King Edward the Confessor, in the same place where the shrine was; and it shall be set up again as fast as my Lord Abbot Feckenham can have it done. It was a goodly sight to have seen it: how reverently he was carried from the place; he was taken up where he was laid when the abbey was spoiled and robbed. And so he was carried; and goodly singing and censing as has been seen, and Mass sung." The initials of the abbot may still be recognized in the cornice of the shrine—I. F. A.

Under the presidency of such an abbot, the religious increased to the number of twenty-eight: every day witnessed some improvement. For ornament, as well as for the benefit of future times, he took delight in planting; and Holborn was indebted to him for an aqueduct. But soon the horizon was overclouded, and a deluge of woes was to burst upon England. Queen Mary died on the 17th November, 1558, in the absence of her royal husband; Cardinal Pole survived her majesty but twenty-two hours; and her proud and heartless sister Elizabeth succeeded to the throne. Before her coronation she sent for the abbot, to whom she had been under peculiar obligations, and she endeavoured to win him over to support her meditated project of subverting the national reli-

gion; but she found that she could as easily turn the sun from its course as induce him to turn traitor to his conscience, to his God. At her first parliament this mitred abbot took his seat in the House of Peers, and nobly defended the interests of the Catholic Church. The consequence was, that he was ejected with his monks from the abbey on the 12th of July, 1559, and was committed once more to the Tower. Other prisons also were sanctified by the sufferings of this patriotic, accomplished, and benevolent man; and he closed his honourable life within the walls of Wisbech Castle in 1585. Who would not prefer his Christian end to that of his merciless sovereign? Of this "good old man," as even Heylyn calls him (p. 36), we learn from a note of Bishop Kennet, prefixed to a copy at Oxford of Wood's "Athenæ," that "Abbot Feckenham left what he had to the church of Westminster, and gave the dean good directions about such lands leased out which could not otherwise have been easily discovered, in letters which are still preserved among the records." "As for the queen," says Heylyn, "*she* pleased herself in the choice of some of the best lands belonging to the abbey" (p. 136). The mantle of the holy abbot devolved upon one of his religious, F. Robert (Sigebert) Buckley, whom Providence reserved for better times to keep up the perpetual fire (Levit. vi.), and to become, as we have shown already, the restorer of the English Benedictine congregation.

For an account of Dr. Feckenham's works we refer the reader to Wood's "Athenæ," part i. pp. 178-9.

Gifford, William.—Under the priory of St. Malo I have given a brief sketch of this truly learned and honoured dignitary of the Church and "Anglorum lucidum decus" (Apostolatus, part ii. p. 193). He is known to have assisted Dr. Anthony Champney in his "Treatise on the Protestant Ordinations," 4to. Douay, 1616, pp. 326. His "Sermons for Advent," delivered in French, and translated by himself into Latin, were published at Rheims, in 8vo., 1625. The treatise "Calvino-Turcismus" had been commenced by Dr. Wm. Reynolds, but was finished by Dr. Gifford. But most of his MSS. perished in the fire that consumed the archives of Dieulwart on 13th October, 1717.

Query. Was not *Dom Paul Gilmore*, who died in 1748, the author of "The Pious Monitor of the Divine Presence"?

Glover (*Benedictus*), *Edward*, born at Prescot, 4th March, 1787, with his younger brother Vincent (born 11th February, 1791, died at Brownedge, 6th August, 1840), reached Lambspring on 7th November, 1798, and both exemplary members

of the order. Edward, appointed to the mission of Little Crosby, county of Lancaster, published "An Explanation of the Prayers and Ceremonies of the Holy Sacrifice of the Mass;" a most useful work, full of unction, and wisdom, and moderation. It was followed by "An Explanation of the Sacraments and some Practices of the Catholic Church." This zealous religious died prematurely 14th May, 1834.

Gray, Alexia, was a religious in the Benedictine nunnery at Ghent. Her translation of the "Rule of St. Benedict," dedicated to the Abbess Eugenia Poulton, was printed in that city by Joos Dooms in 1632.

Hill (of St. Gregory), Thomas, D.D., was admitted into the English College at Rome, November, 1593. Whilst a priest on the mission, and a prisoner for the faith, and under sentence of death, he was admitted to the habit in 1612. Weldon (p. 164) relates that he first detected the error of the Illuminati, who expected the incarnation of the Holy Ghost from a certain young virgin. He died at Douay, æt. eighty-four; of his priesthood fifty-three, of his religious profession thirty-three, of his labours in the apostolic mission fifty. He wrote a very devout book, entitled the "Plain Pathway to Heaven."

Hudleston, Richard, youngest son of Andrew Hudleston, of Farrington-hall, Lancashire, was born in 1583. Sent to Rheims College, says Weldon (or rather Douay, to which the students returned in 1593, after thirteen years' unworthy exile), he became an exquisite proficient in his humanities; then was transferred to Rome, where he pursued a course of philosophy and divinity with singular credit. Following the bent of his mind towards a religious state, he made his profession in the ancient Benedictine monastery at Monte Cassino, and there spent several years in solitude, in prayer, and reading the holy Scriptures, councils, fathers, &c. And now, thoroughly qualified for an apostolical missionary, he exercised his zeal and talents in reducing his strayed countrymen to the sheepfold of Christ, and in confirming the faithful in the principles and practice of their religion. It pleased the Divine goodness to bless his endeavours. Many leading families, the Irelands, Watertons, Middletons, Trapps, Thimblebys, &c., in Yorkshire; those of the Prestons, Andertons, Downs, Straffords, Sherbourns, Inglebys, &c., in Lancashire; with numberless others of all states and conditions, owe, next to God, their respective reconciliations to this worthy Benedictine. He wrote several treatises. The one entitled "A Short and Plain Way to the Faith and Church," which King Charles II., during his visit at Mosely-hall (after

the defeat at Worcester, 3rd September, 1651), carefully digested, was pronounced by his majesty to be most satisfactory and conclusive. This has been reprinted by Mr. Dolman in the second volume of the "English Catholic Library," 1844, and it would be well to encourage its circulation. The venerable father died in England on 26th November, 1655, æt. seventy-two.

His worthy nephew, *F. John Hudleston*, whose name will be cherished and honoured whilst loyalty and patriotism shall be held in estimation, and who, after being instrumental in preserving the person of his sovereign, Charles II., in September, 1651, from the envenomed malice of his rebellious subjects, was employed to prepare his soul for eternity on 5th February, 1685, has left in print a circumstantial description of that last scene. This good man was chaplain to the Queen Catherine as early as 1671, with a salary of £100, besides a pension of another £100. The Lords, by their vote, recorded in their journals of 7th December, 1678, had protected this defender and guardian of his king from trouble during the national delirium excited by Oates's plot; he weathered the hurricane of the Revolution; and was suffered to die in peace at Somerset House, 22nd September, 1698, æt. ninety.

Hull, Francis.—All that I can learn from Weldon (p. 167) is, that he was a very devout man, and author of several pious books; but mistaking the spiritual conduct of Rev. F. Austin (Baker) caused him very great troubles, of which he sorely repented himself on his deathbed. He was the first person buried in St. Benet's Church at St. Malo's, and was laid near the pulpit. His death occurred on the last day of the year 1645.

Jones, John, alias *Lander a Santo Martino.*—We have briefly mentioned this ornament of the English Benedictines as fourth prior of St. Gregory's, Douay; and under the article of F. Austin Baker, as the translator of the materials collected by F. Baker for the "Apostolatus Benedictinorum in Anglia," into Latin. We have from his pen: "Sacra Ars Memoriæ," Douay, 8vo., 1623; "Conciliatio Locorum communium totius Scripturæ," Douay, 1623; "Biblia Sacra, cum Glossa interlineari," 6 vols. folio. "Opera Ludovici Blossii" were edited by this learned scholar; as also "Arnobius contra Gentes," with annotations, Douay, 1634. In Wood's account of this eminent man may be observed some manifest mistakes.—Athenæ, part i. p. 514.

Johnston, Joseph.—He was one of the monks at St. James's

Chapel during the reign of King James II. F. Weldon (p. 230) informs us that he translated into English some of Bossuet's controversial works. He died 9th July, 1723. I suspect he translated also the prelate's "L'Histoire Universelle," which appeared in English, 8vo., 1686.

Knowles, Gilbert, had prepared in 1717 a work for the press, with the approbation of his superiors. Was it published? He died 8th September, 1734.

Mannock (*Anselm*), *John,* the admired author of the "Poor Man's Catechism," and of the "Poor Man's Controversy." The pious writer went to his recompense on 30th November, 1764. Several of his MS. volumes are at Downside. He had long resided as chaplain at Foxcote, Warwickshire.

Macdonald (*Benedict*), *Archibald,* for many years was settled at Liverpool, where he published "Moral Essays," in two vols.; also a portion of "Ossian's Poems," in rhyme; also a prayer-book, entitled a "Companion to the Altar." He died there 29th July, 1814.

Marsh (*Cuthbert*), *William.*—I think he was professed at Lambspring 11th January, 1668. His sermon delivered at St. James's before their majesties on Sunday, 24th October, 1686, was printed. He died 4th October, 1704.

Marsh, Richard, S.T.D.—We have mentioned him as the last prior of St. Lawrence's, at Dieulwart. We have read his interesting narrative of the violent seizure of that establishment in October, 1793, and of his escape, in Mr. Andrew's "Orthodox Journal" of 1834 and 1835, and have been delighted with his moral courage, presence of mind, tender consideration for all under his charge, and indefatigable activity. Towards the conclusion, it is gratifying to observe his tribute to the English ex-Jesuits at Liege. "At Liege I rested three days with my countrymen, the gentlemen of the academy, from whom I received so many kindnesses, that, in my situation, I was almost ashamed of them. I had all the money offered me that I could desire." He landed at Deal, after an absence of eighteen years from England. In May, 1802, he revisited his convent, to see if anything could be recovered, and succeeded in resuscitating St. Edmund's College, of Paris, at Douay. Chosen president, as successor to Dr. Brewer, he worthily governed his brethren for twenty years. At the age of eighty-one, and on 23rd February, 1843, at Rixton, he closed a well-spent and honourable life.

Mayhew, Edward, or *May,* says Weldon (p. 40), of Dinton, Wilts, not far from Salisbury, who, after twelve years spent in the mission, took the habit at the hands of F. Beech;

and on 21st November, 1607, was professed with F. Robert (Vincent) Sadler by the venerable restorer of his brethren, F. Sigebert Buckley, and was very efficient, in the sequel, in promoting the welfare of the congregation. His learned labours are: "Notes upon the Sarum Manual;" "The Grounds of the New and Old Religion;" "An Answer to Mr. Field's Objections;" "A Paradise of Prayers;" and especially "Congregationis Anglicanæ Ordinis S. Benedicti Trophæa," dedicated to his dear friend Dr. William Gifford. Dodd (Church Hist. vol. ii. p. 401) says he can give no account of the time of his death; but Weldon (p. 124) expressly records it to have taken place at Cambray 14th September, 1625, and says that he lies buried in the parish church of St. Vedast.

Metcalf (*Placid*), *Edward.*—This zealous and well-informed priest of Ampleforth, after his religious profession, was induced to accept secularization. He published a Catechism, and the "Garden of the Soul," in Welsh. He died at Leeds 28th May, 1847, æt. fifty-six.

More, Gertrude, was the author of "Spiritual Exercises, or a Lover's Confessions." The portrait in the beginning is beautiful. Her address to the reader is extended to 112 pages: the work itself consists of 312 pages. It is a posthumous publication, in 1658, for she had died in her nunnery at Cambray on 18th August, 1633. The pious writer dedicated it to her sister Bridget, afterwards prioress of the English Benedictine Dames at Paris, who survived till 12th October, 1692.

Morris (*Placid*), *William,* born 29th October, ——, after distinguishing himself in the London mission, was appointed successor to Dr. Slater, bishop of Ruspa and Vicar-Apostolic of the Mauritius, and was consecrated at St. Edmund's College on Sunday, 5th February, 1832, by the Ven. Bishop Bramston, assisted by Bishops Baines and Gradwell. Bishop Baines preached on the occasion. His lordship's title was bishop of Troy. After a residence of nearly nine years at the Mauritius, he quitted for England, 11th of April, 1841, and took charge of the nuns of the Sacré Cœur, near London. He was replaced at the Mauritius by another Benedictine, Dr. William (Bernard) Collier, consecrated at Rome by Cardinal Fransoni on 15th March, 1840, by the title of Milevis; but since 1848 is no longer a titular bishop, as Port Louis, the capital of the Mauritius, has been erected into his episcopal see. Dr. Morris is the translator of Halley's excellent letter to his family on his conversion to the Catholic faith.

Normington, Leander, published a work in 1661, which has escaped my research. He died 8th September, 1665.

Orgain De Bennet (*a S. Johanne*), a noble Lorrainer, says Weldon, who wrote several devout books for the use of the poor people, in French. He died at Cluni 11th May, 1636 (p. 57).

Pembridge (*Benedict*), *Michael.*—This learned and saintly missioner came to Bath in 1781, as successor to Dr. Brewer. After rendering valuable service to religion by his zealous labours and devout publications, he died at Bath 20th November, 1806, and five days later was interred in St. Joseph's Chapel, Bristol. His works are:—

1. The Whole Duty of a Christian, and a Guide to Perfection. 8vo. 1775.
2. The Family Manual of Morning and Night Prayers. The third edition was printed by Coghlan in 1800.
3. The Child's Christian and Moral Instructor, according to the Tenets of the Roman Catholic Church and Religion; grounded on Holy Writ. Bath, 1801.
4. The Roman Catholic Church and Religion Vindicated. Printed by Crutwell and Co., Bath, 1806.

Porter, Jerome, was the author of a 4to. volume, entitled "The Flowers of the Most Renowned Saints of the Three Kingdoms, England, Scotland, and Ireland, Douay, 1632, pp. 616. Returning from a journey to Douay, he was attacked by a fever, which carried him off on 17th November, 1632. The volume is dedicated to Thomas Lord Windsor, the sixth and last peer of the family. He died in 1642, leaving no issue by his wife, Catharine, daughter of Edward, earl of Worcester.

Another monk of the same name published "The Life of St. Edward, King and Confessor," in 1710, 12mo., pp. 91. Prefixed is a portrait of the Saint, with the beggar on the ground, and St. John appearing in a cloud. In the catalogue of books printed and sold by Thomas Meighan, "over against Earl's-court, Drury-lane, London," this life of St. Edward is marked at 1*s.*

Preston, Thomas, alias *Widdrington, Roger,* after studying his course of divinity under Vasquez at Rome, entered amongst the Benedictines of Monte Cassino. Sent to the English mission in 1603, he was appointed by his abbot superior of the Italian members then serving it. He was soon after apprehended by the persecutors; but on his liberation proceeded to Rheims, where he held a consultation with Dr. Gifford, F. Bradshaw, and F. Jones, on forming a more intimate union amongst the several congregations of

their religious. To him F. Sigebert Buckley had surrendered all his authority, 15th December, 1609.—(See the Act, No. 1, in the Appendix to the Apostolatus, &c., p. 4.) On 22nd July, 1611, he delegated his powers to Dom Maurus Taylor, professed at St. George's, Venice, and Dom Robert Sadler de S. Vincentio.—(See p. 9.) In the sequel he employed his talents upon an unfortunate subject, the condemned oath of allegiance, and maintained a bad cause much too well, but which upon better consideration he afterwards detested (p. 24). However, many of the books on this subject, continues Weldon (p. 162), "written under the name of Widdrington, and attributed to him, he evermore disowned." Angelus de Nuce, abbot of Monte Cassino, and afterwards archbishop of Rossano, in Calabria, extols F. Preston as a most learned divine, admires his great constancy in defending the Catholic faith for a period of fifty years, and praises his theological commentaries, which he had seen in MS. He died in the Clink Prison 13th November, 1640. Which of the thirteen works, as enumerated by Dodd (Church History, vol. ii. p. 420), can fairly be said to be his, it is impossible now to decide; for his credit, the fewer the better.

Reyner, Clement, S.T.P.—We have mentioned him under the article "Lambspring," as also in the biography of F. Austin Baker. He was the editor of that valuable work "Apostolatus Benedictinorum in Angliâ." In its dedication to Cardinal Bentivoglio he candidly declares this;—"*non author operis sum*, sed, jussu congregationis, editor et dedicator."

Reeves (*Wilfrid*), *Richard.*—According to Wood's "Athenæ," this polite scholar was converted to the Catholic faith in 1667, and eight years later was incorporated with the Benedictines at Douay. Dying in London 31st October, 1693, he was buried on 2nd November in the church of St. Martin-in-the-Fields. On Philip Howard's nomination to the purple in 1675, he visited Douay College and St. Gregory's Convent on his way to Rome. At the latter he was complimented in a poem by Mr. Reeves, printed that year, in twenty pages folio. His "Megalesia Sacra" appeared two years later. His "Carmen Jubilæum" was written on the occasion of F. Joseph Frere, in 1678, celebrating his jubilee at Douay: he had been the sixth prior of St. Gregory's. His congratulatory poem on Rev. James Smith, afterwards first Vicar-Apostolic of the Northern District, and Edward Paston, afterwards president, being

installed doctors of divinity in the English College of Douay, was printed in 1681. Several other of his compositions remained in MS. He assisted Dr. Fell in the translation into Latin of the "History and Antiquities of the University of Oxford." Mr. Reeves never took holy orders, because of his lameness. The famous Bossuet, a good judge of merit, took great satisfaction in Mr. Reeves's company, and made very great account of him, says Weldon (p. 201).

Ruby, John, of the English congregation O.S.B., was the author of "Vita et Res gestæ Papæ Bonifacii VIII.," 4to., Romæ, 1651. I suspect the real author was F. Selby. Also "Narratio Mortis P. Mauri Scotti," 4to., Romæ, 1657.

Sadler (*Vincent*), *Robert,* called also Robert Walter and Faustus Sadler, born at Collier's Oak, in Fillongley parish, Warwickshire. Forsaking his office under Sir Walter Mildmay, then Secretary of State to Queen Elizabeth, he proceeded to Rome, where, after he had studied for some years, he was ordained priest by Pope Paul V., and by him sent to the English mission. Here he joined some of his countrymen of the Benedictine order who had arrived from Italy; and on 21st November, 1607, was professed by the Venerable F. Buckley. He laboured strenuously for the restoration of the old Benedictine congregation, and was very instrumental, by his authority of president, and the great opinion entertained of his sanctity, in accomplishing that desirable reunion. He died of the stone, whilst meditating a retreat to Dieulwart Monastery, on 21st June, 1621, in the Barbican, London. He is said to have published a book of "Obits," but perhaps this may have been written, or at least enlarged, by his nephew, Dom Thomas (Vincent) Sadler, whom he had converted. This latter did not die in the beginning of King James II.'s reign, as Dodd supposes (Church History, vol. iii. p. 313), but on 19th January, 1681. He was joint author with F. Anselm Crowder of the "Devout Pilgrim," in 1657. He translated into English Bona's "Guide to Heaven, containing the Marrow of the Holy Fathers and Ancient Philosophers," 12mo., 1672. He published also the "Children's Catechism," 8vo. 1678; also the "Devout Christian;" the 4th edition, 1685, pp. 502, 12mo., dedicated to Sir Henry Tichbourne, mentions "the great dole" yearly given on 25th March, but which is now discontinued.

Sayer (*Gregory*), *Robert,* a man of superior merit. After studying at Cambridge and Rheims, he entered the English College at Rome in 1582, to finish his theology. In 1588 he became a monk at Monte Cassino, and was employed

to teach divinity in that great monastery. His premature death at St. George's, Venice, on 30th October, 1602, was deeply lamented. His theological works are enumerated by Dr. Pitts; but his "Clavis Regia Sacerdotum Casuum Conscientiæ" was reprinted at Antwerp in 1619.

Slater (*Bede*), *Edward,* studied at Dieulwart. When the French seized the convent, he cleverly escaped their surveillance on 4th October, 1793. In 1813 he published a series of eleven "Letters on Roman Catholic Tenets," in an 8vo. vol. pp. 127. They had previously appeared in a provincial paper, and were well received by the public. His zeal and merits recommended him to the Holy See for the office of bishop in the English East-India possessions. Cardinal Litta consecrated him by the title of Ruspa (a town near Carthage), on 28th June, 1818, at Rome. His residence was chiefly in the Mauritius, which he quitted 14th June, 1832, in the brig *Mary,* bound for Bristol. Three days after, he died on the sofa in his cabin. His remains were thrown overboard; but Sir Laurie Cole ordered his baggage to be properly taken care of.

Selby (*Wilfrid of St. Michael*), *Richard,* was long the procurator of his brethren at Rome. Through his influence was procured the Bull "Plantata" of Pope Urban VIII., dated 12th July, 1633, confirming the ancient rights and privileges of the English Benedictine congregation as granted by Pope Paul V.—(Weldon, p. 166.)

The learning of this worthy father was surpassed only by his humility. F. Weldon refers to his works, but does not particularize any; adding, however, that he assisted the Rev. Abbot Constantine Cajetan in his edition of "St. Peter Damians." He died of the plague at Rome in 1657. On the death of Clement Reyner, the abbot of Lambspring, in 1651, he was chosen to succeed; but he refused, and obtained a papal brief for F. Placid Gascoigne's installation in that dignity.

Styles, Henry, was the author of a pithy "History of the Martyrs of the Order." He died 13th January, 1640.—(Weldon, p. 162.)

Touchet, George, second son of Mervyn, ninth Lord Audley, second earl of Castlehaven. I find him chaplain to Queen Catharine, 1671-2, with a salary of £100. I have seen two editions of his "Historical Collections concerning the Reformation," 8vo.; the first in 1674, pp. 558; the second in 1686, pp. 434. Where he was professed, or when he died, I have not been able to discover.

Towers (*Adrian*), *Richard,* born 21st January, 1781, at

Preston, was the last professed at Lambspring, 1st January, 1802; for two years was missionary at Workington; but at Christmas, 1822, arrived at Taunton as successor to the Rev. Samuel Fisher, O.S.F., who had opened the present chapel there the 3rd of the preceding July. Here this learned divine and gifted controversialist successfully laboured with his tongue and pen, and by his self-denying example, to propagate and illustrate our holy faith. In 1824 he addressed an able letter to James Bunter, Esq., on "Religious Tracts, and the supposed Ignorance of English and Irish Roman Catholics;" "Letter to Rev. M. W. Place, Rector of Hampreston, proving the Bull introduced at the Taunton Meeting, 9th May, 1825, to be a Forgery." This zealous monk was ever on the alert to meet his polemic opponents. He was recalled to Ampleforth in 1830, at a critical moment for the safety of the college, to fill the office of prior. Soon after the expiration of his presidency, he removed to Poole, where he reposed from his labours on 5th March, 1844. His remains were deposited at Stapehill, as he had desired.

Townson, John, of Lancashire, professed at Lambspring 7th May, 1674; ob. 4th July, 1718. I believe him to be the author of the "History of Lambspring" referred to by Weldon (p. 65). The original, or a copy, is fortunately preserved at Ampleforth.

Ullathorne (Bernard), William, was born near Pocklington, Yorkshire, 7th May, 1806. After a seafaring youth, in his eighteenth year he took to the harbour of religion, putting on the religious habit on St. Gregory's feast, 1824, and making his profession at Downside on 5th April, 1825. On 24th September, 1831, he was promoted to the priesthood; and after some time was allowed to follow the impulse of his heart, the care of our neglected prisoners and convicts abroad. In the *Catholic Magazine* of November, 1834, may be seen his interesting letter, dated Sydney, 25th March, 1833, announcing his safe arrival there at the previous Shrovetide. It would require a volume to describe his charitable labours and works of mercy. At length it became essential, for the recovery of his health, that he should return to his native country. In November, 1841, Coventry was selected for the field of his zeal; and under his auspices that mission assumed a renovated appearance. On 29th May, 1843, the foundation of a much larger church was laid, which was opened for public worship 10th September, 1845.

The Western District became vacant by the death of the Right Rev. Charles Michael Baggs on 16th October, 1845, and

the Holy See fixed on Dr. Ullathorne to succeed him. He was consecrated on 21st June, 1846, by Bishop Briggs, assisted by Bishops Griffiths and Wareing, in his own church at Coventry. The title conferred in the bulls was "Episcopus Hetalonensis."

The business of the district compelled him to repair to Rome in the following January. Everything succeeded to his wishes, and he returned from Rome to Bristol in the space of ten days. At the request of his right reverend brethren, the bishops of England, he repaired again in May of the ensuing year to the Eternal City on the very urgent business of establishing an English hierarchy; and whilst sojourning there he undertook the charge of the Midland District, void by the translation of Bishop Walsh to London. He was enthroned in St. Chad's Cathedral, Birmingham, on Wednesday, 30th August that year; and about ninety of his clergy attended to do him homage. He is now bishop of Birmingham. We have from his ready pen—

1. A Few Words to the Rev. Henry Fulton, with a Glance at the Archdeacon. Sydney, 1833.
2. The Use and Abuse of the Scripture. Sydney.
3. A Reply to Judge Burton. Sydney.
4. The Australasian Mission (which went through six editions).
5. Horrors of Transportation (written at the request of the Secretary for Ireland, and circulated at the expense of the Irish Government).
6. A volume of Sermons, with Prefaces.
7. Sermon at the Blessing of the Calvary on the Grace Dieu Rocks.
8. Funeral Oration on the Rev. William Richmond.
9. Remarks on the proposed Education Bill. 1850.
10. A Plea for the Rights and Liberties of Religious Women. 1851.
11. The Immaculate Conception of the Mother of God. An Exposition. 1855.
12. The Discourse delivered at the opening Session of the Second Provincial Synod of Oscott. Besides an extremely interesting account of his visit to the Monastery of Sabiaco, printed in the *Rambler;* and other works.

Walgrave (*De Dei Custodia*), *Francis,* educated in Spain, professed at Dieulwart in 1609. He was a man of abilities and considerable address; as an author, he published a work to show that John Gersen, a Benedictine monk, was the author of the "Imitation of Christ," and not Thomas à Kempis.

The Spanish general having appointed him prior of his English brethren at La Celle, he conducted himself very indiscreetly against the union of the English congregation, and would listen to no reason until after the promulgation of Pope Urban VIII.'s Bull "Plantata." Then seeing all opposition useless, he sought a reconciliation. At the seventh general chapter, 1639, upon his humble suit, an amnesty was granted him, and strict order given that none of the religious should

reproach him for the past, but everywhere treat him civilly and respectfully. He died 6th November, 1668.

Walker (*Augustine*), *George.*—This prior of St. Edmund's at Paris, and agent for his brethren at Rome, was the author of a poem, dated Rome, 23rd September, 1768, complimentary to his friend Mr. Robert Milne, of Edinburgh, architect. He had planned Blackfriars Bridge (Pitt's London), the first stone of which was laid 31st October, 1760, and had obtained the first prize in the first class of architecture from the academy of St. Luke. It may be seen in the sixth volume of the *Critical Review*, p. 428. He died during his presidency, 13th January, 1794, in confinement at Compiegne, whither he had been conducted from Cambray.

Walmesley, Charles, D.D., descended from an ancient and respected stock, first saw the light of day at Westwood Hall, near Wigan, on 13th January, 1722, being the youngest but one of twelve children. Blessed with a heart naturally formed for piety, he dedicated himself at an early period of life to his God, in the venerable order of St. Benedict. His solid virtues and literary attainments soon brought him into public notice. Some of his astronomical papers were inserted in our "Philosophical Transactions" of 1745 and the two successive years. At Paris appeared, in 1753, his "Analyse des Mesures, des Rapports et des Angles; ou, Réduction des Intégrales aux Logarithmes et aux Arcs de Circle."* A treatise, "De Inæqualitatibus Motuum Lunarium," was published at Florence in 1758.

It will please the reader to see the testimonies to his merits by eminent philosophers.

Professor Playfair, in his "Outlines of Natural Philosophy," vol. ii. p. 259, speaking on the motion of the moon's apsides, says: "The precise quantity of the motion of the apsides is not easily determined. Newton left this part of the theory almost untouched. Machin was, I believe, the first after Newton who attempted this investigation; he has only mentioned the result, and the principles on which his reasoning was founded . . . . This method was afterwards adopted by Dom Walmesley and by Dr. M. Stewart, who both derived from it the true motion of the apsides by investigations extremely ingenious."

* On the title-page of the author's copy he has written, "This book was published in 1749." At the end he has added, "Avertissement. Plusieurs personnes m'ayant demandé le Mémoire sur la Théorie des Comètes, que je présentai à l'Académie des Sciences en 1747, j'ai cru qu'il seroit à propos de le joindre ici. J'y ai ajouté les élémens de l'orbite décrite par la comète qui a apparue depuis, en 1748."

Again, p. 323, on the precession of the equinoxes, he says: "The first solution of the problem of the precession was given by Newton. It is not free from error; but it displays in a strong light the resources of genius contending with the imperfections of a science not sufficiently advanced for so arduous an investigation, &c. Two solutions in the 'Philosophical Transactions' of 1754 and 1756 continued to follow this method of Newton. The first of these was by Sylvabelle, the second by Walmesley; and this last is remarkable for the elegance of the demonstrations. It extended the problem to the nutation of the earth's axis, and it treated of the diminution of the obliquity of the ecliptic by the action of the planets."

Professor Sir John Leslie, in the fourth of the preliminary dissertations prefixed to the new edition of the "Encyclopædia Britannica," vol. i. p. 664, thus expresses himself: "The honour of confirming the Newtonian theory of the moon was reserved for our own countrymen. Dr. Stewart discovered the true motion of the line of apside. About the same time Walmesley, an English Benedictine monk, who afterwards attained the rank of Catholic bishop and apostolic vicar, but had been compelled by religious and political bigotry to reap the advantages of a foreign education, produced in 1749, at the early age of twenty-seven, a correct analytical investigation of the motion of the lunar apogee, which he extended and completed in 1758;" and it is known that he had been consulted by our Government on the alteration of the style. His friend Bishop York petitioned for him to be his coadjutor in the Western District; his prayer was granted; and Dr. Walmesley was consecrated bishop of Rama, at Rome, by Cardinal Lunti, 21st December, 1756. He succeeded to the government of the vicariat on Dr. York's retirement in 1764.

During the protracted and eventful period of his superintendence, his theological science, his integrity of purpose, his exemplary and disinterested firmness in resisting religious innovation, and his unceasing attention to his official duties and the concerns of the diocese, will ever entitle his memory to grateful respect and veneration.

In the business which divided and distracted the English Catholics, the conduct of our senior prelate was as honourable to himself as it was advantageous to religion; so that we may apply the words which St. Jerome (ep. 57) addressed to St. Augustine: "Te conditorem antiquæ rursum Fidei Catholici venerantur atque suspiciunt."

In conjunction with his episcopal brethren and a large

proportion of the Catholic gentry and clergy, he consented, indeed, to sign the perhaps useless protestation or declaration * of the English Catholics in the spring of 1789. But when the Cisalpine committee reduced this protestation into the form of an oath, with some substantial alterations, then this faithful and intrepid guardian of the interests of religion stood forth, and, like the watchman of Israel (Ezek. xxxiii.), sounded the alarm; and having called a synod of his colleagues, the decree was issued on 21st October, 1789, that "they unanimously condemned the *new* form of an oath intended for the Catholics, and declared it unlawful to be taken." When the faithful heard this, like the primitive Christians, "they rejoiced for the consolation" (Acts xv. 31). The decision was hailed by the bishops of Scotland and Ireland, and received the express approbation and confirmation of the See Apostolic.

The British Parliament attended to the conscientious protest of the vicars, and broke into pieces the shackles which some of the Cisalpine committee had been forging for their Catholic brethren.

On 25th November, 1797, the venerable prelate departed to our Lord, at Bath, and was buried in the Catholic chapel at Bristol. His epitaph, written by his friend the Rev. Charles Plowden, will be seen at p. 431, *antè*.

The learned prelate's "Commentary on the Apocalypse," under the name of Pastorini, appeared in 1771, 8vo. pp. 589; "Ezekiel's Vision Explained," 1778, 8vo. pp. 57, London. In the *Annual Register* of 1797, p. 68, his death is honourably recorded, with regret that some of his valuable MSS. were irretrievably lost in the fire at Bath during the riots of 1780. During the frightful riots that devastated London on the 6th and 7th June that year, a post-chaise and four, conveying four of the rioters, and bearing the insignia of the mob, hurried to Bath. There is a good portrait of the bishop at Downside, and another at Lullworth was taken by Keenan.

Weldon (*Bennet*), *Ralph*, of the ancient family of Weldon, of Swanscombe, two miles distant from Gravesend, was the seventeenth child of Colonel George Weldon (youngest son of Sir Anthony Weldon), and of his wife, Lucy Necton. The subject of this memoir was born in London 12th April, 1674, and was christened at the Savoy. He lost his father when he was five years old, but his mother survived until 26th April, 1702. Converted to Catholicity by F. Joseph

* See a copy in "The Case Stated," by Francis Plowden, Esq. London, 1791. It was signed by 1,523 persons. See also Dr. Milner's "Supplementary Memoirs to the Memoirs of Charles Butler, Esq."

Johnstone, O.S.B., he made his abjuration at St. James's Chapel, 12th October, 1687. To his indefatigable researches in the archives of the English houses of his order at Douay, Dieulwart, Paris, and Lambspring, I am indebted for the substance of the foregoing pages. His two folio volumes of "Chronological Notes, containing the Rise, Growth, and the Present State of the English Congregation of O.S.B.," all written with his own hand, are preserved at Ampleforth. In the beginning of the second volume is inserted the following memorandum :—

"These two tomes cost me from the evening or dusk of Trinity Sunday, about the middle of June, that half-month, July, August, September, October, to the 7th of November, 1707, on which day I finished them.

"Glory to the eternal wisdom of God."

An abridgment of the larger work, in 233 quarto pages, was transcribed in the year 1713, and from this copy we have *usually* quoted. It is the property of St. Gregory's, Downside. This Benedictine monk of St. Edmund's, Paris, died on 23rd November, 1713.

White, Thomas, otherwise *Woodhop,* born in Worcester. Dodd incorrectly reports, on the authority of Wood's Athenæ Oxon., that he was chosen prior of St. Gregory's, Douay, and died there of the plague, 1654. The fact is, that he was never prior of Douay ; but he was president of his brethren when he died at St. Edmund's, Paris, 14th October, 1655, æt. seventy-two, sac. forty-six, rel. fifty, having spent thirty-six years in the mission, where he endured miserable imprisonments. He lived with Lord Windsor, and afterwards at Weston with Mr. Sheldon. He was buried with great honour in the royal Benedictine abbey of St. Germain. His book of obits, or characters of several eminent Benedictines, was enlarged by F. Thomas Vincent Sadler.

Wilks (*Cuthbert*), *Joseph,* born in 1748; appointed to the Bath mission in November, 1786 ; and opened the new chapel in Corn-street. For his unbecoming resistance to the joint letters of the Vicars-Apostolic, dated 21st October, 1789, and 19th January, 1791, he incurred suspension, on 19th February, 1791, from his local and immediate superior, Bishop Walmesley. On acknowledging his indiscretion, the bishop restored him to the exercise of his functions ; but the tergiversating letter which he published, and addressed to Thomas Clifford, Esq., compelled his lordship to renew the sentence. In May, 1792, he quitted England, and we learn that he ended his days 19th May, 1829, at St. Gregory's, Douay. He was

a man of gentlemanly manners, and of superior colloquial powers. Vir magni animi, utinam etiam sapientis consilii fuisset. We have seen his sermon preached at Bath on the occasion of King George the Third's recovery, in 1789.

Wilson (*Peter*), *Joseph*, born near Richmond, county of York, took the religious habit at Downside in 1819; was ordained priest by the late Cardinal Weld seven years later. After serving the Bungay mission for eight years, he was appointed successor to the Rev. John (Jerome) Jenkins at Bath, in October, 1836. Two years later, on the promotion of Dr. Brown to the episcopate, he was called to replace him in the priorship of St. Gregory's, at Downside. As a lexicographer, the prior of Downside is known to the public by a French and English dictionary, published at Bungay in 1833 : a small pocket abridgment of the same was printed in 1837.

Wyche, *Joseph*, of Middlesex, professed at Lambspring 21st March, 1690, and died 3rd September, 1737. I believe him to be the author of a very sensible and devout work, the "Creed Expounded," 8vo. pp. 342: prefixed is a "Short Essay on Faith," pp. 74; London, 1735.

Wythie (*John Bernard*), published in 1733 some work which I have not seen. He died 15th February, 1743.

Chapter VIII.

The English Benedictine Nunnery at Cambray.

The system of education pursued by the ladies who form the subject of this chapter, recommended them to the esteem and respect of all France, until the spirit of revolutionary infidelity brutalized its people. But let us trace the history of the foundation of this valuable establishment.

Nine young ladies commenced the community, under the superintendence of three Benedictine dames from the mother house at Brussels; viz. Frances Gawen, Potentiana * or (as Dr. Milner says in the "Directory" of 1796, p. 6) Pudentiana Deacon, and Vivina Yaxley. These young ladies had been brought to the premises in Cambray, which had been provided for them by the active zeal of F. Rudesind Barlow. From the lord archbishop of the city, Monseigneur Francis Vanderburgh, they experienced the most friendly reception.

* I cannot find a female saint of this name in the Calendar, though in the Bollandist catalogue I meet with Potentianus, 31st December. St. Vivina was a saint of Brabant, whose feast was kept on 17th December. Devotion may have furnished the feminine Potentiana, as Maura, Anselma, &c.

On the Sunday, 24th of December, 1623, he opened their chapel under the title of our Lady of Comfort; on the following Sunday he gave them the habit, assisted by F. Barlow, and soon after they were placed under that great master of a spiritual life, F. Austin Baker. The names of these nine religious have been carefully preserved by Weldon (p. 121), viz.:—

Helen (*Gertrude*) *More*, daughter of Cresacre More, grandson to Sir Thomas More, of illustrious memory. She survived until 17th August, 1633.

Margaret (*Lucy*) *Vavasour*, daughter of William Vavasour, of Hazlewood, county of York. Ob. 18th August, 1676.

Ann (*Benedicta*) *Morgan*, daughter of Thomas Morgan, of Weston, county of Warwick, Esq. Ob. 18th April, 1640.

Catharine Gascoigne, daughter to Sir John Gascoigne, of Barnbow, county of York. She survived till 21st May, 1676.

Grace (*Agnes*) *More*. Ob. 4th March, 1655.

Ann More. Ob. 9th November, 1662.

N.B. These two were cousins to Gertrude.

Frances (*Mary*) *Watson*, daughter of Richard Watson, of the county of Bedford. This lady was a convert to the Catholic faith. Ob. 10th June, 1660.

Mary Hoskins and *Martha Jane Martin* entered as lay sisters. The former survived till 4th March, 1667; the latter rested from her labours 15th April, 1631. The archbishop for himself and his successors resigned the government of the convent to the English fathers of the order.

ABBESSES.

Dame Frances Gawen, elected at the third general chapter of the congregation, holden at Douay, 2nd July, 1625. She was daughter of Thomas Gawen, of Norrington, Wilts, Esq., a great sufferer for the Catholic faith. From the 31st July, 1647, until the day of his death, 1st June, 1656, he submitted to the yearly forfeiture of £373. 6*s*. 8*d*. for Popish recusancy, as I learn from the Exchequer Roll. This worthy ex-abbess died before him, on 7th May, 1640.

Dame Catharine Gascoigne was elected at the fourth general chapter, 2nd July, 1629, and continued in office until 9th August, 1641. She was then employed by the archbishop in reforming the monastery of St. Lazarus. At the ninth general chapter, in 1645, she was re-elected abbess, and was forced to retain the office till 1673. In her last quadrien-

nium she celebrated her jubilee. Her pious death occurred on 21st May, 1676, æt. seventy-six, rel. fifty-three. During her superiority, a colony was sent to Paris to establish a new house, of which Dame Bridget More was chosen the first prioress 20th February, 1652. Twelve years later, 12th March, 1664, Monsieur de Touche gave them his house.*

Mary (*Christina*) *Brent,* elected at the eighth general chapter, 9th August, 1641, and again from 1677 to 1681. Shortly after the expiration of her office she died, 14th September, 1681.

Catharine (*Maura*) *Hall,* elected in 1673. She was youngest daughter of Benedict Hall, of High Meadow, county of Gloucester, Esq., by his wife Ann, of the Somerset family. To this convent her mother retired about two years before her death, and was buried amongst the religious, ob. 20th March, 1676, æt. seventy-nine. Her daughter dying sixteen years later, 17th March, 1692, was deposited in the same grave.

Dame Maurina Appleton governed the house from 1681 until her happy death, 29th January, 1694, æt. seventy-four, rel. fifty-one.

Dame Scholastica Houghton, elected in 1697; and for another quadriennium in 1710. She died 2nd August, 1726.

Dame Margaret Swinburn, elected in 1701, re-elected in 1713, and continued in office until God called her to himself, 20th April, 1740.

Cecilia Hussey, elected at the twenty-fourth general chapter, holden in London, 1705.

Helen (*Joseph*) *Gascoigne,* elected in 1741. Her government lasted for thirty-two years, and shortly after, viz. 25th January, 1774, she departed to our Lord.

Agnes Ingleby, elected in 1773. This jubilarian held office until her death, 1st March, 1789.

Mary (*Christina*) *Hook* succeeded in 1789. This jubilarian died abbess on 3rd August, 1792.

Clare Knight followed, but died on 30th October the same year (1792), aged fifty-two, rel. thirty-five.

Lucy Blyde was called to preside in critical times.

The community (twenty-one in number) were taken from their peaceful convent at half an hour's notice, on Friday, 18th October, 1793, and sent in open carts to the prison in Compiegne, where they were doomed to remain until 24th April, 1795. Four of their number sank under their hard-

* It was situated in Champ d'Alouette. The community is now happily settled in the county of Stafford.

ships. In covered carts the survivors were conveyed to Calais by the 1st May, and embarking the next morning, reached Dover in the course of that evening. After a day's rest, they started on Monday for London, which they reached late that night. The Marchioness of Buckingham hired a house for them, No. 2, Hereford-street, Oxford-row. After staying about a fortnight in London, they proceeded to Woolton House, near Liverpool, which their worthy president, Dr. Brewer, had provided for them; and here the abbess re-opened the school. See the advertisement in the "Directory" of 1796. The Rev. Mother continued to hold office till 1802. She had to remove once more, in the summer of 1807, to Abbot's Salford, in Warwickshire, and there she ended her days in peace, 12th August, 1816, aged eighty-nine, jub. fifteen.

Dame Theresa Shepherd, elected in 1802. She died at Salford 12th June, 1809, æt. forty-seven, prof. twenty-nine.

Dame Agnes Robinson, elected in 1806. She quitted Woolton with her subjects on 31st July, 1807, for Salford, aforesaid. After presiding for eight years, she was re-elected in 1818 for a similar period, and died 4th June, 1830.

Dame Austin Shepherd, elected in 1814, and died in office 13th February, 1818.

Dame Christina Chare, elected 1822, died abbess 14th April, 1830.

Mary (*Gertrude*) *Westhead,* elected 1830; she continued to govern her dear community for sixteen years, and shortly after meekly resigned her soul to God on 17th November, 1846, at Stanbrook, near Worcester, æt. sixty-five, prof. forty, where she had comfortably established her charge on 28th May, 1838.*

Scholastica Gregson, elected in 1846; and we rejoice to know that under her auspices the convent goes on prosperously.

* In a letter received from the very reverend director at the time, he states: "The choir and school duties went on at Salford until 28th May, 1838. Matins and Laud were said there on the preceding night, and on the following morning, at six o'clock, Prime was chanted at Stanbrook. This habitation is in every respect superior to the former. It consists of a centre and two wings: the centre is 120 feet in length. The apartments of the chaplain and guests occupy the left wing as you approach the convent; the right wing forms the chapel. The pensioners' apartments extend beyond the chapel."

Chapter IX.

Series of Presidents.

We may premise that the elections were quadriennial—that a first and a second president were chosen at the general chapter; so that in case of the failure of the first elect, the second should at once succeed to his authority—that for a considerable period, it was usually required that the president should reside on the continent, and not in England, during his tenure of office; and that this restriction was first removed in favour of the president F. Claude White, elected in 1653; after which they were left free either to live in or out of England.—(Weldon's Notes, pp. 178-9.) We may add further, that from courtesy to the Spanish Benedictine general, the chapter continued, even several years after the promulgation of the Bull *Plantata*, to wait for his confirmation of their choice; but the inconvenience resulting from such delay induced them to embrace the freedom granted them by the Holy See, and assert their independence of all other congregations.

PRESIDENTS.

Gabriel à S. Maria, alias *William Gifford, D.D., primus præses congregationis renuntiatus vix dum a suis factus præses, &c.*—(Apostolatus, part ii. p. 198.) His election took place in June, 1617. See Chapter III. on his promotion to Episcopacy in the ensuing year.

Dom Leander à S. Martino, alias *Jones, D.D.*, the second president elect, supplied for the remainder of the quadriennium. He was re-elected at the fifth general chapter, convened at Douay in 1633. Dying in office 27th December, 1635 (see Chapter I.), he was succeeded by

Rudesind Barlow, D.D., elected at the second general chapter, holden at Douay 2nd July, 1621. At the expiration of his term, neither the first president elect, F. Justus Edner, *alias* Rigg, nor the second, F. John Harper, would accept the post; so that F. Barlow continued to govern with the title of president administrator. See an account of this learned doctor in Chapter I.

F. Sigebert Bagshaw: though the second president elect, he was duly inducted at the fourth general chapter, 1629, as the first president elect, F. Bennet Jones, was unable to attend. We have mentioned him under St. Edmund's.

Clement Reyner, elected at the seventh general chapter,

which had been delayed on account of the wars until 9th August, 1639. See art. Lambspring.

Jocelin (*à S. Maria*) *Elmer*, elected at the eighth general chapter, at Douay, 1641. See him under St. Lawrence's and St. Bennet's.

Richard (*Wilfrid à S. Michaele*) *Selby* was chosen at the ninth general chapter, 1645. See Chapter VII.

Placid Gascoigne followed in 1649. The dignity of Abbot of Lambspring becoming void by the death of F. Clement Reyner in 1651, Pope Innocent X., at the suggestion of F. Selby aforesaid, authorized him to continue on his presidentship to the end of the quadriennium (Weldon, p. 166), and to be abbot also. See Chapter V.

Claude White, elected at the eleventh general chapter, holden at Paris in 1653. Dying at St. Edmund's in that city, 14th October, 1655, F. Lawrence Reyner, second elect president, undertook to administer the government till the next chapter.

Robert (*Paul*) *Robinson, D.D.*, was chosen president at the twelfth general chapter, convened also at Paris in 1657; but within two years sent in his renunciation, which gave offence to the fathers, according to Weldon (p. 178), who adds in the same page, that "he was wonderfully acceptable to his Majesty King Charles II. He was of a noble family, a famous lawyer before he came to religion, a finely spoken man, and very polite in all respects" (p. 186). He died at Longwood, in Hampshire, 6th August, 1667, æt. sixty-six.

Cuthbert Horsley supplied the two years of the quadriennium of the last-mentioned president. We have mentioned him in the second chapter.

Austin Hungate, elected at the thirteenth general chapter, at Douay, 1661. During his superiority, Douay was ravaged by the plague, so that the next chapter was delayed until 1666, when he was continued in office. He had been professed at Mont Serrat in Spain. His earthly pilgrimage terminated in Yorkshire, at the house of his niece, Lady Fairfax, 2nd January, 1672, at the venerable age of eighty-eight.

Bennet Stapleton, D.D., elected at the fifteenth general chapter, convened at St. James's, London, 1669. He died in office, which he held for eleven years, and in very difficult times, on 4th August, 1680, æt. fifty-eight, at St. Lawrence's, Dieulwart. His epitaph is preserved in "Weldon's Notes," p. 202.

Joseph Shireburn succeeded, and presided for sixteen consecutive years. He died in office, of a dead palsy, at St. Edmund's, Paris, 9th April, 1697, aged sixty-nine. For a

further account of this worthy religious see the fourth chapter.

Austin Howard filled up the remainder of his predecessor's term: he was elected president at the twenty-third chapter, at Douay, in 1701. He died 26th August, 1718.

Bernard Gregson was chosen president at the twenty-second general chapter, holden at London, according to Weldon (p. 219), in 1698, "in which the reverend fathers decreed, that no president, provincial, conventual prior, and abbess, should be chosen immediately again to the same office." He was rechosen at the twenty-fourth general chapter, at London, in 1705. Ob. 27th January, 1711.

Gregory Riddell, who had been professed at Lambspring 21st March, 1688, was elected president by the twenty-fifth general chapter, at Douay, in 1710. Ob. 1st March, 1730.

Francis Watmough, who had filled the office of prior of St. Lawrence's nine years, succeeded as president in 1714. He lived till 15th August, 1733.

Laurence Fenwick succeeded in 1718 for the next quadriennium. Ob. 4th June, 1746.

Thomas Southcott, S.T.P., elected in 1722, and is stated to have presided for twenty-four successive years. Ob. 24th October, 1748.

Cuthbert Farnworth succeeded in 1746, and died in office, 1st January, 1754.

Placid Howard succeeded, and continued president for sixteen years. Ob. 5th July, 1776.

Placid Naylor, elected in 1770, and served but one quadriennium. Died at Paris early in 1794.

John Fisher succeeded in 1774. This jubilarian died 27th January, 1793, æt. eighty-four.

George (*Austin*) *Walker,* who had been prior of St. Edmund's, at Paris, for a considerable period, was now called to govern the congregation, in 1778. He died at Compiegne, 13th January, 1794.

William (*Gregory*) *Cowley,* a long time prior at Paris, was now promoted to the office of president. This accomplished gentleman had previously taught natural philosophy and theology there for a considerable period before his promotion, and endeared himself to all classes of our countrymen who visited Paris, by his politeness and cordial hospitality. Dr. Johnson used to describe him as "the amiable Mr. Cowley;" and Mrs. Piozzi, in her anecdotes of the Doctor, says, p. 92, the "Prior of the Benedictine Convent at Paris, Rev. Wm. Cowley, and the doctor, parted with tears of tenderness." This truly good man continued in office until his happy

death. The event, so distressing to his subjects and numerous acquaintance, took place at Vernon Hall, near Liverpool, on Monday, 19th June, 1799, aged sixty-seven.

John (*Bede*) *Brewer, D.D.*, succeeded F. Cowley, as Prior James (Jerome) Sharrock, the second elect president, declined. He was re-elected in 1802. He was appointed to the Bath mission in 1776, which had been served by the Benedictines at least since August, 1687. Till his time the chapel had stood in Bell-tree House. He undertook to rebuild one in St. James's-parade. It was to have been opened on Sunday, the 11th June, 1780; but the rioters, who had commenced their outrages in London in the early part of that month, sent down emissaries to excite the mob at Bath, who on Friday, the 9th, made a furious attack upon the new chapel and demolished it, together with the house in Bell-tree-lane. Here the "Register," commencing with the visit of King James II. to Bath, and the valuable library and papers of Bishop Walmesley, were consumed by the flames, or plundered. Dr. Brewer nearly fell a victim to the ferocious rabble, who pursued him through several streets. Two of the principal inns inhumanly refused him protection; even the town-hall denied him shelter; but at last he sought and obtained refuge at the Greyhound Inn, and escaped by a back door. In 1781 he left Bath for Lancashire, chiefly residing at Woolton, near Liverpool. He held the dignity of president until his death, 18th April, 1822, and was buried in Peel-street Chapel, Liverpool.

Dr. Richard Marsh (*dilectus Deo et hominibus*) followed on 18th April, 1822, and remained in office until the chapter of 1826. He was called again to preside on the death of his immediate successor, F. Birdsall, and resigned in 1842.

John (*Austin*) *Birdsall*, who retained office eleven years, until his death, 2nd August, 1837.

Luke (*Bernard*) *Barber* was elected at the chapter of 1842; re-elected at the two last chapters; and may he long preside over his flourishing community.

In concluding these collections, I must say, that I should be ungrateful indeed, if I did not tender to him my warmest acknowledgments for his courtesy and promptitude in satisfying my numerous inquiries. To the Prior also of St. Gregory's, Downside, I must ever hold myself deeply indebted.

BRIEF NOTICES OF SOME WRITERS OF THE ENGLISH FRANCISCAN PROVINCE SINCE THE ERA OF THE REFORMATION.

(*Reprinted, with corrections and additions, from the* RAMBLER.)

DEDICATION.

DR. AND VENERABLE FATHER HENDREN, O.S.F.—Be pleased to accept this handful of gleanings, as an earnest of my good will. The difficulty of recovering materials and information, owing partly to the injuries of the times, and partly to the very retired, modest, and too diffident character of several members of your seraphic order, has often proved discouraging. "To love to be unknown, and to be considered as nothing," is an excellent maxim for personal humility; but may it not be carried too far, when it takes away from the fair credit and reputation of the order itself? Your province formerly ranked as the *second* of the many on this side the Alps; and considering the time of its revival (1629), and the comparatively small number of its members, it was as holy and learned as the former province, and might vie with any community of English religious men.—(Collect. Anglo-Minoritica, p. 262.)

May a new Gennings arise to prune and propagate your "Genealogical Tree;" and in the words of your saintly worthy, F. Bell, "I pray our Lord, your seed and this plantation remain upon the earth, until our Saviour Jesus Christ do come to judge the same." Commending myself to your pious prayers and sacrifices, I am your affectionate brother in Christ, G. O.

Michaelmas Day, 1846.

INTRODUCTION.

Queen Mary, from the consciousness she had of the meritorious services of the English Franciscans in the defence of the old religion, and of their unshaken attachment to her incomparable mother Katharine of Arragon, consort of King Henry VIII.,* was anxious, on her accession to the throne,

* "This royal felon in sacrilege," as Whitaker styles Henry VIII. (Cathedral of Cornwall, vol. i. p. 106), suppressed the Franciscan order in England, and drove the friars from their convent at Greenwich as early as 11th August, 1534. At one time during that year more than 200 Franciscans were consigned to jail for refusing to swear that the

to reassemble the brethren who had survived their brutal persecution. She re-established them in their former convent of Jesus at Greenwich, founded for them by her royal progenitor King Henry VII. in 1486; she enlarged the buildings, and liberally administered to their wishes and comforts. In their conventual church, on Sunday, 22nd March, 1555, Cardinal Pole sang his first Mass, at which ten bishops in their mitres assisted; and on 26th August that year, her majesty, with her husband Philip, proceeded in state to visit this holy community. Here all went on prosperously under their guardian, Stephen Fox, until Queen Elizabeth (who had been solemnly christened in their conventual church on 10th September, 1533) ungratefully and barbarously expelled them on 12th June, 1559, and converted the convent into a portion of her palace. Some of these scattered brethren are recorded to have lived to an advanced age. Brother Stephen Fox, before mentioned, died at Lisbon in 1588. Brother Richards ended his days in Spain in 1619, "in odore sanctitatis." Brother Nelson died near Hereford sixty-seven years after his expulsion; and brother John Richel departed this life at Louvain, aged ninety-seven, rel. seventy-two.

Under God, the merit of restoring the English Franciscan province is due to brother John Gennings. Converted in a wonderful manner from a furious bigot by the prayers of his martyred brother, the Rev. Edmund Gennings, he decided on forsaking kindred and country, and, like another Saul, to become the preacher and champion of that faith which he had derided, blasphemed, and persecuted. After duly qualifying himself for the ministry in that blessed school of martyrdom and orthodoxy the secular College of Douay, he was ordained priest in 1607, and in the following year returned to his native country. About four years later he received the habit of St. Francis from brother William Stanney, sub-commissary-general of the Franciscan order in England; and from the good opinion which that venerable man entertained of this fervent religious, he placed in his hands the seal of the province,* which he had received from

tyrant's marriage with his mistress, Anne Boleyn, was legitimate and rightful before God and the Church. Queen Katharine of Arragon supplicated her husband in vain, "that my body be buried in a convent of Observant Friars."

* It cannot be the present oval seal, representing the Blessed Virgin Mary crowned, holding the Divine Infant on her right arm, and standing on a crescent between two Doric pillars that support a fantastic canopy. The legend is, SIGILLVM . PROVINCIÆ . ANGLIÆ . FRATRVM RECOLLECTORVM. In the exergue is a shield bearing the arms of France and England quarterly.

F. John Buckley, *alias* Jones, who had glorified God by suffering for the faith in London, on 12th July, 1598.

F. Gennings fully justified the expectation formed of his energy, discretion, and abilities. In 1616, in quality of vicar and custos of England, he assembled at Gravelines a handful of brethren (Dodd, "Church Hist." vol. ii. p. 408, says they were about *six* in number, including novices). God manifestly blessed their undertaking. Within three years they succeeded in establishing at Douay the convent of St. Bonaventure, with a noviceship annexed. A decree of the general chapter at Rome, in 1625, pronounced that the English province should be restored to its pristine honour and place when a sufficient number of subjects should be collected. That auspicious realization was proclaimed by the minister-general, F. Bernardine de Senis, in his letters patent of 6th August, 1629; and he selected F. John Gennings to be the first provincial of the restored province. This event was duly declared at the first chapter, which was holden at St. Elizabeth's Convent, Brussels, 1st December, 1630. Full of days, but fuller of merits, this patriarch departed to our Lord, at Douay, on 2nd November, o. s. 1660, rel. forty-eight.

It would require volumes to recount the many zealous and apostolic men which the restored province supplied to the English mission* during the two last centuries. Our object is simply to submit a *précis* of its literary men. The attempt will probably serve to sharpen the industry of others in improving these humble researches.

Writers of the English Franciscan Province.

Angelus à S. Francisco.—This was his name assumed in religion; his real name was Richard Mason. He is divided by Dodd (Church Hist. vol. iii. pp. 100—113) into two distinct persons. That he was an Englishman is certain; yet Harris, in his "Writers of Ireland," p. 336, strangely

* The zeal of the province extended to Maryland. F. Massey Massy was sent thither in 1672, and two years later FF. Polycarp Whicksted and Basil Hobart were given him as fellow-labourers in that vineyard. In 1675 another reinforcement was assigned in the persons of FF. Henry a S. Francisco and Edward Golding. We find that F. Henry Carew, who had been appointed superior of the Maryland mission 6th May, 1677, died six years later, on the passage back to England. FF. Bruno Taylor and James Haddock, on 30th January, 1700, were ordered to Maryland, 12th October, 1672, as we find in the "Register," p. 85. Even Scotland shared in their zeal; for in 1705 FF. Peter Gordon and Clement Hyslop were directed thither.

claims him as a native of that country. We can follow him as filling the offices of definitor or consultor, guardian of the convent at Douay, professor of divinity there, confessor to the nuns of the third order of St. Francis, missionary, president, provincial commissary, and lastly, provincial of his brethren, from 23rd April, 1659, to 13th April, 1662. From his able pen we have the following works :—

1. Sacrarium Privilegiorum, &c. of the Franciscan Observantines. Douay, 1633.— 2. Quæstionum Theologicarum Resolutio, &c. Douay, 1637.—3. Regula et Testamentum S. Francisci, &c., with a treatise de Confraternitate Chordæ, and Manuale Tertii Ordinis S. Francisci. These were printed at Douay, in Latin, 1643; but in the same year issued from the same press his translation into English of the said Manual, 12mo. pp. 528, dedicated to the Dowager Lady Elizabeth Rivers. His English Manual of the Confraternity of the Cord of the Passion was printed at Douay, 1654, 12mo. pp. 633, and dedicated to the Lady Anne Howard.—4. The Rule of Penance of the Seraphical F. St. Francis, as approved and confirmed by Leo X., in two vols. Douay, 1644. The first is dedicated to F. John Gennings, the second to the abbess (Margaret Clare West) and sisters of the Third Order of St. Francis at Nieuport.—5. Certamen Seraphicum Fratrum Minorum, &c. Douay, 4to., 1649, pp. 356. A very valuable publication. In the Register, p. 49, I find an order given him, 12th February, 1651, to get ready for the press a course of philosophy, *ad mentem doctoris subtilis* (*Scotus*). N.B. According to the catalogue of the library of the British Museum, he was the author of Apologia pro Scoto Anglo, 12mo., Douay, 1656; and Microcosmus, &c., Wangii, 8vo., 1671. But perhaps his noblest production is a Liturgical Discourse on the Holy Sacrifice of the Mass, in 8vo. It consists of two parts; yet, strange to say, the second part was printed first, viz. in 1669, pp. 313, with sixteen pages of appendix, besides table of contents. The first part, containing 184 pages, besides a table of contents of eight pages, appeared in 1670. This most learned and edifying work is dedicated to Henry, the third Lord Arundel, Baron of Wardour (Count of the Roman Empire, and Master of the Horse to the late Queen-mother, Henrietta Maria), whose hereditary devotion to the Holy Sacrifice the author commemorates. In 1675 he published an abridgment of this admirable work; a further abridgment, in the form of dialogue, was published by F. Pacificus Baker, O.S.F., in 12mo., 1768, pp. 167, which is sometimes bound up with Mr. Gother's "Four Methods of hearing Mass."

It is not generally known that this luminary of his brethren was created the second doctor of divinity of the restored province (F. Davenport was the first). Worn out with labours in the service of religion, he obtained permission to quit England for his convent at Douay on 11th October, 1675, *ut sibi et Deo ibidem vacet;* and there he slept in the Lord on 30th December, 1671, æt. seventy-eight, rel. forty-eight, sac. forty-four.

Austin, Lewis (*à Sancta Clara*).—This reverend father published at Douay, in 1642, that rare treatise, "The Goade of Divine Love," a translation of St. Bonaventure's work,

"Stimulus Divini Amoris." The translator dedicated it on 20th June, 1642, to the Very Rev. George Perrot, "our most loving, prudent, and provident provinciall." He died at Paris in 1679.

Ayray, James (*Alban à S. Agatha*).—At the congregation holden in London 11th October, 1675, he was chosen the chronologist of the province, and the fathers were requested to send to him all their documents.* Whilst chaplain to the Spanish ambassador in London, he was distinguished as a preacher. We have seen but two of his published sermons, one delivered at Weld House, London, on the third Sunday of Advent, 12th December, 1686; and another preached at Somerset House, before the Queen Dowager, on the second Sunday after Easter, 10th April, 1687. To the best of our belief he ended his days in England early in 1705.

Baker, Pacificus.—This eminent spiritualist, after discharging with credit the offices of procurator, missionary, definitor, and of provincial *twice*,—the first time from 1761 to 1764, the second time shortly before his death,—ended his days in London, on 16th March, 1774, æt. eighty. Father Baker appears to have been attached to the Sardinian Chapel, London. He certainly attended at the execution of Simon Lord Lovat, 9th April, 1747. We have from his pen a controversial work, entitled "Scripture Antiquity," also "Meditations on the Lord's Prayer, from the French."—(See the Provincial Holmes's Report, dated London, 25th January, 1750; Register, p. 325.) "The Christian Advent," "The Sundays kept Holy," "The Devout Christian's Companion for the Holy Days," "The Devout Communicant," "The Holy Altar and Sacrifice explained," "The Lenten Monitor." Without much originality, all these works are remarkable for unction, solidity, and moderation; but we wish the style was less diffuse and redundant of words.

Bell (*Francis*), *Arthur*, born in Hanbury parish, near Worcester, on 13th January, 1590; ordained priest at Valladolid; admitted a novice amongst the Franciscans 5th August, 1618, and became one of the chief instruments in the happy restoration of their English province. As a linguist he was distinguished amongst his brethren, for he was skilled in Hebrew, Greek, Latin, Spanish, French, and Flemish. In 1624 he published at Brussels "A brief Instruction how we ought to hear Mass," a translation from the Spanish of Andrea Soto, and dedicated to Anne, countess of Argyle;

* We wish that all our religious societies, and each of our districts, possessed a duly qualified annalist.

and "The Rule of the Third Order of St. Francis." In the following year, "The History, Life, and Miracles of Joane of the Cross," 8vo., St. Omer's, pp. 158.

The good nuns of the Third Order of St. Francis, now, thanks to God, established at Taunton, had the comfort of possessing this worthy director during seven years at Brussels, viz. from 1623 to December, 1630; and he introduced among them that methodical system of keeping their annals which they have so exemplarily followed. At the first general chapter of the restored Franciscan province of England, which was holden (December, 1630) in their convent of St. Elizabeth at Brussels, F. Bell was officially declared guardian of St. Bonaventure's convent at Douay, with the charge of teaching Hebrew. It seems that in October, 1632, his presence was required in England, for within the octave of St. Francis that year, F. Henry Heath, the vicar or vice-president of the college, was appointed to supply the remainder of his triennium. He was shortly after sent to Spain; but on 8th September, 1634, returned to the English mission, where he laboured with the zeal of an apostle. To the reverend mother, Margaret Clare West, the second abbess of his dear nuns of St. Elizabeth, then removed from Brussels to Nieuport,* he addressed from London the following letter, the original of which is duly treasured in their archivium at Taunton:—

✠

"Reverende Mother Abbasse,—I give God thancks, and hertily congratulate your Election. I received a letter from you, dated Februarie 15, 1641, with a picture exceeding curiously wrought about the border; and another letter, dated the 2nd of March, 1641, with a little Crosse of Mother Catharine's,† which I knew as soon as I sawe it. God have mercie on her Soule, and double her spirit upon you, that you may wisely governe and conduct his handmaides to him. I will not cesse to pray for you, as I would be prayed for by you, and the Saints with you; who, sitting safe in the Porte, I hope will be mindful of us that are tossed in the waves of Persecution, in continuall feares to lose all that we have, and our lives which we set at nought to save the Catholicke faith

* Here it may be proper to state, that this community was first founded at Brussels on 9th August, 1621; that they removed to Nieuport in 1637; and thence to Princenhoff, in the city of Bruges, in 1662; thence emigrated to Winchester in 1794, and thence settled themselves at Taunton Lodge in 1808.

† Catharine Francis Greenway, the first abbess. She resigned her office three years before her death, which occurred in Feb. 1642, N. S.

entire. Ye are right happie that ye are there, shrouded from the world, where ye see not the evilles that are done under the Sunne, nor hear the continuall execrable blasphemies spoken and written heer by the Adversaries against God's Church. Live and enjoy that happiness, till God of his mercie give us greater and everlasting. These be the wishes of your Reverence's poor brother, "FRANCIS BEL.

"London, this 3 of Aprill, 1642."

Endorsed,
"To the R^de^ Mother S^r^ Margarite Clare,
Abbesse of the Cloyster of English Religious
of the Third Order of St. Francis in Newporte."

For the account of the father's capture in Hertfordshire, 7th November, 1643, and of his inhuman execution at Tyburn for priesthood only, on 11th December following, æt. fifty-three, rel. twenty-five, miss. nine, we refer the reader to the "Certamen Seraphicum," and to Dr. Challoner's truth-telling "Memoirs of Missionary Priests."

Bernard, Francis (*à S. Francisco*), *D.D.*, was for a considerable time professor of theology at Douay. His surname was Eyston, a family fruitful in religious members.* We have seen his very sensible treatise on "The Creed, Decalogue, and the Sacraments," 4to, Aire, 1684. He was the author also of "The Christian's Duty." This jubilarian father died in St. Bonaventure's convent, on 17th May, 1709. Another father of the family was the writer, I believe, of "A Clear Looking-Glass for all Wandering Sinners," 24mo, Roane, 1654, pp. 192, dedicated to Lady Willoughby, and approved of by the provincial F. John Yates; but I cannot recover the date of his death.

Benet. . . . . Qy., if not the author of the "Rule of Perfection, conteyning a brief and Perspicuous Abridgment of the Whole Spiritual Life," printed at Roan in 1609?

Bix, Angelus.—After filling the office of confessor to the Poor Claresses at Aire, and to the community at Princenhoff, Bruges, he was sent to England. His sermon on Good Friday, 13th April, 1688, as delivered at Somerset House, was published by the command of Queen Mary d'Este, consort of King James. He died early in 1695, whilst guardian, at York.

Bourchier, Thomas, of an illustrious family, took the habit in 1558, in the restored convent at Greenwich. On being expelled with the community by Queen Elizabeth, he pro-

* In 1734 there were *four* sisters of the Eyston family nuns in St. Elizabeth's convent at Bruges.

ceeded to Paris, where he diligently applied himself to theology, and obtained the degree of doctor in that faculty. Thence he directed his steps to Rome, and became a member of the great Franciscan convent there, *Ara Cœli*, and was appointed a penitentiary of St. John Lateran's. His death occurred about 1586; but four years before, his "Historia Ecclesiastica de Martyrio Fratrum Ordinis S. Francisci in Anglia et Belgio" was published at Paris, an octavo of 297 pages. An edition appeared at Ingolstadt in 1583; another at Paris in 1586.

Canes, Vincent (*John Baptist*), was born, as appears from p. 261 of the "Fiat Lux," on the borders of Nottingham and Leicestershire, but brought up in the Protestant religion. When arrived at the age of eighteen, he was sent to the University of Cambridge, and remained there two years. His docility of heart led him to the discovery of the truth, and he consecrated himself to God and the service of religion in the Franciscan convent at Douay. In due time he was appointed lector of philosophy and professor of divinity. In 1648 we meet him on the English mission. He was a man of acute and vigorous mind, and sprightly humour; and united to zeal the most delicate forbearance and charity. His first work was "The Reclaimed Papist," a small octavo of 221 pages, 1655, dedicated to John Compton, Esq., to whom, it seems, he was chaplain. It is written in the form of dialogue between Sir Harry, a Catholic knight, and a Protestant lady to whom the knight is paying his addresses, who admits that he possesses every good quality, "only one thing spoils all—you are a Papist;" and for his conversion she introduces to him a Presbyterian minister, and his wife, an enthusiastic Independent. If revised and abridged, and the dialogue more broken into questions and answers, it would now become a popular book. His "Fiat Lux, or a general Conduct to a right Understanding and Charity in the great Combustions and Broils about Religion in England," is admirably calculated to inspire sentiments of moderation and peace, by enlightening the mind and dispersing the mists of prejudice. The *second* edition (I have not seen the first) appeared in 1662, an octavo of 396 pages, and was dedicated to Elizabeth, countess of Arundel and Surrey, the mother of Cardinal Howard. He was also the author of "Diaphanta; or, an Exposure of Dr. Stillingfleet's Arguments against the Catholic Religion." We have seen his "Three Letters, declaring the strange odd Proceedings of Protestant Divines when they write against Catholics, by the

Example of Dr. Taylor's 'Dissuasive against Popery,' Mr. Whitbie's 'Reply in behalf of Dr. Pierce against Mr. Cressy,' and Dr. Owen's 'Animadversions on Fiat Lux,'" octavo, 1671, pp. 411. Another treatise against Dr. Stillingfleet was published at Bruges shortly after the author's death. According to the Franciscan Register, p. 115, F. Canes was selected by the Catholic body to defend their cause against Dr. Stillingfleet, their most virulent antagonist, and he succeeded to the general satisfaction. F. Canes died in June, 1672, and was buried in the chapel of Somerset House.

Cansfield, Benedict, or *William Fitch,* born at Cansfield, Essex.—His elder brother was called Thomas, his younger Francis. In p. 49 of his Life, Benedict is stated to have been the author of "The Christian Knight," which I have not seen. His "Rule of Perfection, reducing the whole Spiritual Life to this one Point, of the Will of God," was printed at Rouen in 1609, and afterwards translated into Latin. He composed also a treatise, "De bene Orando." As a preacher this saintly religious was highly esteemed. His death occurred at Paris, 21st November, 1611, æt. forty-nine.

Coleman, Walter (*Christopher à S. Clara*), a native of Staffordshire, and a great sufferer for the Catholic faith, was sentenced to death on 18th December, 1641, but died a lingering death in 1645, "continuis ærumnis et loci pædore extinctus, præ inedia et squalore in carcere.—(Reg. 34.) His poem called "The Duel of Death" was dedicated to Henrietta Maria, consort of King Charles I.

Cross, John, alias *More,* of Norfolk, was declared D.D. on 12th October, 1672;* on 10th May, 1674, was elected provincial for three years; re-elected 25th April, 1686, filling the office during an eventful period, until 28th September, 1689, "summa cum laude et omnium satisfactione." During his visitation of the province in 1687, several new residences were presented to him by charitable founders and benefactors; viz. of the Holy Sacrament in York, of St. Anthony de Padua at Hexham, of the Holy Cross at Goosenargh, St. Winifred's at Holywell, Holy Trinity at Leominster, of the Immaculate Conception at Abergavenny, of St. Mary Magdalen at Birmingham, of St. Mary of the Angels at Warwick, and of St. Francis of Assisium at Monmouth. In the course of the same year he obtained a ten years' lease of premises near the arches in Lincoln's-Inn Fields, previously occupied by the Countess of Bath, and there established a community of ten

* At the end of August, 1692, the congregation came to a resolve "that the title of doctorship should cease in our province."

members. All offered a cheering prospect to religion until William Prince of Orange landed at Brixham, on 4th November, 1688. As soon as the intelligence reached London, even the presence of the king did not prevent the populace from attempting to demolish the Catholic chapels. They made a desperate and continued attack on the residence of the Franciscans in Lincoln's-Inn Fields for a day and a night, and were only prevented from carrying their design into execution by a guard of cavalry and infantry sent by the king. This discomfiture served but to sharpen their appetite for vengeance, and, learning that on the 17th November the king was to remove the infant prince of Wales to Portsmouth, and, if necessary, to convey him to France, as also that his majesty would proceed on the same day to join the army at Salisbury, the rioters deferred to that day the work of destruction. But the king consulted their safety by the following order, received by the provincial from the Right Rev. Bishop Leyburn, preserved in p. 212 of the Franciscan Register:—

"*For Mr. Crosse.*

"Verie R^d^ Father,—I am comanded by the Kinge to lett you know, that since the Rabble hath alreadye been very insolent and troublesome to you, att your Residence in Lincoln's-inne-fields, and is like to be more hereafter, it is his Majesty's desire and pleasure, that for prevention of future dangers and inconveniences, you, with the rest of your Fathers, retire from that place.—I am, verie R^d^ Father, your most affectionate Servant, "LEYBURN."

"*November 15th.*"

"In pursuance to this order we withdrew from the said place on 16th of November, having first removed our goods and obtained a guard of soldiers from his Majesty for the security of the house and chappell." In p. 29 of the Account Book we read: "By this place 'tis incredible what we lost; perhaps if I should say upwards of £3,000 I should not be much in the wrong."

This worthy provincial did not long survive the Revolution, for he was dead before the congregation met on 12th May, 1691. He was admitted a Jubilarian 27th April, 1671.—(Reg. p. 112.) Of his works we may notice:—

1. Philothea's Pilgrimage to Perfection, described in a Practice of Ten Days' Solitude. This had been voted for publication by the chapter in London, 15th November, 1666, and was printed at Bruges in 1668, an octavo of 256 pages.—2. A Sermon preached before the King and Queen

on the Feast of the Holy Patriarch St. Benedict, 1686.—3. A Treatise De Juramento Fidelitatis; and another, De Dialectica. (Registri, pp. 117, 177.)—4. An Apology for the Contemplations on the Life and Glory of Holy Mary, the Mother of Jesus. 12mo, London, 1687. Pp. 143. Dedicated to Queen Mary, Consort of King James II. Dodd (Ch. Hist. vol. iii. p. 490) attributes to him "some divine poems." He was also the author of a work on Logic, of which three copies were to be given to every father, by the resolution of the Intermediate Congregation, 12th October, 1672.

On the 14th October, 1684, it was voted by the chapter that it would be conducive to God's honour and to the credit of the province if the life of F. John (Joachim) Wall, who had suffered death at Worcester 22nd August, 1679, æt. fifty-nine, rel. twenty-eight, should be written and published; and F. John Cross was requested to undertake the task. In this chapter it was recommended to the fathers to form collections of the antiquities of their respective districts, "scilicet situum, possessionum, sepulturarum, fundatorum," &c.—(Reg. pp. 175-7). This father died at Douay, 13th October, 1689, æt. sixty, rel. forty-two.

Cross, Nicholas, of Derbyshire.—A man of such repute amongst his brethren as to be selected four times for the office of provincial: 1st, on the 13th April, 1662; 2nd, 28th April, 1671; 3rd, on 16th June, 1680; and 4thly, on 28th September, 1689; but from ill-health could not complete this triennium, and sent in his resignation on 12th May, 1691. We have his sermon "On the Joys of Heaven," which he preached at Windsor before the Queen, on 21st April, 1686. The catalogue of the Bodleian Library correctly assigns to him, and not to F. John Cross, as Dodd imagined, the authorship of "Cynosura; or, a Saving Star which leads to Eternity, being a Paraphrase on the 50th Psalm, *Miserere mei, Deus, secundum,*" &c., dedicated to the Countess of Shrewsbury. It is a thin folio, printed in London, 1670. For a time, F. Nicholas was chaplain to Anne (Hyde) Duchess of York, who died 31st March, 1671. He had suffered imprisonment three several times; but ended his days at Douay, 21st March, 1698, æt. eighty-three, prof. fifty-nine, sac. fifty-eight, and was buried before the high altar of the old Conventual Church. The new one was not consecrated before 13th November, 1712.

Cyprian. . . .—All that I can glean of him is, that he was chaplain to the Queen Henrietta Maria, and published "Heaven opened, and the Pains of Purgatory avoided, by the Indulgences attached to the Devotions of the Rosary and Cord of the Passion," 8vo, 1663, pp. 133.

Day (*Nicholas*), *John.*—In the first chapter of the restored province, holden at Brussels 1st December, 1630, he is designated as preacher and lector of divinity, and was then appointed definitor, or consultor. On 28th May, 1647, whilst filling the situation of custos custodum, he was selected for confessor to the nuns of St. Elizabeth of Nieuport. What the literary productions of this reverend father were I am unable to discover; but Anthony Wood, in the Athenæ Oxon. vol. ii. p. 488, says of him: "*This learned friar*, born at the mill in the parish of St. Cross, *alias* Halywell, near Oxon, was buried near the west end of St. Ebbe's Church, Oxford, near the font, an. 1658." His death is unrecorded in the Franciscan register.

Davenport, Christopher, alias *Francis Hunt*, but called in religion *Franciscus à S. Clara.*—The life of this truly great man would occupy a volume. This native of Coventry was converted to the Catholic faith whilst a student of Merton College, Oxford, and shortly after entered the novitiate of the Flemish Franciscans at Ipres. When he had completed his religious profession, he passed over to his English brethren, who had commenced St. Bonaventure's convent at Douay. Before the restoration of the province, he had been guardian of that convent, and the lector of theology; nay, we learn from the Capitular Register, p. 74, that the general of the order was so impressed with his transcendent abilities in that department, that he created him the first doctor of divinity. For three several times he was promoted to the rank of provincial: on 19th June, 1637; on 10th July, 1650; and again on 4th June, 1665. Wood, the Oxford annalist, in mentioning his works in two folio volumes, printed at Douay in 1665, states how "excellently well he was versed in school-divinity, in the fathers and councils, in philosophers, and in ecclesiastical and profane histories."—(Athen. Oxon. vol. ii. p. 486.) He was as discreetly zealous as he was very learned. The above-quoted writer adds, "He did very great service for the Roman Catholic cause by gaining disciples," &c. Amongst other conquests, he reconciled to the Church Anne Duchess of York, in August, 1670. At length, worn out in the service of religion, the venerable patriarch closed his days in Somerset House, early on Whit-Sunday, 31st May, 1680, aged eighty-two; and, according to his wish, was buried in St. John's Church of the Savoy Hospital. In the register above cited, p. 156, it is said that he accomplished three jubilees—of religion, of the priesthood, and of the mission; that to the end he proved himself a most loving and considerate father to his brethren and children, and a most watchful shepherd

and faithful labourer in the English mission during the space of fifty-seven years, making himself all to all to gain all to Christ. In Taunton Convent is preserved his English translation from the Portuguese of the "Chronicles of the Franciscan Order;" it was printed at St. Omer's, in 4to, 1618.

Eyston, Bernard.—This eminent divine was the author of "The Christian Duty." He finished his mortal course at Douay, 28th May, 1709, æt. eighty-two, rel. sixty-five, sac. fifty-eight, and was buried in the cloisters.

Gennings, John.—This truly great man was born at Lichfield, and was educated a rank Puritan. He is known to the literary world by his rare publication, "The Life and Death of Mr. Edmund Geninges, priest, crowned with martyrdome at London, the 10th day of November, in the yeare MDXCI." (St. Omer's, pp. 110.) At the Gordonstoun sale this single volume fetched sixteen guineas. He was also the author of "Institutio Missionariorum," Douay, 1651. In the religious world he is celebrated as the restorer of the English Franciscan Province. His conversion reminds us of that of S. Paul. After the execution of his saintly brother Edmund, above mentioned, he became so unhappy in mind, so deeply affected with remorse and horror, that he vowed to forsake kindred and country to find out the true knowledge of the faith which his brother had sealed with his blood. Admitted an alumnus in the Secular College of Douay—that illustrious school of orthodoxy and martyrdom,—he was judged qualified to receive priesthood in 1607, and in the year following returned to England an apostolic missionary. Labouring here with edifying zeal, he received a call from Heaven to embrace the rule of the seraphic Father S. Francis, and he applied to Brother William Stanney, the commissary-general O.S.F. in England, to admit him to the habit. This was done about the year 1614; and, as F. Parkinson relates (Coll. Anglo-Min. p. 262), that holy superior, "observing in him an extraordinary zeal for the restoring of the English Franciscan province, he was transported with joy; and, conceiving great hopes of good success from his piety and laborious endeavours, he delivered into his hands *the seal of the province of England.*"

By wonderful exertions F. Gennings succeeded in establishing at Douay a house of studies, with a novitiate, under the name of St. Bonaventure. Its first guardian was F. Bonaventure Jackson, who was followed by FF. Jerome Pickford and Christopher Davenport. F. Gennings had been vicar and guardian for some years, when the general chapter

of the order, holden at Rome in 1625, decreed that the English Franciscan province should be revived and restored to its pristine honour and rank as soon as a competent number of members could be collected; but, in the meantime, should retain the name of a *separate custody*. On the 6th August, 1629, the minister-general from Madrid, F. Bernardine de Senis, addressed his letters patent "to his beloved fathers and brothers in Christ of our English province," announcing that the prosperous state of their body as to numbers and merits justified him to restore the province at once, and to appoint F. John Gennings to be its first provincial, and to nominate for custos custodum F. Davenport, and FF. Jackson and Pickford above mentioned, with FF. Nicholas Day and Francis Bell, for definitors; but to F. Joseph Bergaigne,* his commissary-general for the provinces of Belgium and Great Britain, he committed the charge of expediting and concluding the business. This commissary-general signified to F. Bell, in his letter dated Brussels, 24th September, 1630, that he had just returned from Ratisbon, and found the letters of the minister-general awaiting him; that he directed him to summon the above-said FF. provincial, custos, and definitors, as also the six senior fathers in England, to assemble at Douay the first Sunday of Advent, N.S., that then and there he might declare the wishes of the general, and make all necessary arrangements in that provincial chapter. Circumstances intervened which induced the commissary-general to alter the place of meeting; and on 12th November following he addressed another letter from Alost to F. Bell, in which he states his belief that very few could attend from England, and that he anticipated no great inconvenience would result to the nuns of St. Elizabeth if the first chapter should be celebrated in their convent at Brussels, instead of meeting at Douay, for the first Sunday in Advent; and he begs F. Bell, the director of those nuns, to despatch immediate intelligence of this altered arrangement to those whom it might concern.

On 24th November, FF. Gennings and Davenport arrived at Brussels; F. Heath joined them on the 29th. On the day appointed, the chapter was opened in due form; when F. John Gennings was officially declared provincial; F. Davenport, custos custodum, and head professor of theology at Douay Convent; F. William Thompson à St. Augustino, the second professor of theology there; F. Laurence à St. Edmundo, professor of philosophy, and master of novices; F. Francis Bell, guardian of St. Bonaventure's Convent, and professor of

* This zealous religious was subsequently made archbishop of Cambray, and died in 1647.

Hebrew; FF. Bonaventure Jackson, Nicholas Day, Francis Bell, Jerome Pickford, definitors; F. Heath to be vicar or vice-president of St. Bonaventure's Convent; F. Giles Willoughby to be confessor to the nuns of St. Elizabeth's Convent at Brussels; F. Peter Capes (*di Alcantara*) to be confessor to the poor Clares at Aire (a filiation in 1619 from the mother-house at Gravelines). F. Gennings was re-elected provincial in the second chapter (which was celebrated in a Catholic house at Greenwich), on Tuesday, 15th June, 1634, for another triennium; and again, in the fourth chapter, at London, on 19th April, 1640. At the congregation, 22nd August, 1665, he presented a golden pyx for the use of the provincials for the time being. This venerable patriarch died at Douay, on 2nd November, o.s., 1660, aged about ninety; or, as the mortuary bill states, ninety-five. The portrait of this saintly father may be seen at the house of St. Peter's Chapel, Birmingham.

Grand, le, Antoine (*Bonaventure à S. Anna*), a native of Douay, but at an early period of life associated to the community of St. Bonaventure's Convent there, where he taught philosophy and divinity with singular credit. For many years he served the mission in Oxfordshire. On 10th July, 1698, this veteran father was elected provincial; but died in office, on 26th July of the following year. Wood (Athenæ Oxon. ii. 620) styles him "a Cartesian philosopher of great note,—author of 'Institutio Philosophiæ secundum Principia D. Renati Descartes,' &c., much read in Cambridge, and said in the title to be written 'in usum juventutis academicæ.'" He wrote also "Historia Naturæ," a treatise "De Carentiâ Sensus et Cognitionis in Brutis,"—also "Apologia pro Renato Descartes."*

Dodd attributes to this learned Franciscan a work entitled "Missæ Sacrificium," and some tracts against the Rev. John Sergeant.

Heath, Henry, born at Peterborough in 1600; educated at St. Bennet's College, Cambridge; and obtaining the degree of B.A., was appointed librarian of his college. This afforded him an opportunity of searching the grounds of religion, and led to the discovery of Catholic truth. Through the means of George Jerningham, Esq., he was introduced to the Rev. George Muscott, who reconciled him to God and his Church, and procured his admission into that blessed asylum of piety and learning, the Secular College at Douay. His continuance here was but short; for conceiving a vehement desire of

* This philosopher died at Stockholm in 1650, æt. fifty-four.

entering amongst the English Franciscans in that town, his immediate superiors of the college, satisfied that he had a true vocation to the order, kindly recommended him to the guardian of St. Bonaventure's community, who joyfully received him in the year 1623. In religion he took the name of Brother Paul of St. Mary Magdalen. We learn from the register of the convent, that he was appointed vicar or vice-president of his house in December, 1630, and its guardian in October, 1632; that in the second chapter of the province, 15th June, 1634, he was selected to continue its guardian for three years longer, when he was declared custos custodum, with the office of commissary of his English brethren and sisters in Belgium. At the fourth provincial chapter, 19th April, 1640, he was again appointed guardian, and also lector of scholastic theology; but shortly after was allowed to go to the English mission. Like the giant, he exulted to run his course; and aspired to the glory of martyrdom with the fervent zeal of St. Ignatius of Antioch. And God granted him the desire of his heart on Monday, 17th April, 1643, o.s., æt. forty-three, rel. twenty. Just before he left Newgate to walk to Tyburn (for he was not drawn on a sledge), he signed his condemnatory opinion of that oath of allegiance then proposed by the Government, and proclaimed that he was ready to seal it a thousand times with his blood. He was the author of "Soliloquies and Documents of Christian Perfection," printed at Douay in 1674, a 12mo, with his portrait. Its impression and publication met the approbation of the intermediate provincial congregation of 12th October, 1672, assembled at Somerset House. Towards the expenses, F. Davenport subscribed £5; the Provincial F. Nicholas Cross, with FF. Anthony le Grand, Philip Gray, Pacificus Williams, Thomas Benson, and Augustine Hill, contributed £1 each; and FF. Mason and Daniel Clay engaged each to take six copies. The book had become rare, and was priced in catalogues at three guineas and a half. It was reprinted in London in 1844.

Here I cannot refuse myself the pleasure of transcribing a letter which this holy man addressed, on 3rd September, 1637, to one of the Poor Clares, at Aire, from a copy given me on 17th February, 1820, by the late venerable Bishop Collingridge, O.S.F.

"My dearest Child,—This day I understood of thy great weakness the rev. mother's letter (Catharine Clare Keynes), whereupon I could not but write to thee, being it may be the last that I shall ever write, or speak any more unto thee

in this life; and this I now do, more for mine own benefit and commodity (hoping that thou wilt be ever mindful of me when thou comest to thy eternal rest) than for any necessity of thy part, who hast so long bethought thyself heretofore concerning this time. And I know thy own conscience doth sweetly recount to thee the former passages of thy life;—with what zeal, with what contentedness, thou first didst leave the world, thy natural parents and dearest friends, purely and simply to come to Jesus; and that, not for his comfort and pleasures, for honour and other temporal favours, which He often heapeth upon those that serve Him, but to make thyself his servant, his slave, his vassal—to give thy body and soul wholly unto Him, to be wholly his, as a servant or slave is wholly in his master's hands, to strike him or beat him, to send him or call him, when or whithersoever he pleases. I know thou canst not but remember those sweet meetings, those loving silent night-discourses, which in thy strength and weakness thou hast heretofore enjoyed with thy beloved Jesus, when He has asked thee sweetly, as He did S. Peter, 'Dost thou love Me?' And thou hast answered Him again, 'Ah, my dearest Master, this is all my sorrow, this is all my grief, that desiring with all my heart to love Thee, I cannot love Thee so perfectly, so steadfastly, so entirely, as I desire to love Thee.'

"The very house and walls of thy inclosure cannot but put thee in mind where and how thou hast lived these many years, as if thou hadst been thus long already dead and buried in thy habit from the world. How sweetly now canst thou say to thyself, 'O happy time, O blessed years, that I have now passed in my Redeemer's service! O blessed prison! O happy chains and bonds of my vows, which I have borne for sweet Jesus! Here I have daily carried my cross, which has taught me the way of true humility and patience. Here have I been broken of my own proper will and judgment, which would have hindered me from being wholly resigned and obedient to the will of God. Here have I been trained up in virtue, in the fear of God, in the way to heaven. Here I sweetly sung the praises of my Redeemer. Here have I followed Him from the garden to the judgment-seat of Annas and Caiphas, from Pilate to Herod, from Herod to Pilate, from Pilate to the cross. Here have I bewailed my infirmities, confounded myself in acknowledging my human frailties. Here have I fought against my appetites, subdued my passions, vanquished mine inclinations. Here have I spent many a groan to come to Jesus, when He has hid Himself from me. And *now* my whole pilgrimage is to be ended! Now I go

to my sweet Beloved, whom I shall evermore enjoy, and never more be separated from Him, nor evermore be troubled with sin, nor with the temptation to sin.' These things, and the like, I know are familiar with thee, and therefore I need say nothing to comfort or encourage thee in this thy last combat.

"Concerning thy confessions, I will not have thee trouble thyself with those things of which thou hast formerly spoken to me, for they are mere vanities and fancies, and of no moment; therefore contemn them, and die confidently, and I will answer for them.—I am sorry it falls out so, that my present employments will not permit me to see thee at this present. Yet, if there be a necessity of my coming, send word presently, and nothing shall detain me, God willing. And if thou departest without me in body, yet thou shalt not go without me in heart and soul. For I have always, since I knew thee, found an interior particular propensity and inclination of my very heart towards thee, for the wonderful good examples of virtue and sanctity which thou hast given me. And I bless God with all my heart, that He has made me acquainted with the examples of thee and others in that blessed community, that I might learn how to frame my life in this my frail and tedious pilgrimage, that I may once come whither thou art going. And therefore I do earnestly commend my poor soul unto thee, when thou art with blessed Jesus, not doubting but He will mercifully assist me, and help me at thine intercession for me. Sweet Jesus keep thee, and conduct thee to his eternal happiness. And I shall ever pray for thee. Thy poor unworthy brother,

"Brother Paul Magdalen Heath.

"*Sept. 3rd*, 1637."

His father, John Heath, when nearly eighty years of age, arrived at St. Bonaventure's Convent, Douay, where he was reconciled to the Catholic Church. At the time of his son's execution he was favoured with a revelation of it, and related it to the community at the time, "Veridicum probavit eventus." The good old man survived till 29th December, 1652.

Loraine, Philip, alias *Laurentius à S. Edmundo,* one of the earliest and most efficient members of the province, died in England at an advanced age, in 1672. What he wrote I cannot ascertain; but at the intermediate congregation at London, 12th October, 1672, it was agreed "quod imprimatur Liber Spiritualis compositus a V. P. Laurentio à S. Edmundo." —(Reg. p. 118.) Another of the same name published

"Pagano-Papista Chimæra Infidelitatis Protestantis," in 1750. Ob. circiter 1765.

Magdalen, Augustine.—This devout English nun, of the Poor Clares at Aire, in Artois, translated from the Latin of F. Luke Wadding (who had died at Rome 18th November, 1657, æt. eighty) "The Life of St. Clare," which she dedicated to Queen Henrietta Maria. It is a small octavo, printed at Douay in 1635, and has recently been priced in a catalogue £2. 10*s.*

Parkinson, Anthony,—a man deserving well of his order and literature, for his industry, ability, and judgment in collecting materials to illustrate the merits of the ancient and renowned Franciscan province of England, which King Henry VIII. by slaughter and exile had almost reduced to nothing, simply because its members defended the supremacy of the Holy See. This learned father's quarto volume, entitled "Collectanea Anglo-Minoritica," composed in the year 1720, was recommended for publication two years later by Dr. Pritchard, Bishop of Myra and Vicar-Apostolic of the Western District, and the Rev. Francis Kearney,* an eminent professor of theology at Douay. In the 32nd provincial chapter, celebrated at London 18th April, 1725, the fathers requested him to commit to press his valuable compilation, "in commune bonum et ædificationem provinciæ;" and in consequence it was printed by Thomas Smith, in Silver-street, Bloomsbury, London, in 1726. From the "Statuta Minorum Recollectorum," p. 63, edited London, 1747, I learn that the "Collectanea" was to be sold by Hoyles, a London bookseller, with the consent of the provincial, for half a crown: for many years it stood in Keating's catalogue, marked at 5*s.*; it then rose to 10*s.* 6*d.* In Lackington's catalogue of 1823 it reached the price of £1. 4*s.*; and in Dolman's, of April, 1849, of £2. 2*s.*, and is well worth the money. I am frequently surprised at the accuracy of the author's conjectures, confirmed in documents published since his time. With the modesty so characteristic of solid learning, he crowns his labours in these words: "I conclude this poor piece of *patchwork,* which, as it has nothing to recommend itself but its good meaning, has no right to a favourable reception but from the charity and patience of the well-meaning reader." We heartily pray that some other equally gifted father may continue the history of the province to the year 1850.

* He was an Irish Franciscan father, incorporated in the English province 13th August, 1710, was declared a Jubilarian 7th May, 1740, and died in the course of the year 1747.

Deeply do I regret my inability to elucidate the biography of this worthy man. I meet him as missionary in 1693, president at Birmingham in 1698, and of Warwick in 1701; guardian of Worcester in 1704, of Oxford in 1710, and elected provincial on 3rd May, 1713. At the chapter, 9th May, 1716, the thanks of the province were voted to him "pro collectione et impressione Statutorum pro Missionariis Provinciæ nostræ in Anglia degentibus." On 22nd April, 1722, he was re-elected provincial. In an original letter of F. Lewis Sabran, S.J., dated from Rome, 8th May, 1723, I read: "The friars began their general congregation this morning, between five and six hundred having a voice in it. The English provincial, F. Parkinson, arrived hither very dangerously ill; but I found him yesterday well recovered, though very weak." He died in England, 30th January, 1728.

[Since the foregoing was penned, I find the following notice of Father Parkinson in the recently published "Reliquiæ Hearnianæ," or extracts from the MS. Diaries of the celebrated Oxford Antiquary, edited by the Rev. Dr. Bliss, p. 585.

"June 4 [1726]. On Thursday last, in the afternoon, called upon me, Father Cuthbert Parkinson, who came from East Hendred, in Berks, on purpose to see me. His nephew, Mr. Fetherstone, came along with him, and yesterday I spent the greatest part of the day with them. Mr. Parkinson told me, that he himself is the author of "Collectanea Anglo-Minoritica, or a Collection of the Antiquities of the English Franciscans, or Friars Minors, commonly called Gray Friars, in two parts; with an Appendix concerning the English Nuns of the order of St. Clare." London, 1726, 4to. He compiled this work, as he told me, by the help of books in the study of my late excellent friend Charles Eyston, of East Hendred, Esq. Mr. Parkinson (who is a Franciscan himself) is now in the fifty-ninth year of his age, as he told me himself. He is a very worthy learned man, and of an excellent, good-natured temper. The said book is what my letter* of May 22 relates to; which letter they are urgent

* To Mr. Parkinson, at Mr. Eyston's, at East Hendred, near Wantage, in Berks.

"Sir,—I thank you very kindly for your valuable present of the Antiquities of the English Franciscans. The excellent author (to whom my very humble service) hath taken a great deal of pains, and showed much skill in compiling this work, which I peruse and read with much delight. I cannot think that any one can be against it that hath any regard for true devotion. 'Tis from such books that we learn the piety, sanctity, and generosity of our ancestors. And 'tis therefore a very useful piece of service to collect anything upon such subjects.

with me to give leave to be printed, to be prefixed to some of the copies. Accordingly, I give them liberty to do with it as they please."]

N.B. There were two other Franciscan fathers of this name: one died in 1750, the other in 1767.

Pilling, William, younger brother of the Rev. John Pilling, O.S.F., who died at Osmotherley,* near Northallerton, county York, on 12th January, 1800, æt. sixty-six, rel. forty-nine, was a well-read scholar, a clear-headed theologian, and an exemplary missionary. After presiding over the literary establishment of his order at Baddesley,† near Birmingham, he departed to our Lord at Lower Hall,‡ near Preston, in Lancashire, on 4th December, 1801, æt. sixty. He published: 1. "A Caveat addressed to the Catholics of Worcester against the insinuating Letter of Mr. Wharton," § London, 1785,

When I had the happiness of seeing you last here, I mentioned to you a MS. of John of Glastonbury, that belonged formerly to Sir Richard Tycheburn. I know not whether you have thought of it since. This author I am now printing, and the work is pretty near being finished. I was very sorry to hear some time since of the death of Mr. Robert Eyston.—I am, with my respects to my friend, sir, your obedient and most faithful humble servant, "THOMAS HEARNE.

"*Edmund Hall, Oxford,*
"*May* 22, 1726."

* The proper name of the parish is Osmundelee, which had a collegiate church. Bishop Grandisson, of Exeter, in a letter dated 15th July, 1333, expressly calls it "Ecclesia Collegiata de Osmundelee," (Reg. vol. i. pp. 54, 56); and again in his Register, vol. ii. p. 54. The provincial chapter of 4th June, 1665, accepted a property here (the gift of Mrs. Juliana Walmesley, but purchased in the name of Sir Godfrey Copley) for a missionary residence, called Mons Gratiæ (Register, p. 90); and on 15th November, 1666, F. William Shepheard was appointed to serve it (p. 68). To its chapel, dedicated to Mary the Mother of Divine Grace, Lady Elizabeth Pierrepoint, daughter of Robert, earl of Kingston, gave a vestment, stole, maniple, veil, pall, and antependiums, of white flowered satin, with flowers of gold laid with gold lace and gold-coloured fringe, and two credences; also an alb, amice, altar-cloth, and corporal of fine linen, all marked E. P." (Reg. 194). In the sequel it became a retreat for some of the superannuated members of the province; and here they must have kept a school; for on 10th October, 1702, its *restoration* was declared expedient (p. 169). The Government meanly attempted in 1723 to deprive them of this asylum; but the fathers wisely decided, on 17th October that year, that they would retain possession "*omnibus mediis licitis*" (Reg. 218).

† This mission I think they entered upon in April, 1686 (Reg. p. 184). We meet with the school at Edgebaston in 1730 (Reg. p. 365).

‡ A mission in the patronage of the Walmesley family. F. Howarden, O.S.F., was there in 1703, as I find in Bishop Smith's letter.

§ This unfortunate apostate, born in Maryland 25th July, 1748, joined the Society of Jesus at the age of twenty-two, and died at Trenton, in New Jersey, with deep remorse, but without repentance, about the year 1833.

8vo, pp. 109. 2. "A Dialogue between a Protesting Catholic Dissenter and a Catholic, on the Nature, Tendency, and Import of the Oath lately offered to the Catholics of England." 3. "An argumentative Letter to the Rev. Joseph Reeve, on his View of the Oath said to be tendered by the Legislature to the Catholics of England."

Powell, David (*Gregory*), was appointed superior of the Residence of the Immaculate Conception* at Abergavenny as early as 1738; and justly maintained the reputation of a superior classical scholar and a master of the Welsh language. We have collected nothing more of him than that he published a Manual and Catechism in Welsh. He died at Abergavenny on 12th October, 1781.

Rookwood, or *Robert Rose,* published at Douay the lives of three Capuchin friars, viz. Angelus de Joyeuse, Benedict Cansfield, and Archangel Gordon, whose portraits by Picot are exquisite. The volume is dedicated to Clare Mariana, abbess of the Poor Clares at Gravelines.

Stanney, William.—The treatise of this venerable man, "On the Third Order of St. Francis, commonly called the Order of Penance, for the Use of those who desire to lead a Holy Life, and do Penance in their own Houses," was printed at Douay in 1617. I cannot recover the date of the author's death.

Willoughby, Giles (*à S. Ambrosio*), translated into English the golden treatise of St. Peter de Alcantara "On Mental Prayer." It was published about the year 1632, whilst he was confessor to the nuns of St. Elizabeth's Convent at Brussels, and was dedicated to Lady Powis. He died early in 1660.

Weston, John Baptist, wrote "An Abstract of the Doctrine

* All clients of the Blessed Virgin-Mother of Jesus must admire and love the Franciscans for their constant defence of her Immaculate Conception. Since the revival of the province, their devotion to this Virgin Mother is most honourable to them. In the acts of the congregation celebrated at London in October, 1632, an order was given that after Complin the brethren should always recite "*Tota pulchra*, &c., in honorem Immaculatæ Conceptionis." At the second chapter, held at Greenwich, 15th June, 1634, the convent of York was designated "Conventus Immaculatæ Conceptionis gloriosæ Virginis." On 22nd August, 1655, they enjoined "quod sodalitas Immaculatæ Conceptionis promoveatur." And when, in 1687, a new residence at Abergavenny was presented to the F. Provincial John Cross, it was styled "Immaculatæ Conceptionis B. V. Mariæ." May we not attribute to her powerful interest with her divine Son that so few of the brethren, "rejecting a good conscience, made shipwreck concerning the Faith?" (1 Timothy i. 19.)

of Jesus Christ, or the Rule of the Friars Minors, literally, morally, and spiritually expounded." Douay, 1718. This Jubilarian died at Douay in 1728. F. Weston died 1729, on 17th April, æt. seventy-four, rel. fifty-six.

Sufferers and Confessors for the Catholic Faith, O.S.F.

We have already mentioned that God and his Church were glorified by the martyrdom of FF. Bell and Heath, and by the death of F. Christopher Coleman; we have now to add several others who either sealed their faith with their blood, or bore testimony to it in their chains and prisons.

1. The first that I meet with is *F. Collier,* who died in prison in the year 1590. He was an intimate friend of F. John Jones, the next sufferer in the order of time.

2. *John Jones,* alias *Buckley,* alias *Godfrey Maurice,* of a good family in Caernarvonshire. Of his early life little is recorded. He was certainly an imprisoned priest in Wisbeach Castle in 1587; and after his escape or banishment,—for he left England about the year 1590, he became a conventual friar at Pontoise. Subsequently he proceeded to Rome, and there joined the Observantines, or Reformed Friars, in the celebrated monastery of Ara Cœli. After remaining with them for a twelvemonth, he was directed by his superiors to return to England to assist his afflicted countrymen in the way of salvation, and to enlighten such as sat in darkness and the shades of death. Before he quitted Rome, he waited on his Holiness Clement VIII. to obtain the pontifical blessing on his future labours, when the father of the faithful embraced him, saying in Latin, "Go, for I believe that you are a true religious of St. Francis; and pray to God for me and his holy Church." On reaching London, F. John Gerard, S.J., provided him with an asylum in his house, kept by Mrs. Ann Line,* for several months, during which this zealous man did good service to the Catholic cause. Thanking F. Gerard for his kind hospitality, he retired from London to benefit other souls. From the beautiful Latin letter which F. Hen. Garnett addressed from London, 15th July, 1598, to F. Claudius Aquaviva, fifth general of the Society of Jesus, we learn other details of this apostolic missionary. For nearly three years he had continued to labour in the vineyard before he was apprehended and committed to gaol; but his

* This blessed matron was executed at Tyburn on 27th February, 1601, for harbouring a priest! Who would not prefer her lot to that of her sovereign, Queen Elizabeth?

twelvemonth's incarceration did not prevent him from exercising his beneficial ministry to many Catholics who resorted to him for his advice and consolation. At length the notorious Topcliffe—that virulent persecutor of Catholics—was informed by a traitor that the priest, before his apprehension, had visited Mr. Robert Barnes and Mrs. Jane Wiseman, a most respectable lady, who had two sons * in the Society of Jesus; that he had tarried with them for two days, had said Mass for them, and had been relieved by them. In the beginning of July, 1598, Topcliffe managed to have all three arraigned for high treason: they were condemned, and Mrs. Wiseman, for refusing to plead, was sentenced to be pressed to death. On hearing the sentence, the venerable and generous heroine exclaimed, "Thanks be to God." However, the priest alone was led to execution.

On 12th July F. Jones was drawn on a sledge to St. Thomas' Watering. Here it was discovered that the executioner had forgotten his halter, and a messenger was despatched for it, whilst the victim stood for an hour at the gallows. At length the messenger rode back with rapidity, when a cry was raised among the crowd, "Here comes a reprieve." On the messenger being asked if he had brought a reprieve, "Ay, ay," was his answer, and, producing his halter, "here it is." To mark the Queen's clemency, as Topcliffe boasted, the holy priest was permitted to hang until he was dead before his body was dismembered. The quarters were fixed to trees in St. George's-fields and the vicinity (*"in agris Georgianis et vicinis"*); the head surmounted the pillory in Warwick-lane. F. Garnett adds, "Such was the most happy end of this saint. May God make us all partakers of his merits. Your paternity will be pleased to communicate all these particulars to those pious fathers of the convent in which he once lived, and to commend us to their prayers."

3. *Thomas Bullaker* (*John Baptist*).—He was the only son and heir of a leading physician at Chichester. At the age of nineteen, whilst a student at St. Alban's College, Valladolid, God vouchsafed to call him to the holy Institute of St. Francis. In due time he was promoted to the priesthood, when he offered himself for the Indian missions, but his superiors preferred his being devoted to the cultivation of the vineyard in his own country. The will of this fervent religious was identified with theirs, and he embarked at Bordeaux for Plymouth. On landing there, he was arraigned and consigned

* These sons were Robert, who passed by the name Standish, and died at Rome in 1592; and William, who adopted the name of Starkie, and died at St. Omer's in 1596.

to its filthy gaol for eight days, and thence was transferred to the county gaol in Exeter, which at that period might be considered as the very worst in England. Here he was doomed to pass the winter of 1630; and his constitution never recovered from the effects of the fever which attacked him during that term of his confinement. At the following Lenten assize, as no sufficient evidence of priesthood appeared against him, he was removed by the interest of friends to London, and there discharged. This worthy son of St. Francis consecrated the eleven following years to the care and instruction of the poor, and of Catholic prisoners for the faith. On hearing of the martyrdom of the Rev. William Ward, he felt a vehement desire of glorifying God in his blood; and as Père Chiflet relates, in his "Palmæ Cleri Anglicani," he exclaimed, "Quid hic latemus?" &c. About a year later, viz. 11th September, 1642, whilst celebrating Mass in the house of Mrs. Powell, the daughter of Sir Henry Browne, of the Montague family, and during the recital of the "Gloria in excelsis," he was apprehended and brought before the sheriff of London. The 12th of the following month witnessed his execution at Tyburn, æt. thirty-eight, rel. nineteen, sacerd. fourteen. One of his arm-bones is respectfully preserved in St. Elizabeth's Convent at Taunton. His portrait, at Lanherne, has a resemblance to King Charles I.

4. *Martin Woodcock*, alias *Francis Farrington* (*Martin à St. Felice*), a native of Clayton, county of Lancaster. I have seen his letter of 28th September, 1630, to F. Thomas Fitzherbert, S.J., at Rome, thanking him for the many civilities he had received from him. He states that he had then put on "the habit (Capuchin): I praise sweet Jesus, almost now a quarter of the year." But in the following year he exchanged it for that of the Recollects at St. Bonaventure's, Douay. From their Register, p. 18, I gather that on the 11th November, 1638, he was appointed to succeed F. Daniel Yates as confessor to the English nuns of St. Elizabeth's Convent, removed from Brussels to Nieuport; and it appears that he served them in that capacity till the fourth general chapter, held at London 19th April, 1640, when F. Bernard of St. Lewis succeeded him. Unfortunately, the acts of the intermediate congregation, as well as of the fifth chapter, in 1643, are missing. But he was sent to the mission, and was butchered alive at Lancaster on 7th August, æt. forty-four, rel. fifteen.

5. Three unknown Franciscans perished in gaol before April, 1653. Their names are not given in the Register, p. 56; but they are written in the book of life.

6. Two other Franciscan missionaries had died in prison before 22nd August, 1655, but their names are not recorded in the Register, p. 60.

7. Three other anonymous fathers were incarcerated before 14th July, 1656.—(Reg. p. 63.)

8. *F. Lewis* (*Thomas*), *Wrest*, a native of Kent.—He had long suffered incarceration in Lancaster Castle. On his release he retired to Douay, where he departed in peace 8th May, 1669, æt. seventy-three, rel. thirty-eight.

9. *John Wall*, alias *Francis Webb* or *Johnson*, in religion Joachim à S. Anna. Of a worshipful family in Norfolk. He was born to an estate of £500 per annum, which he cheerfully relinquished to become a Franciscan. Dr. Challoner was misinformed in stating that he performed *all his studies* in the English College at Douay; for the fact is, that he reached the English College at Rome from Douay on 5th November, 1641, and quitted the Eternal City, after being promoted to priesthood on 12th May, 1648.—(Lib. Rub. Colleg. Angl. Romæ, No. 793.) On 1st January, 1651, he joined the Franciscans at Douay, and two years later was appointed Vicar of St. Bonaventure's and Instructor of Novices and Juniors. In 1656 we find him acting as a missionary. Worcestershire appears to have been the theatre of his zealous labours; and there, at the breaking out of Oates's plot, the holy man was apprehended, and after five months' confinement in the county gaol, was arraigned before Justice Atkins, on Tuesday, 15th April, 1679. He suffered death at Worcester, on 22nd August, 1679, æt. fifty-nine, rel. twenty-eight. At the congregation of the brotherhood in London, 12th October, 1684, F. John Crosse was commissioned, "in honorem Dei et provinciæ decus," to write and publish his life.—(Register, p. 177.) Have any of our readers seen a copy? The martyr's head was privately conveyed to his friend F. Randolph,* to be

* Randolph, in religion Leo of St. Mary Magdalen, a most able and exemplary missionary, chiefly resided at Edgbaston, near Birmingham. From his Register, the very best that I have seen, I collect that he commenced his missionary career 12th September, 1657, which he continued for thirty-eight years. On 23rd March, 1687, he laid the first stone of a church in Birmingham; and on 16th August, 1688, of a convent there. Bishop Bonaventure Giffard, on 4th September, 1688, blessed the church in honour of God and St. Mary Magdalen. Its interior length was ninety-five feet by thirty-three in width. But Lord Delamere and the Birmingham rioters, within three months later, demolished the whole, to testify their attachment to civil and religious liberty! F. Randolph died late in 1699, guardian of Coventry.

To the Franciscans, Birmingham owes an eternal debt of gratitude for maintaining alive the sacred fire of Catholic faith "in the cloudy and dark day."—(Ezek. xxxiv. 12.) Its inhabitants should specially

transported to St. Bonaventure's Convent at Douay, where F. Woodcock's head was respectfully preserved.

10. *Charles Mahony*, of the Irish province, was taken in Wales during the persecution excited by Oates's conspiracy, and butchered alive for the priesthood at Ruthin, in Denbighshire, 12th August, 1679, before he had completed his fortieth year.

11. *F. Francis Levison* (Ignatius à S. Clarâ), after fourteen months' imprisonment, died in fetters, 11th February, 1680, æt. thirty-four, rel. sixteen.

12. The three fathers, *Bernardine Langworth*, *Francis à S. Magdalena*, and *Gregory Jones*, were prisoners for the faith during six years, from 1678 till the accession of King James II. F. Ignatius à S. Clarâ died late in 1679, "in carcere, post 14 mensium inclusionem ibi."—(Reg. p. 118.)

13. *William* (*Marianus*) *Nappier*, alias *Russell*, a native of Oxford.—He was tried and condemned for Oates's plot and for priesthood, but was not executed. He continued in gaol, when he was sentenced to exile in 1684. Retiring to St. Bonaventure's Convent, he there happily terminated his course 4th October, 1693, æt. seventy-four, rel. fifty-four.

14. *F. Gervase Cartwright*, who had been provincial from 29th April, 1683, to 25th April, 1686, was arrested at the Revolution, and thrown into Leicester gaol, and sentenced to death, which, after two years' imprisonment, was exchanged for banishment. Gervase Cartwright had suffered imprisonment two years and four months. He died 24th August, 1691, æt. sixty-three, rel. forty-four, sac. forty, at Princenhoff, Bruges, and was buried in the cloisters of its convent.

15. *FF. Francis Hardwick* and *William Lockier* were consigned to Newgate, London, in the beginning of December, 1688. *FF. Daniel Selby* and *Lewis Grimbalson* were immured in York Castle, and *F. Bernardine Barras* in the dungeon of the Kidcote prison, at the end of York Bridge, for several months at the period of the Revolution.

16. *F. Paul Atkinson.*—This glorious confessor of the faith had been duly summoned on his mission to attend the twenty-third chapter, to be celebrated at London, 9th July, 1698, but did not appear, nor was any excuse received for his absence; this was shortly after accounted for. He had been apprehended and hurried off to gaol, and condemned to perpetual imprisonment for priesthood. His brethren employed every effort, but in vain, to procure his liberation from Hurst

cherish the memory of the good provincial F. Pacificus Nutt, who opened the chapel of St. Peter's as early as 6th May, 1783. He died 27th September, 1799, æt. sixty-three. R.I.P.

Castle, the place of his strict confinement,* and there he continued for thirty years, till God called him forth to the Land of Promise on 15th October, 1729, æt. seventy-four, and was buried at St. James's, Winchester. In the Chapter Register, p. 364, his death is thus recorded: "In Hurst prison, Hants, died the venerable confessor of faith and of Christ's priesthood, F. Paul Atkinson, formerly lector of theology, definitor of the province, and a jubilarian of the order, who, during a continual martyrdom of thirty years, reflected honour on his prison, on our province, and on the English mission, who, though not cut off by the persecutor's sword, still, as we piously trust, did not forego the palm of martyrdom. Wherefore we do not commend him so much to the prayers of our brethren, as we propose him as a model for their imitation."

Lastly, "in 1746, the venerable confessor of Jesus Christ *F. Germanus Holmes,* once lector of philosophy in our convent of Douay, who, after suffering various insults from the insolent dregs of the populace, from hatred of his priestly character, was consigned by the magistrates to Lancaster Castle, loaded with iron chains, where, after about four months, he fought the good fight, and there, as is piously to be hoped, finished his course; but not without suspicion of poison administered to him by a wicked woman."—(Chapter Register, p. 430.)

Provincials of the revived English Province, O.S.F.

We may premise first, that in the general chapter of the order at Rome, in 1625, it was agreed, with the sanction of Pope Urban VIII., that this province should be restored to its former honours and privileges when an adequate number of members could be collected; that in the mean time it should be regarded as a *separate custody;* that in the space of four years the numbers had so increased, that the Minister-General, F. Bernardine de Senis, announced in his letters patent, dated from Madrid, 6th August, 1629, the restoration of the English province, and the selection of its then custos, F. John Gennings, to be its first provincial, of F. Francis à S. Clara, to be the custos custodum, and of FF. Bonaventure Jackson, Nicholas Day, Francis Bell, and Jerome Pickford, to be definitors. The said general committed to F. Joseph Ber-

* A considerate resolution was passed by the chapter, 23rd April, 1659, that whenever any of the fathers was incarcerated for religion, a *confrère* should be deputed to collect alms for his relief.—(Reg. p. 64.)

gaigne, his general-commissary for the provinces of Belgium and Great Britain, the promulgation of this ordinance, which was accordingly performed at the first chapter of the restored province holden in St. Elizabeth's Convent, Brussels, on the first Sunday of Advent, A.D. 1630. Secondly. That the elections of superiors were triennial. Thirdly. We may express our regret at the frequent omission in the act-books, of the year, month, day, and place of the death of the superiors; yet in the congregation held in London, 14th October, 1669, it was ordered, "fieri nomenclaturum omnium fratrum patrum defunctorum ab restauratione provinciæ, quæ debet appendi in sacristia, noteturque annus, dies et locus quo quisque obierit."

First provincial, *John Gennings*, so declared 1st December, 1630, was re-elected at the second chapter, held at Greenwich, 15th June, 1634; and again in the fifth chapter, holden in 1643, the acts of which have perished. This restorer of his brethren, retiring later to his beloved convent of St. Bonaventure, of Douay, meekly awaited the time of his dissolution. According to the Register, p. 69, he died 2nd November (o.s.), 1660, nearly ninety years of age; according to the Mortuary Bill, aged about ninety-five.

2. *Christopher Davenport, D.D.*, alias *Hunt*, in religion *Franciscus à Sancta Clara.*—This truly great man succeeded F. J. Gennings, at the third chapter, at London, 19th June, 1637; was re-appointed by the seventh chapter, at Nieuport, July 10th, 1650; and such was the opinion entertained by his brethren of his experience and merits, that they re-elected him at their twelfth chapter, holden in London 4th June, 1665. Dying at Somerset House on 31st May, 1680, æt. eighty-two, *missionis* fifty-seven, he was buried in St. John's Church, Savoy.

3. *George Perrot* (*à St. Gulielmo*), elected provincial in the fourth chapter, celebrated at London 19th April, 1640; re-elected at the ninth chapter, at London, 14th June, 1656. He died in England before the meeting of the fourteenth chapter of 1671; "cujus memoria in benedictione est, quia amator fratrum erat."—(Reg. p. 110.)

4. *Jerome Pickford* (*Hieronymus à S. Bonaventura*), elected provincial in the sixth chapter, held at Douay 28th May, 1647. This father of the province died between the intermediate congregation, holden in London 15th November, 1663, and the provincial chapter assembled in that city 4th June, 1665.—(Reg. p. 93.)

5. *Daniel Yates* (*à S. Johanne*), elected at the eighth chapter, in London, 30th April, 1653. It seems that he died late in 1659, "Provinciæ Pater."—(Reg. p. 69.)

6. *Richard Mason, D.D.* (*Angelus à S. Francisco*), elected on 23rd April, 1659. This venerable jubilarian obtained permission from the intermediate congregation at London, on 11th December, 1675, to retire to his convent at Douay (Reg. p. 131), where he peacefully ended his days on 30th December, 1678, æt. seventy-eight, prof. forty-eight, sac. forty-four.

7. *Nicholas Cross* (*à S. Cruce*) served the office of provincial four times: 1st, from 13th April, 1662, to 4th June, 1665; 2nd, from 28th April, 1671, to 10th May, 1674; 3rd, from 16th June, 1680, till 29th April, 1683; and 4th, from 28th September, 1689, until 12th May, 1691, when, from age and infirmity, he was allowed to resign. He died at Douay, 21st March, 1698, æt. eighty-three, prof. fifty-nine, sac. fifty-eight, having been thrice imprisoned for the faith. —(Reg. p. 244.)

8. *Daniel Clay* (*à S. Francisco*).—This learned scholar had been of the Irish province, but was incorporated into the English on 22nd August, 1655.—(Reg. p. 59.) After filling several offices, he was elected provincial, 1st, at the thirteenth chapter, in London, 5th April, 1668; and 2nd, at the sixteenth chapter, held at Somerset House 6th May, 1677. This ex-provincial died early in 1681.

9. *John Cross, D.D.* (*à S. Cruce*), alias *More*, of Norfolk, elected at the fifteenth chapter, holden at Somerset House 10th May, 1674; and again at the nineteenth chapter, assembled in the same place on 25th April, 1686. He died at Douay, 13th December, 1689, æt. sixty-six, rel. forty-two, sac. thirty-six, miss. nineteen.

10. *Gervase Cartwright* (*à S. Francisco*), elected at the eighteenth chapter, held in London 29th April, 1683. This father of the province and confessor of the faith died at Princenhoff, 24th August, 1691, æt. sixty-three, rel. forty-four, sac. forty.

11. *F. Massey Massy* (*à S. Barbara*), a celebrated missionary and truly apostolic man, was appointed provincial vicar on the resignation of F. Nicholas Cross, 12th May, 1691; and at the ensuing twenty-first chapter, at London, 28th August, 1692, was declared provincial. Again, when the Provincial F. Anthony le Grand died in office, 26th July, 1699, F. Massy was summoned to supply the remainder of his triennium. He died in 1702.—(Reg. p. 255.)

12. *Pacificus Price, D.D.* (*à S. Albino*), elected at the twenty-second chapter, holden in London 7th July, 1695; re-elected 6th August, 1704; but dying in the course of this triennium, the remainder of his term was supplied by F.

Lewis Grimbaldson. The Register, p. 270, describes the deceased as "vir prorsus pacificus, ac universis gratus, cujus memoria in benedictione est."

13. *Anthony le Grand* (*Bonaventure à S. Anna*).—This gifted father was elected at the twenty-third chapter, assembled in London 9th July, 1698; but died on 26th July of the ensuing year.

14. *Bonaventure Parry, D.D.* (*à S. Anna*), elected 31st August, 1701 (Reg. p. 250), a most sensible and business-like superior.* This venerable jubilarian died at Douay in 1720, æt. seventy-three, rel. fifty-eight.

15. *Martin Grimstone* (*à S. Carolo*), elected, as we find, under his own hand, on 21st July, 1707. He died a jubilarian, at Douay, in 1729, æt. seventy-two, prof. fifty-four, sac. forty-seven, and was buried in the grave of his convert, Sir Henry Fletcher, of Hutton, co. Cumberland, Bart., who had died at St. Bonaventure's, 19th May, 1712, aged fifty-four, after he had built the beautiful conventual church at his own expense. The worthy baronet did not live to witness its solemn consecration by Clement, Archbishop of Cologne, 13th November, 1712.

16. *Angelus Fortescue*.—He was born to a plentiful estate,

* We have seen the following instructions in his handwriting, which he handed with the faculties he gave to his subject F. John (Capistran) Eyston:—

"Be very cautious how you put your sickle into another's harvest. Be courteous, civil, and obliging to all; familiar with few, and with none of the other sex. Compassionate the poor, helping them what you can. Be tender and careful of the sick. Relate not, nor report the defects, abuses, or liberties of your own or other families, either regular or secular, but rather vindicate them if you can, or waive the discourse. Beware of idleness, taverns, inns, ale-houses, and clubs, which I earnestly beg you to forbear as much as possible. Omit not daily mental prayer, nor an annual recollection. Be punctual and exact in observing the rubrics of both mass and office. Be very wary what obligations of mass and prayers you take; and none of any moment or long duration without the superior's or some prudent grave father's approbation. Extol virtue; cry down vice. Ground your flock in solid piety and devotion; more particularly insisting on matters relating to frequenting the sacraments, for which catechistical discourses upon the Commandments, and the dispositions required for the sacrament of Penance and the Holy Communion, are, in my judgment, the most proper. Let not your manners contradict your doctrine, nor life and actions belie your words. Be zealous for the conversion of souls, but temper zeal with prudence and discretion. Meddle as little as may be with the temporal concerns of your flock, or economy of families; and be not forward in recommending servants, or making matches. Remember perfect expropriation is our great treasure, which we must endeavour to preserve by renouncing all dominion: in the use of money we ought to be very moderate; and in all matters of moment have recourse, if possible, to the superior."

which he renounced to embrace evangelical poverty. Whilst chaplain to Sir John Shelley, he was infamously calumniated by some malevolent tongues; but his patron came forward most honourably and promptly in defence of his integrity, in 1700. His brethren also testified, that after more than twenty years' experience of him, they believed him to be a man of solid virtue and learning, ever truly obedient to his superiors and endeared to his brethren, adding, "as he was the first that appeared at the King's Bench bar since the late Revolution upon account of religion, so if any person or persons, upon a pique or hatred of the Catholic faith, think fit to make a trial of his Christian fortitude, we firmly believe and hope that God will enable him, by his grace, to convince the thinking part of mankind that his vocation from a plentiful estate to evangelical poverty was real and not feigned."—(Reg. p. 247.) And so the event proved. He was elected provincial on 13th August, 1710. Obiit anno 1719, "Provinciæ Pater" (p. 305).

17. *Anthony Parkinson,* elected 3rd May, 1713; re-elected 11th April, 1722. Died in England, 30th January, 1728.

18. *Bernardine Smith,* elected 9th May, 1716. He died at Douay in 1743, "Provinciæ Pater senior, ac novemdecim annis Jubilarius."—(Reg. p. 419.)

19. *William* (*Bernardine*) *Baskerville,* elected 25th August, 1719. He died in England, 1728, "Provinciæ Pater et Jubilarius."—(Reg. p. 346.)

20. *Philip Sadler,* elected 19th April, 1725. Subsequently, whilst supplying the office of provincial vicar, he was taken off by death, on 16th August, o.s., 1733, in England.—(Reg. p. 370.) "Provinciæ Pater perpetuus et de Provincia bene meritus."—(Reg. p. 377.)

21. *Joseph Pulton,* elected 14th May, 1728; re-elected on 2nd May, 1737; and again 20th October, 1746. He died in office at London, 29th May, 1748, before the end of his triennium.

22. *John* (*Capistran*) *Eyston,* elected 11th May, 1731. He died in office on 31st July, 1732.—(Reg. p. 366.)

23. *Bruno Cantrill,* who had been supplying the office of vicar for the previous eight months, was elected provincial minister on 13th May, 1734; re-elected 3rd May, 1743. His death occurred in 1759, at an advanced age.

24. *Thomas Holmes,* elected 7th May, 1740. He was summoned subsequently to supply the remainder of F. Joseph Pulton's triennium; after which he was re-elected, in July, 1749, for another three years; and again in 1758. He must have died in England in 1772. He certified to the

general on 25th January, 1750, that the province numbered about one hundred brethren.

25. *Alexius Smallwood*, elected 21st July, 1752. He died in 1756.

26. *Felix Englefield*, elected 19th August, 1755.—Ob. 1767.

27. *Pacificus Baker*, elected 14th July, 1761; re-elected in 1770.—Ob. 16th March, 1774, æt. eighty. He certified to the general, 15th November, 1761, that the number of his brethren was "circa centum, et sanctorum monialium" in the two monasteries at Bruges and Aire, "circa octoginta."

28. *Philip André*, elected in 1764.—Ob. 1772.

29. *George* (*Joachim*) *Ingram*, elected in 1767.—Ob. 1775.

30. *Bonaventure Healy*, elected 31st June, 1773.—Ob. 25th September, 1777, æt. fifty-one.

31. *Joseph Needham*, elected 3rd September, 1776.—Ob. at London, 24th March, 1791, æt. seventy-four, rel. fifty-eight.

32. *James* (*Peter*) *Frost*, elected 30th August, 1782.—Died at Wooton, 3rd October, 1785, æt. fifty-four.

33. *Romanes Chapman*, elected 7th September, 1779; re-elected 27th August, 1788.—Ob. jubilarian, at London, 4th December, 1794.

34. *Pacificus Nutt*, elected 5th August, 1785; re-elected in 1794 and 1797.—Ob. at Birmingham, 27th September, 1799.

35. *William* (*Bonaventure*) *Pilling*, elected in 1791.—Ob. 4th December, 1801, æt. sixty.

36. *William Knight* (who had supplied the remainder of his predecessor's triennium) was elected provincial in 1800.—Ob. at Osmotherley, 1st April, 1806, æt. seventy-six.

37. *James* (*Joseph*) *Howse*, elected 1803.—Ob. 15th March, 1822, æt. seventy-six.

38. *Peter* (*Bernardine*) *Collingridge*, elected in 1806; was consecrated bishop of Thespiæ 11th October, 1807.—Ob. at Cannington, 3rd March, 1829, æt. seventy-two.

39. *Thomas* (*Stephen*) *Grafton*, born at Rowington, county Warwick, 31st May, 1764, entered St. Bonaventure's Convent, Douay, as he informed me, on 10th October, 1780; succeeded Bishop Collingridge till 1809, when he was duly elected provincial; he was appointed vice-provincial again in 1820 for one year; and in 1833 was re-elected provincial, when he held office for five years consecutively. The venerable man closed his well-spent life on 23rd December, 1847, æt. eighty-three.

40. *James* (*Laurence*) *Hawley*, the worthy missionary of St. Peter's, Birmingham, was elected in 1812. He died at Worcester, 30th June, 1834, æt. eighty.

41. *Charles* (*Francis*) *Macdonnell*, brother of Daniel Mac-

donnell, Bishop of Olympus, and V.A. of the Leeward Islands, who died 26th October, 1844, was born in Ireland in 1770. This able scholar was elected in 1815; and two years after the expiration of his triennium was called to supply the vacant office. On 10th December, 1812, and again on 26th January, 1816, Bulls were expedited creating him coadjutor to Bishop Collingridge, by the title of Ionopolis; but he succeeded in escaping from such appointment, preferring the interests of his order to what the world regards as dignified advancement. In 1821 he was re-elected provincial, and in 1823 he proceeded to Rome on the business of the body. The death of his dear friend F. Richards called him to superiority again until 1833. He survived till 5th November, 1843.

42. *William* (*Augustine*) *Roberts* was elected in 1818, and served the office two years only. He died at St. Omer's, 10th May, 1827, aged sixty-four.

43. *Edward* (*Ignatius*) *Richards*, a father of great promise and singular zeal, was elected provincial in 1824. His premature death at Rome, on 19th December, 1828, æt. forty-one, filled all the friends of religion with grief and dismay.

44. *Francis* (*Leo*) *Edgeworth*, born in London 26th April, 1799, for some time served the missions of Birmingham and Weymouth. In the beginning of November, 1831, he was appointed by Bishop Baines to Bristol; and laid, on 4th October, 1834, the foundations of the present church at Clifton. In 1838 he was *minus canonicè* declared provincial, and shortly after the succession was broken up. Oh, that we may be able to address the province with

"Felix prole virûm! rediere in pristina vires!"

The Form of making a Jubilarian.

If the person to be declared a Jubilarian be a priest, and his health will permit him to do so, he shall sing the High Mass, and shall be preceded in the procession by a youth, bearing on a dish a garland of flowers. After the Gospel has been sung, the Superior, in stole and surplice, shall sit before the altar, and shall address the Jubilarian, either seated or kneeling, as follows:—

Q. What dost thou ask for?

A. I beg of Almighty God mercy, and the grace of the jubilee.

The Superior then points out in a brief address how good and right and commendable it is that sinful man should

implore the mercy of his Maker; and shall explain (from the twenty-fifth chapter of Leviticus) how the Supreme Legislator hallowed the year of jubilee, how He commanded liberty to be proclaimed throughout the land, that oppression should cease, that there should be a manumission of slaves, debts cancelled, and every man return unto his own profession. He shall touch on the merits of the postulant, who has lived fifty years in religion, or in the priesthood, and who has cause for joy and exultation. Nevertheless, as all offend in many things, and are liable to human infirmity, it becomes him to implore the mercy of God, the remission of the debts he may have contracted, and the restitution of spiritual graces and blessings. All are then directed to kneel down, and to pray to God for the postulant. The Superior then recites aloud the Lord's Prayer.

O Lord, save thy servant, &c.
Send him help, O Lord, from thy holy place, &c.
Let not the enemy prevail against him, &c.
Be unto him, O Lord, a tower of strength, &c.
O Lord, hear my prayer, &c.
The Lord be with you, &c.

Let us pray.

O Almighty and everlasting God, who by thy lawgiver Moses hast desired that the fiftieth year should be called the jubilee after a mystic manner, and during that year bountifully relaxed burdens and debts, and enjoined that the oppressed bondmen should be set free; grant, we beseech Thee, to this thy servant *N.* the grace of the jubilee, that is, the remission of all trespasses, and the relaxation of all faults; for he begs with all his heart the effect of his pious petition, that, stripped of every sin, and restored to primeval liberty and innocence, he may henceforth persevere unwearied in the observance of the commandments and his holy rule, and, by the gift of thy grace, may walk from virtue to virtue, from fortitude to fortitude, and at length, after escaping the dangers of this life, may obtain the jubilee of heavenly glory, and an eternal mansion in that house not made with hands. Through Him who once said, "In my Father's house are many mansions" (John xiv.), our Lord Jesus Christ, thy Son, &c.

Then the Superior places the crown of flowers on the head of the Jubilarian, and says:—

This crown of roses and garland of flowers we place on thine head as a symbol of inward beauty and future recompense; that, bearing in mind, if duly decorated with the

flowers of virtues here, thou art entitled to aspire to receive the crown of glory, and the precious diadem of the kingdom, from God's own hand. A blessing we wish thee by the grace and mercy of our Lord Jesus Christ, who liveth with God the Father, &c.

Let us pray.

Almighty and everlasting God, who hast proclaimed by thy Apostle, "No one shall be crowned except he strive lawfully" (2 Tim. ii. 5), and who hast animated us to perseverance in thy will and service by that wonderful promise of thine, "Be thou faithful unto death, and I will give to thee a crown of life" (Rev. ii. 10), be propitious to this thy servant *N.*, who by thy gift has now completed his fiftieth year in this state; heal all his iniquities, redeem his life from destruction, crown him with mercy and compassion, fill his desire with good things; may his hoary head be venerable; let not his old age prove the shipwreck of his former years, but a crown of dignity; with a joyful and cheerful heart may he run the way of thy commandments; may he be clad with heavenly armour, stand girt around his loins in truth, and full of days be laid with his fathers. Let him not be confounded when he speaks to his enemies at the gate, but rather may he be enabled to say in the words of the Apostle (2 Tim. iv. 7), "I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day, the righteous Judge." Through the same Lord Jesus Christ thy Son, &c. Amen.

Then the Jubilarian shall intone the 99th Psalm, *Jubilate*, the choir singing the alternate verses; and then he intones the 132nd Psalm, *Ecce quam bonum*, in the same manner. After which the Superior says the Our Father, &c.

V. The Lord be with you, &c.

Let us pray.

O God, who inflamest thy servants who are turned from the vanities of the world to the love of their supernal vocation, assist in purifying our breasts, and pour upon us the grace of perseverance in thy service, that, defended by thy protection, what we have promised by thy gift we may accomplish by thine aid, and thus, being made performers of what we profess, we may attain those things which Thou hast vouchsafed to promise to those who believe in Thee. Through Christ our Lord. Amen.

Let us pray.

We beseech Thee, O Lord, to grant us perseverance in

thy service, that in our days the people ministering to Thee may be increased both in merit and in number. Through Christ our Lord. Amen.

Then the Superior gives his benediction to the Jubilarian.

May God the Father, who created thee, bless ✠ thee, and make thee persevere without sin, and without pain of body and mind, both now and for ever. Amen.

May God the Son, our Lord Jesus Christ, who purchased thee with his precious blood, bless ✠ thee, and give thee peace of heart now, and eternal peace hereafter. Amen.

May the Holy Ghost, who sanctified thee, turn his countenance towards thee, and take pity on thee, and bless ✠ thee with the privilege of this holy jubilee, and with every spiritual grace from above; that at length thou mayest be found in the company of those of whom it is written, "Blessed are they that dwell in thy house, O Lord; they shall praise Thee for ever and ever" (Ps. lxxxiii. 5). Amen.

The hymn *Veni Creator Spiritus* may then be sung, with "Confirm, O God, what Thou hast wrought in us, and send forth thy Spirit," &c.

Then the Jubilarian chants the collect, "O God, who dost instruct the hearts of the faithful."

The Blessing of the Staff.

Our help is in the name of the Lord, &c.
The Lord be with you, &c.

Let us pray.

O God, who hast enabled the holy patriarch Jacob to pass the Jordan with his staff, and the prophet David to prostrate the giant with a sling and a staff, grant to thy servant, by the staff of thy Cross, and by the meditation of our Lord's Passion, bravely to conquer all the torments of the devils and the world; and, after manifold victory, may he obtain the triumph of heavenly glory. Through Christ our Lord. Amen.

The staff is then sprinkled with holy water ✠, and delivered with these words:

Receive this staff of divine fortitude, by which, with Jacob, thou mayest safely pass the Jordan of this world, and reach the promised land of the free. Amen.

At the end of Mass *Te Deum* is sung.

ADDENDA.

Page 39.—*Ferdinand Brooke,* alias *Green,* of Chidiock, who suffered 19th August, 1642. Add—

"At Lanherne is his portrait, with eight others. The holy man is represented in his soutane, with the bloody knife in his breast; he appears in the prime of life, ruddy countenance, a noble forehead, and from his lips issues a label, inscribed '*Jesu, Jesu, mercy.*' The remaining eight are Ralph Corbie, Francis Bell, Henry Heath, Henry Morse, John Duckett, Thomas Holland, William Ward, and Peter Wright. The history of these portraits is thus given me by the reverend mother prioress in a recent letter:—'Our community at Antwerp being distressed for novices, they determined to have recourse to the English martyrs, and therefore made a novena in their honour. Shortly after, Miss Mary Gifford, of Staffordshire, presented herself, and made her profession on 8th April, 1681, æt. forty-two, taking for her religious name Sister Mary of the Martyrs. She brought with her the portraits of these ten martyrs, with whom her own father had been a prisoner for some time for the faith. They were about to give their lives for it, and *he* was exceedingly anxious to obtain their portraits beforehand. Therefore he tried to take them; and although entirely unacquainted with the art of painting, he succeeded almost in a miraculous manner. These portraits have ever since been preserved with the utmost respect and veneration by our community.'"

Page 265.—Since this page was printed, Dr. Clifford's appointment to the see of Clifton, and consecration by the Pope himself, on 15th February, 1857, has fulfilled the prediction therein expressed.

Page 361.—Moutardier. Father Moutardier died at St. Acheuil, France, on 5th February, 1857, aged seventy-one.

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